

MICROFILMED - 1980

13

SOLOMONIS IIANAPETOS:
O R, A
Commentarie
Upon the B o o k s of
PROVERBS, ECCLESIASTES,
And the
This SONG of SONGS *Jones*
Wherein the Text is explained, some
Controversies are discussed, divers Com-
mon-places are handled, and many remark-
His able matters hinted, that had by former
Interpreters been pretermitted. *Book 1790*
Besides sundry other Texts of Scripture (which occasio-
nally occur) are fully opened, and the whole so inter-
mixed with pertinent Histories, as will yeeld both plea-
sure and profit to the judicious Reader.

By JOHN TRAPP, M. A. Pastour of Weston
upon Avon in Gloucester shire.

King Solomon was wiser then all men: and his fame was in all Nations round
about. And he spake three thousand Proverbs, and his Songs were a thou-
sand and five. 1 Kings 4 31. 32.
The Queen of the South came from the uttermost parts of the earth, to hear the
wisdom of Solomon. Math. 12. 42.
Ουτε γυνὴς ἔτι ἀδελφῆς ἔτι καὶ ἀδελφῶν οὐκ ἔχει ἀγαθὴν ἀνδρῶν νόος σφρα-
γισμένη. Plato.
Quem poenitet peccasse, parè est innocens. Seneca.

London, Printed by T. R. and E. M. for John Ballamie, and are to be sold at his
shop at the three golden Lyons in Corn-hill near the R. Exchange. 1650.

The Epistle Dedicatory.

In brevitate
verborum lux-
uriam rerum
deprehendit.
Unus ē millibus
non, unus ē si-
milibus, as the
Vulgar corrup-
tly reads it.
B. silius suavi-
ter gravis est,
graviter sua-
vis, nihil ha-
bens affectatæ
loquacitatis.
Eras. Ecclesi.
ast. l. 2. Vide
Metab. Adam.
in vita Buceri.
Plures habet
sententias quā
verba Euripidis
Cic. Quintil. l.
10. c. 1. Lips.
in Notes ad
Pollit. l. 1. c. 9.

Ute propē ver-
borum nume-
rum numero
rerum exar-
quet. Cic.

Fullers Holy
State: ex Mer-
cat. Atlante.

found couched in the holy Scriptures. God, of his goodnesse, hath given to some of the choicest servants his interpreters (one among a thousand, Job. 33. 23. such as Basil and Buter were in their generations) to be curt and concise, but withall full and clear in their discourses; to speak much in few, and to utter more sentences then sayings, as the Oratour affirmeth of his Euripides. Densus & brevis & kimper sibi instans Thucydides, was a fine commendation given him by Quintilian. Thucydides writes thick and quick, close and clear: Elocutione totā gravis & brevis, densus sententiis, sanus iudiciis (as a later Critick hath it) solid he is and succinct, sententious and judicious Or, as before them both, Cicero saith of the same Thucydides, that he was adeo plenus refertusque rebus, &c. so very full fraught with matter, that you have almost so many syllables, so many sentences: And hence he is so highly prized by all; and by some preferred before all, ut Primis in historia. Volve, volve, & sinu gesta illum thesaurum, saith learned Colerus; Read over and over that golden book and make it thy Manual. But what a gift & suit to one of our Country-men out of Mercator had John Haselbach a Professour at Vienna, in tediousnesse: Who being to expound the Prophet Esay to his Auditors, read one and twenty years on Esay the first, and yet finished.

The Epistle Dedicatory.

finished it not? And what shall we say of Salmeron with his twelve volumes upon the Evangelists? And of Tostatus, with his eight-score questions upon the shortest chapter in the Bible? Of the former of these two, One saith truly, He hath created himself and his Readers a great deale of needlesse toyle and trouble, by striving to write rather much then well. Of the later, This man would faine have us all read him and none but him; laying aside all others for his sake.

*It is farre enough from me (Noble Sir) though I presume to prefix your name to these Notes, and to crave your Patronage (a course never scrupled, I think, from S. Lukes time, till now alate * in this Sceptical age) to wish you so much hurt as thereby to divert or deteyne you from better, and more able Authors; there is a very precious peice lately published and dedicated to your Worship, that well deserves your most diligent perusal, and daily praetise.) All that I aime at in this Dedication (next unto your soules health, which I humbly pray for, and heartily desire hereby to promote) is, to testify my true respects and due thankfulnessse to your Worship: as for those many former favours and reall courtesies shewed to me and mine in those late doleful dayes of our common banishment; so especially for that singular good service that you (with*

Plurimum ne-
gotii & sibi &
aliis facessit,
plurima poti-
us quā opti-
ma scribendo.
Voluit nos sibi
soli legendo
vacare, ceteros
omnes exclu-
dere.

Luke 1. 3.
Acts 1. 1.
* D. Hoes An-
nimad. upon
Mr. Tombs
his exercitati-
ons.
The Saints ex-
verlasting rest
by Mr Rich.
Baxter.

the rest of those Worthy Gentlemen of the Committee
of the County of Worcester) have done to God
and to my deare native Country, in setting up there
a learned and zealous ministry, where afore-time,
Ignorance and Prophanesse seemed to strive for
mastery.

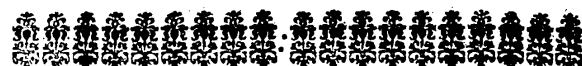
Accept, I beseech You, Sir, this small testimony
of that great affection and observance, that he de-
servedly heareth, and yet still oweth unto your
self, and your vertuous Lady, who professeth to
continue at the throne of Grace,

Your hearty Remembrancer,

Welford this 12.
of June. 1650.

and daily Oratour

JOHN TRAPP.



On Master TRAPP and his worthy
Labours.

MUCH I might say of Trapp, and those
Choyce Books of his, with Wit & Grace compole.
But Ile say only this, Having set forth
Some smaller Tractates, but of greatest worth;
And after them, his precious Annotations
(That merit a transmission to all Nations)
First on the whole New Testament, and then
On Him that was the meekest of all men;
And now on *Solomons Proverbs*, with the other
That own the *Proverbs* for their elder brother;
He bravely hath 'oth' Church deserv'd; and we
May make a *Proverb* of his Industrie.
As Wise as *Solomon*, we use to say;
As Studious as *John Trapp*, we also may.

Gn. Mardo. Sa. Th.D.





Περὶ τοῦ κυρίου Ἰωάννου τοῦ Τράππου, ἧς τοῦ Σολο-
μώνος βιβλίων ἀξιωματικὴ ἐξηγήσις.

Συντακτικὸς &
συμπληρωτικὸς
dixit est Ori-
gines, quasi
Compositor,
vel quasi
quidam li-
bros compo-
nendi faculta-
te praeclatus:
quod multos
libros compo-
suerit, teste Sui-
dā, Scap.

Φαίδιμον Ὀριγένη συντακτικὸν ἄνδρα παλαιοί,
ὅτι καλῶν ἐγραφε βιβλίων πολὺ πλῆθος, ἐλεξά-
μενος. Ἐκελεῖτο Ὀριγένης Τράππου σεσοφισμένον ὅτιν,
ὅτι βίβλος ἢ βιβλίον ἢ χρηματὰ χρημάτων ὑπάρχει,
οὐ δὲ τὸ γλώσσης μελίτης γλυκίων ῥέει αὐτῇ,
οὐ δὲ τὸ καλὰς πολυήτορες ἡδὲ ταρξίς
πολλὴ ἐγερομένη ἢ ἀεζήσας ῥέει βιβλίον.
Πρῶτα Θεὸς φιλία, τῆς παιδείας δὲ παιδείας.
Ἔπειτα Θεὸς λόγος, ἢ ἡγεταὶ ἀληθινὸς ὅτι.
Τὸ τρίτον, εὐσεβείων ἧς ἐν χαλεποῖσι χερίοις
Πειθάνειαν ὁ Θεὸς ἢ ἀκούει ἢ παραινέσει.
Κοιτοῖ ἐπεὶ τοῖς ἀνθρώποις, ἔδωκε κοιτοῖς ἔχοντες.
Καὶ ὑμῶν μέγα φῶς, τερψιμβροτοῦ ἡλικίας ἔτι.
Ὅς πρῶτον καὶ τὸ Χριστὸν πλὴν Διαβόλου,
Ἔπειτα δὲ ἡγετοῖς φατίσας πειράδα Μωσῆ,
Νυν Σολομώντος ἅπαντα σοφῶς ἀνέγματα δηλοῖ.
Ὅτι ἀναγνώσκοντα περὶ χειρὸς αὐτὰ γνώσκον,
καὶ κατακλασθέντες μελὸς βροχίζονται ὅτι.
Ἔσκε πάλαι τις Ἰωάννης, ὃς τὸν ἐδῶκεν
Παῖτες Φιλόποιοι, ἢ τὸ γε τὸν Τράππου,
Τράππου αἰδεσίμω, χαίρειν, Θεοφρονί Τράππου,
οὐ σκευδαίοντες τίς πᾶσι ἐώρακει ἄλλος;
Τράππου

Τράππου τὸν τὸν μάλιστα δίδωμεν ἅπαντες.
Φιλόποιοι φίλοι ὅτι, πόνων χάριν οἶδαμεν αὐτῶ.
Ἐν Μακεδονίᾳ, ἢ ἐν ἁγία βιβλία χαίροι,
Ὅσα πάλι Ὀριγένης, ἢ ὅσα Σολομώντι γυναικες.

Tho. Dugard Art. Mag.
Rector Barfordiae.



Solomone major discipulos iussit suos,
Suo de vestitu sollicitos plus satis,
Agrorum Lilia pensitare mentibus.
Ea nempe, quamvis haud laborent aut neant,
Vel gloriam Solomonis specie vincere.

Est summa certè Liliorum gratia,
Rosaeque, tulpaeque, & veris primulae,
Et caryophylli, & flosculorum plurium,
Impensius aut fragrantium aut flagrantium;
Qui summa sunt oblectamenta sensuum.
Amoeniorem Hortum Paradisum cenleo.

At Liliorum quæ tam splendens gratia,
Quis flosculorum tam superbiens decor,
Quem non retundat hæc Solomonis gloria,
Divinior ille cultus, quo is conspectior,
Et omnibus suspiciendus prodit magis?
Quid Liliorum, quid rosarum est uspiam,
Quid tulpiarum, quod componas floribus,
Et pervenustis, quæ ornatur, vestibus,
Propago Regis inclyti, Proverbia,
Ecclesiastes, Canticorum Canticum?
Ornavit illa sic, ut nemo quispiam
Priorum, quotquot sunt, vir ornatissimus,
Trappus, virorum flos, Theologiae decus.

Idem.

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On the Books of *Solomon* opened by
Master *Trapp*.

I Stood in *Solomons* *Porch* before,
Unable to unlock the doore,
And view the Glory that within
Rather then live I would have seen.

Now in his *Temple* walk I can,
And hear my Maker talk with man,
And clearly understand his mind;
Though mysteries, no mists I find.

The *Holy* of *Holies* open lies,
No longer kept from common eyes.
Each Stare may now an Eagle be,
And freely up to *Phebus* flee.

If you would know how in I gat,
I passed through the *Beautifull Gate* ;
This Dore of *Trapp*, or this *Trap-dore*.
Trapp! Trapp!—But *God* I must adore.

Idem.

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1. *Gods Love-tokens, and the afflicted mans Les-
sons: in a Treatise upon Revel 3. 19.*
2. *The True Treasure, a Discourse concerning
Divinity and excellency of the Scriptures.*
3. *A Comment upon the four Evangelists, and the
A&Ts of the Apostles.*
4. *A Comment upon all the Epistles of the A-
postles, and upon the Revelation.*
5. *A Decad of Common-places.*
6. *A Comment upon the Pentateuch or five Books
of Moses.*

There is lately published an excellent Treatise of Mr.
Torshels, entituled *The Hypocrite discovered*, wherein is han-
dled The Definition, the Kinds, the Subject, the Symptoms,
the Prognosticks, the Causes and Cure of Hypocrisie: A Dis-
course furnished with much variety of experimental and
historical observations, and most seasonable for these
times of happy designe for Reformation.

Likewise another Treatise of the same Author call'd the *Womans
Glory* shewing: First, the due honour of that Sex; By manifesting
that *Women* are capable of the highest improvements; And in-
stancing several examples of *Womens* eminencie; in, 1. *Wisdom*.
2. *Policie*. 3. *Deliberation*. 4. *Secresie*. 5. *Learning*. 6. *Constancie*.
7. *Courage*. 8. *Ability to govern*. 9. *Piety and Religion*. Secondly, di-
recting wherein that honour chiefly consists, (viz.) in 1. *Soul-glo-
ry*, or inward beauty. 2. *Modesty in carriage, language and attire*.
3. *Humility*. 4. *Wisdom*. 5. *Silence*. 6. *Piety and devotion*.

Chap. I.



A COMMENTARY OR EXPOSITION UPON The PROVERBS of SOLOMON.

CHAP. I.

Verse 1. *The Proverbs*]



*D*R, *Master-Sentences*, Maximes, Axiomes, Speeches, *משל* *א*
of special precellency and predominancy: Recei- *Dominari;*
ved Rules that must over-rule matters, and mighti- *quæ vitæ do-*
ly prevaile in the minds of men. The principal (no *minæ & mo-*
doubt) they are of those three thousand, mentioned *deratice esse*
1 King. 4. 32. and farre beyond those golden sayings of *Phocylides* *Εὐρυπιδος*
(profanely preferred before these holy parables by that A- *De Euripide*
postate *Julian, ausu nefario*) as having in them more sentences *Cicero pronun-*
than words, and being so far above all humane praise for weight *ciavit plures*
and worth, that (as *Salust* writeth of *Carthage*) I had better *esse in eo sen-*
speak nothing of them, then too little; sith too much is too *tentias quam*
little. *verba.*

Of *Salomon* who better (a deale) deserves to be stiled *Master*
of the Sentences than *Peter Lombard*: and to be esteemed *advers.*
B *φθ*

Xenophon.

οτι ο παντα διδωσκειν επιθυμει, as one saith of *Flomer*: or as another saith of *Hierome*, that he was a man *quem nullum scibile lauit*, that knew all that was knowable by a man.

Ελλας Ελλας.
Ευριπιδ.
Λυχη και ηλι.
Ο και ορθαλ.
μυς Ελλας.
Demostb.
Κοινορ πμι.
δευτεριον.
σαδ γων αν.
θρωπων. Thucyd. & Diodor.

King of Israel] *Eccles. 1.1.* *King of Jerusalem*, which was now the *Israel of Israel*, as *Athens* was (in its flourish) said to be the *Greece of Greece*, yea, the *Soule*, and *Sun*, and eye of *Greece*, yea, the *common Schoole of all mankind*. For *King Solomon* exceeded all the *Kings of the earth* both in riches, and in wisdom. And all the world sought to see *Solomon*, to heare his wisdom which God had put into his heart. *1 King. 10. 23, 24.* For the more wise the Preacher was, the more he taught the people knowledge; and caused them to hear, and searched forth many *Parables*, *Eccles. 12. 9.* Even words of delight. *vers. 10.* See the Note there.

Verf. 2. To know wisdom] That is, to give others to know, to wise them, as *Dan. 1. 2. 3.* to give the knowledge of salvation, *Luk. 1. 77.* to shew men great and mighty things which they know not, *Jer. 33. 3.* but may here hence be taught, better then out of *Lipsius* his bee-hive, or *Machiavelis* spider-web.

Verf. 3. To receive the instruction] *Tertullian* calls the Bible (and the Proverbs by a specialty) *Nostra digesta*, from the Lawyers: and others our *Pandects* from them also. Is there not a thin veile laid over them, which is more rarified by reading, and at last wholly worne away? Surely as by much reading the Statute-book men grow worldly-wise; And as a friend (it is *Corysotomies* comparison) that is acquainted with his friend, will get out the meaning of a letter or phrase, which another could not that is a stranger: so it is in Scripture. And herein (as one well observeth) the poorest Ideot, being a sound Christian, goeth beyond the profoundest Clarkes that are not sanctified, that he hath his own heart instead of a Commentary to help him to understand even the most needfull points of the Scripture.

Verf. 4. To give subtilty] Serpentine subtilty, *Gen. 3. 1.* sacred sagacity, a sharp wit, a deep reach, a Spirit that searcheth all things, yea, the deep things of God, *1 Cor. 2. 10.* and transformeth a man into the same image from glory to glory. *1 Cor. 3. 18.* *Equidem scio multos esse qui hoc non credant, & non paucos qui ea rideant, nosque insanire arbitrentur*, saith *Peter Martyr*: *sed istos rogatos velim, &c.* that is, I wot well there be many that will not believe it, and not a few that will deride it, and think we are

Pet. Mart. in
Rom. Ep. de-
dicat.

mad

mad in ascribing so much to the Scriptures. But oh that they would be entreated to make triall a while, and to take to the reading of the Bible! *Male mihi sit (ita enim in tantâ causâ judicare ausim) nisi tandem capianur: sentient denique quantum divina hæc ab humanis distent, &c.* Let me never be beleaved, if they perceive not a plaine and palpable difference betwixt these and all humane writings whatsoever. And to the same purpose *Erasmus*, *expertus sum in meipso*, saith he, I can speak it by experience, that there is little good to be gotten by reading the Bible cursorily and carelessly: But do it duly and diligently, with attention and affection, and you shall find such an efficacy, as is to be found in no other Book that can be named.

To the simple] *Fatuo פתול fatuello* (*Lipsius* his diminutive) to the silly-simple, whose learning hangs not in his light, who holds not himselfe too wise to be taught, that is not uncounsellable, unperfwadable. *Bis desipit qui sibi sapit*, he is two fooles that is wise in his own eyes. *Prov. 3. 7. Plurima ignoro, sed ignorantiam meam non ignoro.* Little though it be that I know, yet this I know, that I know but little. *Erasm. præfat. in Lucam.*

To the young man] Though rude and rash, headlong and headstrong, untameable and untractable, as a wild-ass-colt: though addict to youthfull lusts, *2 Tim. 2. 22.* and madly set upon sin, yet he may cleanse his waies, by cleaving to Gods Word, *Psal. 119. 9.* and become a young Saint, an old Angel; whereas otherwise, like young Lapwings, he is apt to be snatched up by every Buzzard. *Arist. Ethic. lib. 1. Iob 11. 12. Eccl. 11. 10.*

Verf. 5. A wise man will heare] Hearing and seeing are *Aristotle* called the *learned senses*; because by these doores learning, yea, life entrench into the soule, *Isa. 55. 3.* *David Chytrant*, when he lay a dying, lift up himself to heare the discourses of his friends that fate by him; and said, that he should dye with better cheere, if he might dye learning something. *Si moribus dus etiam ali- quid didicisset. Melch. Adam.*

And will increase learning] Take heed what you heare: unto you that heare shall more be given, *Mark. 4. 24.* See the Note there; Onely ponder and apply what you heare. For they that do otherwise are like the Wolf, who never attaine to any more divine learning then to spell *Pater*: but when they should come to put together, and to apply it to their soules they say *Agnus*, their minds running a madding after the profits and pleasures of the World, and they thinking those little lesse then mad, that

run to and fro to encrease knowledge. *Daniel 12. 4.*

Verf. 6. *To understand a Proverb, and the Interpretation*] Or, the sweetnesse thereof; there being nothing so sweet to a good soule as the knowledge of darke and deepe mysteries, *Psal. 119. 103.* where the same word is used. The little book of the Revelation was in *John's* mouth sweet as hony, *Revel. 10. 7, 10.* See the Note there.

And their dark sayings] Dark to those that are acutè obtuse, that have not their senses exercised to discern both good and evill. *Heb. 5. 14. Legum obscuritates non assignemus culpa scribentibus in scitia non assequendum*, saith he in *Gellius*. If the Law be dark to any, the fault is not in the Lawgiver, but in those that should better understand it.

Verf. 7. *The feare of the Lord is the beginning*] Or the chiefe and principall point* of wisdom (as the word here signifieth) yea, wisdom it self, *Iob. 28. 28.* This *Solomon* had learnt by the instruction of his father (as it is in the next verse) who had taught it him of a child, *Prov. 4. 4.* with *Psal. 111. 10.* and therefore lets it here in the beginning of his works, as the beginning of all: As in the end he makes it the end of all. *Eccles. 12. 13.* yea, the All of man, without which he counts him not a compleat man, though never so wise to the world-ward. Heathen Sages, as *Seneca, Socrates, &c.* were wise in their Generation, and had many excellent gifts, but they missed of the maine; there was no feare of God before their eyes: Being herein as Alchymists, who miss of their end, but yet find many excellent things by the way. These Merchants found goodly pearles, but the pearle of price they failed of, *Mat. 13. 45, 46.* The Prophet calls the feare of God our treasure. *Esay 33. 6.*

But fooles despise] Fooles; so are all such as feare not God, being abominable, disobedient, and to every good work reprobate, or injudicious, *Tit. 1. 16.* Evil is Hebrew for a foole; *Nabulo* of *Nabal*, Foole of *ἄνους*. When one highly commended the Cardinal *Iulian* to *Sigismund*, he answered, *Tamen Romanus est*, Yet he is a Popeling; So, yet he is a Foole, becausè void of Gods true feare. Behold they have rejected the word of the Lord, and what wisdom is in them? *Ier. 8. 9.*

Verf. 8. *Hear the instruction of thy Father, &c.* It is not fit to disobey God, thy Father, nor thy Teacher, saith *Aristotle*. Our parents, said *Hierocles*, are *Θεοὶ ἐν οἴκῳ*, our household-gods: and

and their words should be received as Oracles; This is a principall fruit of the feare of God, which it here fitly followeth: like as in the decalogue, the Commandment for honouring of Parents is set next of all to those of the first Table, may is indeed (as *Philo* saith of it) *ἐντολημικῇ*, a mixed Commandment.

Verf. 9. *For they shall be an ornament*] A man's wisdom maketh his face to shine, *Eccles. 8. 1. Tum pietate gravem &c.* *Virgil.* *Plato.* *Οὐ τὸ χρυσὸς ἢ τὸ ἀδάμας ἢ τὸ ἐξεδάπτει.* Neither gold, nor precious stone so glistereth, saith *Plato*, as the prudent mind of a pious person. Nothing so beautifies as grace doth; *Moses* and *Ioseph* were faire to God, and favoured of all men. A Crown of gold, a Chaine of Pearle are no such Ornaments as here are commended.

Verf. 10. *If sinners entice thee*] To an ill bargain, to a match of mischief, as *Ahab* did *Iechosaphat*, as *Potiphar's* wife would have done *Ioseph*: and truly, that he yeelded not, was no less a wonder, then that those three Worthies burnt not in the midst of the fiery furnace. But as the Sun-shine puts out fire, so did the feare of God the fire of lust.

Consent thou not] But carry a severe rebuke in thy countenance, as God doth, *Psal. 80. 16.* To rebuke them is the ready way to be rid of them.

Verf. 11. *If they say*] The Dragon bites the Elephants care, and thence sucks his blood: because he knows that to be the only place that he cannot reach with his trunk to defend. So deale the red Dragon and his Angels; with good words and faire speeches they deceive the hearts of the simple. *Rom. 16. 18.* with much faire spech she caused him to yeeld, with the flattering of her lips she forced him. *Prov. 7. 21.*

Come With me] If sinners have their Come, should not Saints much more? *Come let us go to the house of the Lord.* *Esay 2. 3.* *Come, let us walk in the light of the Lord.* Verf. 5. *Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.* *Zech. 8. 21.* should we not incite, intice, whet, and provoke one another? *Heb. 10. 24.* sharpen and extimulate, as *Prov. 27. 17.* rouse and stir up each other to love and good works. *2 Pet. 1. 13.* *παροτρύνειν, ἐκπύρειν.*

Verf. 12. *Let us swallow them up alive*] As the devill doth, *1 Pet. 5. 8.* *2 Tim. 2. 26.* *Homo homini demon.* The poore Indians have been heard to say, It had been better that their Countrey had

had been given to the devils of hell then to the Spaniards: and that if the cruell Spaniards go to heaven when they dye, they (for their parts) desire not to come there.

Verf. 13. *We shall find all precious substance*] But those that rake together, *rem, rem, quocunque modo rem*, that count all good fish that comes to net, will in the end catch the devill and all.

Fill our houses with spoile] Not considering, that they consult shame to their houses by cutting off many people, and sinning against their own soules. *Hab. 2. 10.* He that brings home a packe of plauguy cloaths, hath no such great booty of it.

Verf. 14. *Let us all have one purse*] How much better were a wallet to beg from doore to doore then such a cursed hoard of evill-gotten goods?

Psal. 26.

Verf. 15. *Walk not thou in the way with them*] God will not take the wicked by the hand, *Iob 8. 20.* Why then should we? *Gather not my soule with sinners*, saith David. *O Lord let me not go to hell where the wicked are*: for Lord, thou knowest I never loved their company here, said a good Gentlewoman when she was to dye, being in much trouble of conscience.

Verf. 16. *For their feet run to evill*] By the abuse of their locomotive faculty, given them to a better purpose. They run, as if they should not come time enough, they take long strides toward the burning lake, which is now but a little before them.

Verf. 17. *Surely in vaine the net*] Which is to say, Silly birds pick up the meat, but see not the net, and so become a prey to the fowler. If the fruits of the flesh grow out of the trees of your hearts (saith blessed Bradford) surely, surely, the devill is at inne with you: you are his birds, whom when he hath well fed, he will broach you and cate you, chaw you, and champ you world without end in eternall woe and misery.

Sermon of Repent. pag. 70.

Verf. 18. *And they lay waite*] Their sin will surely find them out. No doubt this man is a murderer, said those Barbarians, *Acts 28 4.* whom though he had escaped the Sea, yet vengeance suffereth not to live. Surely I have seen yesterday the bloud of Naboth, *1 Kings 9. 26.* Murder ever bleeds fresh in the eye of God: to him many yeares, yea, that eternity that is past, is but yesterday.

Nemo nequitiam gerit in pectore, qui non idem Nemo in intergo.

Verf. 19. *Which taketh away the life*] The greater wealth, the greater spoile awaites a man: As a tree with thicke and large boughes, every man desires to lop him, *Trithemius* writeth, that the

the Templars at the request of Philip King of France were put down, and extinct upon pretext of heretic, but indeed because they were rich, and Philip sore longed after their possessions. *Cyprian* for its great wealth became a spoile to the Romans. *Auri sacra famas*, &c. *Δενδς και πανητομος της φιλοχρηματίας ηβος.* Covetousness is daring and desperate: it rides without reines, as *Balaam* did after the wages of wickednesse, the Mammon of iniquity. *Luk. 16. 9.*

Verf. 20. *Wisdom*] Hebrew, *Wisdomes*: That is, the most absolute and soveraigne wisdom, the Lord Jesus, in whom are hid all the treasures of wisdom and knowledge. *Col. 2.* who also is made unto us of God wisdom, righteousness &c. *1 Cor. 1. 30.*

Cryeth without] The Hebrew word signifies oft, to shout for joy, as *Psal. 81. 2.* *Levis. 9 ult.* Christ surely cried sweetly, the roose of his mouth was like the best wine that goeth down sweetly, *Cant. 7. 9.* with a desire did he desire our salvation, though he well knew it should cost him so very deare. *Luk. 22. 15.*

She uttereth her voice] *Verbis non solum disertis, sed & exerts.* In the last day, that great day of the feast Jesus stood and cried saying, *If any man thirst, let him come unto me and drinke*, &c.

Ioh. 7. 37.

Verf. 21. *In the chiefe place of concourse*] *Veritas non quarit angulos.* Christ, as his manner was, preached in the Synagogues. *Paul* disputed in the market with whomsoever he met, and preached in the midst of Mars-hill, *Acts 17. 17, 22.* And at Rome his bonds in Christ were manifest in all *Caesars Court*, and in all other places. *Phil. 1. 13.*

Verf. 22. *How long ye simple ones*] The *Fatuelli* that are easily perswaded into a fooles Paradise. These are the best sort of bad men: The Apostle calls them *Αἰδοί*, *Rom. 16. 18.* *Optimi putantur Pontifices* (saith *Papirius Massonius* a Popish Writer) *si In via Pauli: vel leniter mali sint, vel minus boni quam ceteri mortales esse solent.* Those are thought to be very good Popes that are not stark naught, or that have any good at all in them. These Simplicians are much better then scorers, that delight in their scorning, but far beyond those fooles that hate knowledge. See a like gradation, *Psal. 1. 1.* with the Note there. *Peccata non sunt paria. Nemo repentē sit turpissimus.* All sins are not alike sinfull: and wicked men grow worse and worse.

Verf. 23. *Turne you at my reproofe*] He that reproves, and then directs not how to do better, is as he that snuffes a Lampe, but powres not in oyle to maintaine it. Behold

Behold I will poure out my spirit] Now if men make their hearts as an Adamant, lest they should heare, &c. and wilfully withstand the Spirit, let them read their neck-verse in the following words, and in that parallel Text, *Zach. 7. 11, 12, 13.* Resisting the Spirit is a step to the unpardonable sin.

Verf. 24. *Because I have called and ye refused*] If any aske, why did God suffer them to refuse, and not make them yeeld? I answer with *Augustine*, *Doctiorem querat, qui hanc questionem ei explicet.* Let him look one that can tell him; for I cannot.

Verf. 25. *But ye have set at naught*] As those recusant guests in the Gospel, that pretended they therefore came not, because they had bought Farmes, and Oxen, but indeed it was because their Farmes and Oxen had bought them. They had either so much to do, or so little to do, that they could not make use of so faire an offer, so sweet advice and advantage.

And would none of my reproofe] *Ruinam praedunt stillicidia.* It is a sure presage and desert of ruine, when men will not be ruled. The Cypressse the more it is watered, the more it is withered. The tree that is not for fruit, is for the fire. The earth that beareth thornes and briars only, is rejected &c. *Heb. 6. 8.*

Verf. 26. *I will also laugh*] *Quod Deus loquitur cum risu, tu legas cum fletu.* If God laugh, thou hast good cause to cry. Note here the venomous nature of sin, so offensive to God, as it makes him (against his ordinary wont) merry at his Creatures misery; who otherwise delights in mercy. *Mic. 7. 18.*

When your feare commeth] That terrible tempest, *Job 15. 21.* *Psal. 11. 6.* *Tullus Hostilius* (a profane Prince) set up and worshipped at Rome two new Gods, viz. *Pavor* and *Pallor*, as *Lactantius* testifieth. *Cataline* was wont to be afraid at any sudden noile, as being haunted with the furies of his own evill conscience: So was our *Richard* the third after the murder of his two innocent Nephews. and *Charles* the ninth of France after the Parisian Massacre: These Tyrants became more terrible to themselves then ever they had been to others.

Verf. 27. *When your feare commeth as desolation*] Scilicet, of war, which layes heapes upon heapes: and leaves not a stone upon a stone. *Mat. 24.*

As a whirlwind] Suddenly, and irresistibly, and with a terrible noile, and fragor.

Verf. 28. *Then shall they call, &c.* This was *Sauls* misery, The Phili-

Prov. 29. 1.

Augustine.

Lactan. Instit. 22.

Salust.

Daniel.
Thuan.

Philistines are upon me, and God will not answer me. This was *Moab's* curse, *Isa. 16. 12.* This was the case of *David's* enemies, *Psal. 18. 41.* A dolefull case it is surely, when a man shall lose his prayers and shall not be a button the better for all his pretended orisons and devotions. He that turneth away his eare from hearing of the Law, even his prayer shall be abominable. If God answer him at all, it is according to the Idols of his heart, *Ezek. 14. 3.* with bitter answers, as *Judg. 10. 13, 14.* Or if better, yet it is but as he answered the Israelites for Quailles, and afterwards for a King; better have been without. *Dem. saepe dat iratus quod negat propitius.* Giftlesse gifts God gives sometimes. *Josh. 24. 20.* He will consume you after that he hath done you good.

Verf. 29. *For that they hated knowledge*] These are the worst sort of sinners, *verse 22.* that not only slight knowledge, but hate it, as theeves do a torch in the night; curse it, as Ethiopians do the scorching Sun; flie against it, as Batts do against the light. This is condemnation, this is hell afore-hand, *Job. 3. 20.*

And did not chuse] *Απερν quasi dixerit: Απαθον quasi ζαν θιστον.* Refuse the evill and chuse the good: chuse the things that please God, *Isa. 56. 4.* that wherein he delights, *Isa. 65. 12.* Such a choise made *Moses*, *Heb. 11. 25.* and *Joshuah*, chap. 24. 15. and *Mary*, *Luk. 10. 42.*

Verf. 30. *They would none of my counsel*] These are condemned and menaced, as well as those that despised or execrated Gods reproof. So also in the precedent verse, not only they that hated knowledge, but that did not chuse the feare of the Lord.

They despised all my reproof] Hebrew, They execrated, blasphemed it.

Verf. 31. *Therefore shall they eate of the fruit*] Eate as they baked, drink as they brewed. They that sow the wind of iniquity, shall reape the whirlwinde of misery. *Aequum est ut faber quas fecit compedes ipse gestet.*

And be filled with their own devices] Their Never-enough shall be quit with fire enough in the bottome of hell.

Verf. 32. *For the turning away*] Whereas it might be objected, that meane-while wicked men live at ease and prosper. It is granted; but withall asserted, that these fatted oxen are but fitted for the slaughter. The Sun-shine of prosperity ripens the sin of the wicked apace. *Bernard* calls it *miseriordiam omni indignatione*

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dignatione crudeliorem, a mercy that he had no mind to. What good is there in having a fine sute with the plague in it? As soone may a man miscarry upon the soft sands, as upon the hard rocks.

Horat.
Psal 112.

Verf. 33. *Shall be quiet from the feare*] *Impavidum ferient ruinae*. He shall not be affraid of evill tidings. His Arke is pitched within and without; tossed it may be, but not drowned; shaken, but not shivered, &c.

CHAP. II.

Verse 1. *My Son*]

Spec. Europ.

Fatherly and filiall affection ought to be betwixt Teacher and hearers. But who is their Father? 1 Sam. 10. 12. O my Father, my Father, said he to the dying Prophet, 2 Kings 13. 14. *Dwell with me, and be unto me a Father and a Priest*, said that Idolatrous *Micah* to the wandering Levite. Judg 17. 10. Popish Novices do so observe their *Patres* (as they call them) that though they command them a voyage to *China* or *Pern*, without dispute or delay they presently set forward. *Tu & Asinus unum estote*, (said one once to a young Novice that being to enter into a Monastery, asked his counsell, how he should carry himself?) Come Children, hearken unto me, I will teach you the feare of the Lord. Psal. 34. 11.

Verf. 2. *So that thou encline thine eare*] Lie low at Gods feet, and say, *Speak Lord, for thy servant heareth*. His Saints sit down at his feet, every one to receive his word, Deut. 33. 3. they are compared to a garden of Cucumbers, 11. 1. 8. which when ripe, lie on the ground. Surely as waters meet and rest in low valleys, so do Gods graces in lowly hearts.

A. & Mon.

And apply thy heart] Attention of body, intencion of mind, & retention of memory are indispensably desired of all wisdoms Schollers; such as King *Edward* the sixth, who constantly stood up at the hearing of the Word, tooke notes, which he afterwards diligently perused, and wrought the Sermor upon his affections by meditation.

Iames 1. 17.

Verf. 3. *If thou cryest after knowledge*] *Bene crasse est bene studuisse*, said *Luher*. Knowledge is Gods gift, J. mes 1. 5. and must be sought at his hand, sith he is the father of lights, and sels us eye-salve, Rev. 3. 17.

And

And liftest up thy voice] As resolved to give God no rest till thou hast it. A dull suitor begs a deniall. Then shall men know if they follow on to know the Lord. Hos. 6. 3. Teach me, teach me, saith *David* often. Lord shew me thy glory, said *Moses* newly come from the mount.

Verf. 4. *If thou seekest her as silver*] *Opulentissima metalla quorum in alto latent vene*, saith *Seneca*, your richest metals lie lowest. *Viscera terra extrahimus, in digito gestetur gemma, quam petimus*, saith *Pliny*: We draw out the very bowels of the earth, that we may get the gem that we desire. Shall we not do as much for this pearle of price, the knowledge of God and his Will; of our selves, and our duties? Beg we must, verf. 3. but withall we must dig too, verse 4 and continue to do so, searching for her, as for hid treasures. *Ora & labora*; for else, the talk of the lip only brings want, Prov. 14. 23. What man finding a rich Mine of Gold or silver, is content with the first Oare that offers it self to his view; and doth not dig deeper and deeper till he become owner of the whole treasure? So here, Then shall ye know if ye follow on to know the Lord, Hos. 6. 3. if ye cease not till ye get all the dimensions of knowledge mentioned by the Apostle, Ephes. 3. 18. till ye see that blissefull sight, Ephes. 1. 18. 19.

Verf. 5. *Then shalt thou understand*] Then shalt thou be as those noble Romans were, chap. 15. 14. full of goodness, filled with all knowledge, able also to admonish others; in fine, a well-accomplisht Christian; that hath *Christian* for his name, and *Catholike* for his Sirname. Such a Catholick as *Austin* describeth when he saith, *Boni Catholici sunt qui & fidem integram sequuntur & bonos mores*. Those be good Catholicks, that beleeve well and live well. These be those ancient Roman-Catholickes.

Verf. 6. *Out of his mouth commeth knowledge*] If it could be said by the divine Chronologer, *Ex Adami sapientissimi doctoris ore promanavit, tanquam ex fonte quicquid in mundo est utilium doctrinarum, disciplinarum, scientia & sapientia*, Out of *Adams* mouth (even after the Fall) as out of a Fountaine flowed all the profitable knowledge, skill, and wisdom in the World: how much better may the same be said of the only wise God, who is wonderfull in Counsell, and excellent in working? Isay 28. 29. *Platonici lumen mentium esse dixerunt ad discenda omnia, eundem ipsum Deum à quo facta sunt omnia*. The Platonists said that God the Maker of all was that light of the mind whereby we learne all.

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Verf.

Aug. de civit. Dei.

Verf. 7. *He layeth up sound wisdom*] Hebr. *Substance, reality*; that which hath a true being, in opposition to *that which is not*; so riches are described, *Prov. 23. 5.* Heaven only hath a foundation, earth hath none, but is *hanged upon nothing*. Grace hath solid substance in it and true worth: whereas opinion only sets the price upon all outward things. The Prophet *Amos* complains of the Epicures of his time, that they ate the Lambs out of the flock, and the Calves out of the midst of the stall, they drank wine in bowles and chanted to the sound of viols, &c. *Amos 6. 4, 5, 6.* This to some might seem brave and desirable. But *ver. 13.* the Prophet in true judgement thus speakes to them, *Ye which rejoyce in a thing of nought, &c.* ye embrace a shadow, ye pursue after things that profit not, but perish in the use: for Meats for the belly, and the belly for meats: but God will destroy both it and them.

Some sense the Text thus: The Lord layes up sound wisdom for the righteous, &c. when he is in distresse, then he hath such quietnesse of spirit, soundness and presence of mind, that in the midst of his straits he is in a sufficiency. Not so the wicked, *Job. 20. 22.*

He is a buckler to them] The body cannot be wounded but through the buckler, if skilfully handled. Happy art thou O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help? &c.

Verf. 8. *He keepeth the paths of judgement*] Well may they walke uprightly that are so strongly supported. Go's hand is ever under his; they cannot fall beneath it. He keepeth the feet of his Saints, *1 Sam. 2. 9.*

Verf. 9. *Then shalt thou understand righteousness*] Not as *cognoscitiva*, standing in speculation: But as *directiva vita*, a rule of life. Knowledge is either Apprehensive only, or Affective also. This differs from that, as much as the light of the Sun (wherein is the influence of an enlivening power) from the light of torches.

Verf. 10. *It is pleasant to thy soule*] Spirituall joy mortifies sin. His mouth hankers not after homely provision, that hath lately tasted of delicate sustenance; pleasure there must be in the waies of God, because therein men let out their soules into God, that is the fountaine of all good, hence they so infinitely distaste sins tasteless fooleries: *Crede mihi res secura est verum gaudium*, faith Seneca. True joy is a solid businessse.

Ver.

Verf. 11. *Discretion*] Hebr. *Thoughtfulness*, or good advisement. *Cogito quasi coagito. Notat sinceritatem*, such as is that of Becman. *ut si quis*. the wife to please her husband, *1 Cor. 7. 34.* casting this way and that way how to give best content: Or that of the good husband to build her house; studying in every business how to set every thing in order: As the Carpenter studies how to set every part of the frame in joint.

Verf. 12. *That speaketh forward things*] As if his mouth were distorted, or the upper-lip stood where the nether should. See *Desperantes. Acts 20. 30.*

Verf. 13. *To walk in the waies of darknesse*] As thieves, drunkards, dicers, and our other *Solifuga* that abuse even Gospel-light, that put not light under a bushell, but under a dunghill, that when they have walked themselves a weary in these by ways (high waies to hell) sit down in darknesse and in the shadow of death, *Luk. 1. 79.* which posture imports 1. Continuance there. 2. Content, as well apaid of their seat. These hate the light, because their waies are evill: the light stands in the light of their wicked waies, as the Angel did in *Balaams way*, to his sin.

Verf. 14. *Who rejoyce to do evill*] It is their meat, drink, sport, *Prov. 4. 27. & 10. 23.* they cannot be merry unlesse the devill be their playfellow. This is reckoned as an aggravation of *Jerusalem's sin*, when thou dost evill then thou rejoycest. But better is the sorrow of him that suffereth evill, then the jollity of him that doth evill, faith *Austin*.

Verf. 15. *Whose waies are crooked*] How justly may God say to such, as the Crab in the Fable did to the Serpent when he had given him his death's wound for his crooked conditions, and then saw him stretch himself out straight. *At oportuit sic vixisse.* It is too late now: you should have lived so.

And they forward] Absurd, *2 Thes. 3. 2.* Men made up of meere incongruities, solaciling in opinion, speeches, actions, all.

Verf. 16. *From the strange woman*] Forbidden thee by God, as strange fire, strange Gods, &c.

Which flattereth with her lips] Whose lips are nets, whose hands are bands, whose words are cords to draw a man in as a foole to the stocks, or an ox to the slaughter.

Verf. 17. *Which forsaketh the guide of her youth*] That is, Her husband, as *Helena*, *Herodias*, *Berenice*, *Act. 25. 13.* and other odious harlots. *Adulterium quasi ad alterum, vel ad alterius Becman.*

C 3.

torum.

iorum. This Wanton never wants one, though her husband be never so neare.

And forgetteth the Covenant of her God] Marriage is a mixt Covenant, partly religious, and partly civil : The parties tie themselves first to God, and then to one another. The bond is made to God, who also will be ready enough to take the forfeiture. For Whores and Adulteresses God will judge. *Heb. 13. 3.*

Verf. 18. For her house enclineth unto death] *Terence* calleth harlots *Cruces*, quia juvenes macerent & affligant. Venerie is death's best harbinger : *Venus ab antiquis voluptuosis dicta*. She provideth, saith one, not for those that are already borne, but for those that shall be borne. Of *Pope Paul* the fourth (that old Goat) it went for a by-word, *eum per eandem partem animam profudisse, per quam acceperat*. *Pope John* the twelfth being taken with an Adulteress was stabbed to death by her husband. *Alexander* the great, and *Orho* the third, lost their lives by their lusts. But how many (alas) by this meanes have lost their foules ! Fleahly lusts (by a specialty) fight against the soule, *1 Pet. 2. 12.* And nothing hath so much enriched hell (saith one) as beautiful faces.

And her paths unto the dead] Hebrew, *El Rephaim* to the Giants : To that part of hell where those damned monstres are ; together with those sensual Sodomites, who giving themselves over to fornication, and going after strange flesh, are thrown forth for an example, suffering the vengeance of eternall fire. *Jude 7.*

Verf. 19. None that go unto her retorne again] Some of the Ancients have herehence concluded, that Adultery is an unpardonable sin. But *all manner of sin, and blasphemy shall be forgiven unto men* (saith our Saviour) *save only the sin against the holy Ghost.* *Mat. 12. 31.* True it is, that a *Whore is a deep ditch, and a strange woman is a narrow pit,* *Prov. 23. 27.* That whoredome, and wine, and new wine take away the heart. *Hos. 4. 11.* That such are said to be destitute of understanding, and to have lost the light of nature. *Prov. 6. 32. Rom. 1. 28.* to be past feeling and given up to a dead and dedolent disposition, *Eph. 4. 18, 19.* to be impudent, *Jer. 2. 3.* (wherefore also they are compared to dogs, *Deut. 23. 18. 2 Sam. 3. 8.*) and for most part impenitent, *Eccles. 7. 28.* Grace (as One well observeth) is seated in the powers of Nature. Now carnal sins disable nature, and so set us in a greater distance from

*παρὰ τὸν Ἀδὲν
μετὰ τῶν
γυναικῶν. Sept.
ἡ πόρνην τὴν
προέβησαν.*

*κυνὸς ὁμιλῶν
ἐχθρὸν. Hom.*

from grace, as taking away the heart, &c. Howbeit all things are possible with God, *Mark. 9. 26, 27.* And though few have awakened out of this snare of the devill, yet some have as *David*, and that woman, *Luk. 7. 37, 50.* left any humbled sinners should despaire.

Verf. 20. That thou mayest walk in the way] This is another work of wisdom, as to keep us from bad company, so to put us into good, where much good may be learned. Dr *Taylor* Martyr rejoiced that ever he came in prison, there to be acquainted with that Angel of God *John Bradford* (so he called him.) *Lattimer* and *Ridley* (while they lived) kept up *Cranmer* by intercourse of Letters, and otherwise from entertaining counsels of revolt. A child having been brought up with *Plato* returned home to his Father's house, and hearing his Father to chide and exclaime furiously in his anger, used these speeches to his Father, I have never seen the like with *Plato*.

Ad. & Mon.

Ibid.

Sen. de ira
Lib. 3 cap. 1.

Verf. 21. For the upright shall dwell in the land] Of *Canaan* a type of heaven : for by these outward and corporal things, inward, spiritual, and eternal are understood. Here the wiseman speakes after the manner of *Moses* Law under which he lived, *Deut. 11.* And howsoever upright men suffer hardship and hunger here, yet they enjoy great tranquillity and felicity, as seeing God in all, and depending wholly upon him for help. *Well for the present, and it will be better hereafter* ; this is the upright man's Motto. Heaven (thinks he) will make amends for all. He that sees visions of glory, will not matter with Saint *Stephen* a shower of stones ; how much lesse will he think much, though the Lord give him the bread of adversity, and water of affliction ? *Isa. 30. 20.*

Verf. 22. But the wicked shall be cut off] Certainly, suddenly, utterly, *cum maxime velint vivere*, When they have feathered their nests, and set up their rest, and reckon upon long life, as the foole in the Gospel : God will shoot at them with an arrow suddenly, and fetch them off when they least look for it. The wicked may dye sinning : The Saints shall not dye till the best time, not till that time when, if they were but rightly informed, they would even desire to dye.

Shall be rooted out] Hebrew, *plucks up*, as degenerate plants, *Exorientur, sed exurentur* ; God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living, *Selah Ps. 52. 5.*

CHAP.

CHAP. III.

Verſe 1. *My Son, forget not*]

WE should be able to say to Wiſdome, as *Cæſis* did to her Lady *Antonia*, *Fruſtra Domina, juffiſti : hac enim at-*
 Dio in reſpal. *que cætera omnia quæ mihi imperas, ita ſemper in memoriâ habeo ut*
ex ea deleri non poſſint. You need not, Madam, bid me do your bu-
 ſineſſe, for I ſo remember your commands, as I need never be
 minded of them.

Juſſa ſequi tam velle mihi, quàm poſſe, neceſſe eſt,
 I am ready, to my power, to do your pleaſure.

But let thine heart keepe] As the Arke kept the two Tables,
 as the Pot kept the hidden Manna.

Verſ. 2. *For length of daies*] A ſweet mercy and generally
 deſired. *Pſal. 34. 12.* Short life is reckoned as a curſe. *Pſal. 55.*
 24. yet, in ſome caſe, it is a bleſſing. *1 Kings 14. 13. Iſa. 57. 1.*
 *Or φίλος Θεός, ὁμιλος ὁ θεός. Dion. Prul. Orat. 28.
 when there is a fire in an houſe or town, men carry out their Jew-
 els; but then God makes them up in his Cabinet: *they do enter*
into peace, their ſoules go to heaven, *they reſt in their beds,* their
 bodies reſt ſweetly and ſafely in the grave till the reſurrection of
 the Juſt, *Eſay 57. 2.* And is not this far better then the longeſt life
 here? Length of daies may prove a curſe, when it brings ſhame,
 ſorrow, &c. as it did to *Cain, Cham, &c.*

And peace ſhall they adde to thee] Without which, to live is
 nothing elſe but to lye a dying. *Rebecca* for want of this, was
 weary of her life; ſo was *Eliab*, when he ſate under the Juniper.
 All the daies of the afflicted are evil, *Prov. 15. 15.* Συνοικῶσι &
 οὐκ οὐνοῦται They dwell together, they do not live together, ſaid
Theomiftocles of married folk that agree not. *Nam ille diu vix-*
it, ſed diu fuit, ſaid *Seneca* of one. And again, *Non multum*
navigavit, ſed multum jaſtatus eſt. He was toſſed much up and
 down, but failed not far, as being driven about by contrary
 winds:

Shall they adde to thee] *Multiplicem pacem ſignificat,* ſaith one,
Peace, peace, as *Iſa. 26. 3.* that is, a multiplyed peace with God,
 with ones ſelf, with others; or a renewed continued peace, to
 day, to morrow, and every day: Or a perfect, there, pure
 peace. Verſ.

Verſ. 3. *Let not mercy and truth forſake thee*] That is, true
 mercy, not that which is natural or moral onely, but that which
 is right both *quoad fontem, & quoad finem.* They that do other-
 wiſe, as heathens and hypocrites, lay up their treaſure in the eyes
 and cares of men; which is a cheſt, that hath neither lock nor
 key to keep it.

Bind them] That is, My Commandements. He ſeemes to
 allude to *Deut. 6. 8.* See the Note there.

Verſ. 4. *So ſhalt thou find favour*] As did *Joſeph, Moſes, Da-*
vid, he was a man after Gods own heart, and whatſoever he did
 pleaſed the people. It is God that gives credit: he faſhioneth
 mens opinions, and inclineth their hearts, as *Ezra* oft acknow-
 ledges with much thankfulneſſe, *chap. 7. 27. &c.*

Verſ. 5. *Trust in the Lord*] To truſt in God is to be unbot-
 tom'd of thy ſelfe, and of every creature, and ſo to leane upon
 God, that if he faile thee thou ſinkeſt. Confidence is the leaſt,
 and yet the beſt we can render to the Lord: For hereby we ac-
 knowledge his ſoveraignty, and ſet the Crown upon his head, as
 it were. See *Judges 9. 15.*

And leane not to thine own underſtanding] Which becauſe men
 do, hence it is many times that the faireſt bloſſoms of their en-
 deavours wither, and the unprobableſt things do come to paſſe:
 God loves to confute men in their confidences, as he did the Phi-
 liſtims in their Champion *Goliath.* We muſt not therefore truſt
 no we muſt not truſt it ſelf, but God on whom it relies; who is
 therefore called our *Truſt.* They truſt not God at all, that, not
 alone. He that ſtands with one foot on a rock, and another foot
 upon a quickſand will ſink and periſh as certainly, as he that
 ſtands with both feet on a quickſand. *Lord lead me to a rock that*
is higher then I, ſaith *David.* Whither when he was once got, then
 he ſate and ſang, *The Lord is my rock and my ſalvation, &c. Pſal.*
27. 1. Surely as one ſaid of generall Counſels, they ſeldome were
 ſucceſſeful, becauſe men came with confidence, leaning to their
 own underſtanding, and ſeeking for victory rather then verity:
 ſo it holds as true in other like caſes.

Verſ. 6. *In all thy waies acknowledge him*] Aske counſell at
 his mouth, aime at his glory, be evermore in the ſenſe of his pre-
 ference, and light of his countenance. It is reported of a worthy Di-
 vine of Scotland, that he did even eate and drink and ſleep eternal
 life. This is to walke with God, this is to live by faith, this is to ſee
 him. Verſ. preface.

him that is invisable (*Moses* his optick) this is to go the upper way, even that way of life that is above to the wise, that he may depart from hell beneath. *Prov.* 15. 24. See the Note there.

And he shall direct thy paths] As he carefully chose out the Israelites way in the wilderness; not the shortest, but yet the safest for them: So will God do for all that make him their guide. The *Athenians* had a conceit that their Goddesse *Minerva* turned all their evill counsels into good unto them. The *Romans* thought that their *Vibilia* (another heathenish Deity) set them againe in their right way, when at any time they were out. All this and more then this is undoubtedly done by the true God for all that commit their waies unto him, and depend upon him for direction and successe. *Loe this God is our God for ever and ever, he will be our guide even unto death.*

Psal. 48. 14.

Verf. 7. Be not wise in thine own eyes] *Bis desipit qui sibi sapit.* He is two fooles that is wise in his own eyes. This *Senniozia* marres all. *Socrates* his *Hoc scio quod nihil scio*, gat him the name of the wisest among men. *Consilii satis in me mihi* — is the proud man's posie. He that would be wise must be a foole that he may be wise. *1 Cor.* 3. 18. *Intus existens prohibet alienum*: A conceit of wisdom bars out wildome.

Arachne apud Ovid. Meta- mor. lib. 6.

Gen. 41. 16.

Fear the Lord] This makes a modest opinion of a man's self. *Joseph* a man famous for the feare of God, when *Pharaoh* expected from him an interpretation of his dreame, as having heard much of his skill, *It is not in me*, said he, *God shall give Pharaoh an answer of peace.* Loe he extenuates his own gifts and ascribes all to God. Wherefore suddenly after, as *Joseph* had said to *Pharaoh*, *without me shall God make answer to Pharaoh*, to *Pharaoh* is heard say to *Joseph*, *Without thee shall no man lift up his hand or foot in all the Land of Egypt*, *vers.* 44. So that here was exemplified that holy Proverb. *Prov.* 22. 4. By humility and the feare of the Lord are riches and honour, and life. The originall runs thus, *By humility the feare of the Lord are riches*, &c. There is no *And* in the Hebrew. Humility and the feare of the Lord are so neare akin (this being the mother of that) as if the one were predicated of the other, as if they were one and the same grace.

And depart from evill] Another effect of this cleane feare of God, as *David* calleth it. *Psal.* 19. 9. *Cave, specta: Cato*, was a watch-word among the *Romans*. A reverend and religious man
bad

had these words following written before him in his study, *Noli peccare: Nam Deus videt, Angeli astant, diabolus accusabit, conscientia testabitur, infernus cruciabit.* Take heed of sin: for God seeth thee, Angels stand by thee, the devill will accuse thee, thy conscience will testifie against thee, and hell will torture thee. But besides all this, there is mercy with God that he may be feared: and the Children of Israel shall feare the Lord and his goodnesse. *Psal.* 134. 4. *Hof.* 3. 5.

Verf. 8. It shall be health to thy navill] That is, Thou shalt be in good plight both for the outward and inward man: Thy bones full of marrow, thy breasts full of milk, thy spirit also lively and lifted up in the waies of the Lord. And as it is with children in the womb (for to these is the allusion here) that by the navill nourishment is ministred unto them, yea, even to the strengthening of the inward parts: So the godly in the Church are fed and bred by the faith and feare of God: and as without marrow in the bones, no part of man, no not that which is of greatest value, have from God is as the marrow which strengtheneth the bones, and maketh them apt to do good things. And as a man that hath his bones filled with marrow, and hath abundance of good blood and fresh spirits in his body, he can endure to go with lesse cloths then another; because he is well lined within: So it is with a heart that hath a great deale of grace and peace, he will go through difficulties and troubles though outward comforts faile him. It is recorded of Mr *Saunders* Martyr, that himself should tell the party that lay in the same bed with him in prison, that even in the time of his examination before *Steven Gardiner* he was wonderfully comforted, not only in spirit, but also in body, he received a certaine taste of that holy Communion of Saints, whilst a most pleasant refreshing did issue from every part and member of the body to the seat and place of the heart, and from thence did ebbe and flow to and fro, unto all the parts again.

Act. & Mon. fol. 135⁸.

Verf. 9. Honour the Lord with thy substance] Freely expending it in pious and charitable uses, *Exod.* 25. 19. *Dent.* 26. 2. See the Notes there. See also my common place of *Almes*.

Verf. 10. So shall thy barnes be filled] The Jewes at this day though not in their own Countrey, nor have a Leviticall Priesthood, yet those who will be reputed religious amongst them do
distri-

Godw. Heb.
Antiq 277.
Thegnaler
hischillue
thegnather.

distribute the tenth of their encrease unto the poore: being persuaded that God doth blesse their encrease the more: For their usuall Proverb is, *Decima, ut dives fias*. Pay thy riches that thou maist be rich. See the Note on *Mat. 5. 7*.

Verf 11. *Despise not the chastening of the Lord*] Slight it not; but sit alone, *Lam 3. 28*. and consider *Eccles. 7. 14*. Some think it a goodly thing to beare out a crosse by head and shoulders, and weare it out as they may, never improving it: As a dog, that getting out of the water into which he is cast, shakes his eares; or as a man, that coming out of a shower of raine, dries again; and all is as before. *Perdidisti fructum afflictionis* saith *Austin* of such scapethrifts. Thus the proud Greeks (having lost two Castles in *Chersonesus*, taken from them by the Turkes) com nonly said, that there was but a *hogsty* lost, alluding to the name of that Country: Whereas that was the first footing that the Turkes got in Europe, and afterwards possessed themselves of the Imperial City of *Constantinople*. Shortly after *Anno 1358*. *Callipolis* also being lost, the mad Greeks, to extenuate the matter, when they had any talke thereof, in jesting wise commonly said, that the Turkes had but taken from them a bottle of wine. So *Galenus* the Roman Emperour, hearing that *Egypt* was revolted, said, *Quid? sine lino Egyptio esse non possumus?* What? cannot we be without the hemp of *Egypt*? So when *Callice* was taken from us by the French, the Court-Parasites, to ease *Queen Marie's* mind (which yet they could not) said, that it was only a refuge for runnagate Hereticks; and that no true Roman Catholike ought to deplore, but rather rejoyce at the dammage.

*At Regina gravi jamdudum saucia curâ
Fulvus alit venis—*

Monsieur de Cordes used to say, that he would be content with all his heart to lye in hell seven yeares, on condition that *Callice* were taken from the English. And a confederate English Capitaine being asked by a proud Frenchman, When will ye fetch *Callice* againe? Gravely replied, *Quando peccata vestra erunt nostris graviora*. When your sins shall weigh down ours. God is to be seen in every thing we suffer: sith light afflictions not improved are but as a drop of wrath forerunning the great storms, a crack forerunning the ruine of the whole.

Neither be weary of his correction] This is the other extreme, despaire and dependency of spirit, See my *Love-tokens*, p. 44. &c.

Ver. 12.

Miserrimi facti
estis et pessimi
permanistis.
Aug. de civit.
Dei. l. 1. c. 33.
Turk. Hist.
fol. 185.

Ibid. 186.

Englands Eli-
fab.

Virgil.

Heyl. Geog.

Non quia du-
ra, sed quia
molles, pati-
mur. Sen.

Verf. 12. *For whom the Lord loveth*] The Saints afflictions proceed oft from love displeased, offended. And yet we have some now that tell us that God is never displeased with his people, though they fall into Adultery, or the like sin, no not with a Fatherly displeasure: that God never chastiseth his people for any sin, no not with a fatherly chastisement. But he (though a Father) doth alter the set of his looks towards his Child, who is wanton upon his love, and lets down the diligence of his just observance and duty.

In whom he delighteth] *Quem unice diligit* whom he cockers above the rest of his children. That Son in whom he is well pleased, saith *Mercerus*, *quem approbat*, whom he makes his white-boy: So *Theophylact*, *Qui excipitur à numero flagellatorum, excipitur à numero filiorum*. He that escapes affliction may well suspect his adoption. See my *Love-tokens*, p. 54, 55.

Verf. 13. *Happy is the man*] Though afflicted, if withall instructed: *Si vexatio det intellectum*. Bought wit is ever best prized. Blessed is the man whom thou chastenest O Lord, and thereby teachest him out of thy Law. *Psal. 94. 12*. *Schola crucis, schola lucis*. God's house of correction is his schoole of instruction. See my *Love tokens*, p. 145, 146. &c.

And the man that getteth understanding] Hebr. *Tha draweth out understanding*, viz. *de thesauro suo*, out of the good treasure of his heart, as that good Scribe instructed to the kingdome of heaven. The *Chaldee* hath it, *jabiang, scaturire facit*, that hath so profited in spiritual understanding, that he can readily bring it forth to the benefit of others.

Verf. 14. *For the merchandise of*] That is, The profit that is gotten by making use of it. *Κερδὲς νοῦτος ἐς νομισμῶν* saith a Father. Seldome is any man weary of taking money. Sing a Song of *Utile*, and men will lend their eares to it. The *Persians* in *Strabo*, delighted with the Musick of an excellent harper, ran all away, as soon as the Market-bell rang; save a deafe old man; and he to go too as soon as he heard of it. Now *Godliness* is profitable to all things, as having the Promises of both lives: and the promises are exceeding great and pretious things, 2 *Pet. 1. 4*. even the unsearchable riches of Christ, *Ephes. 3. 8*. who brings gold tried in the fire, and that which is better. *Rev. 3. 18*. For one graine of Grace is far beyond all the gold of *Ophir*, and one hours enjoyment of God to be much preferred before all the King of

D 3

Spaine's

Spaines annuall entradoes. What is Gold and Silver but the guts and garbage of the earth? and what is all the pompe and glory of the world, but dung and dogs-meat? *Phil.* 3.7,8. I esteeme them no better (surely) that I may win Christ, said *S. Paul*, that great trader both by Land and Sea, *2 Cor.* 11.23.25.26. Let me be put to any paine, to any losse, *tantundum ut Iesum nanciscar*, so I may get my Iesus, said *Ignatius*. This gold we cannot buy too dear, whatever we pay for it. The wise Merchant sels all to purchase it. *Mat.* 13.44.46. Every true Son of *Jacob* will be content to part with his broth for the birthright, to purchase spirituall favours with earthly. *Psal.* 134.3. The Lord that made heaven and earth, blesse thee out of *Sion*, which is to say, the blessings that come out of *Sion* are choise, peculiar, precious, even above any that come out of heaven and earth. *Hag.* 2.7. When God is shaking all Nations the Saints shall come with their desirable things, (so some read the words) *colligent omnes thesauros suos*, saith *Calvin*; they shall gather up all their treasures.

Verf. 15. *She is more precious then rubies*] Or, *Pearles*, which of old were most highly esteemed, as *Pliny* testifieth: *Nostri etate multis aliis gemmis postponuntur*. Now adaies there are many other gems of greater price, as rubies, carbuncles, &c. *Cardan* tells us that every precious stone hath an egregious vertue in it: every spirituall grace hath we are sure, and is of more value then large demaines, stately buildings, and ten thousand rivers of oile. If the Mountaines were pearle, the huge Rocks rubies, and the whole globe a shining chrysolite, yet all this were not to be named in the same day with wisdom.

Verf. 16. *Length of daies is in her right hand*] This is the same in effect with *verse 2*. See the Note there, *ἐμνηστεύει τὸν χρόνον καὶ τὴν ἀρετήν*, said *Socrates*; The same againe may be profitably said over; *Solomon* wanted neither matter nor words, and yet he repeats and inculcates (for his Readers greater benefit) the same matter in the self same words almost. *Nunquam satis dicitur quod nunquam satis dicitur*. As to the Text; Health and long life is that which every man covets. Now, *Non domus & fundus, non aris aceruum & auri Agroti domini deducit corpore febris*. Riches availe not in the day of wrath, but righteousness delivereth from death. *Prov.* 10.2. The honourable garter cannot cure the gout, nor the chaire of estate ease the collick, nor a Crown remove the head-ach. *Nagas* the Scythian despising the rich presents and orna-

ments

ments, that were sent unto him by *Michael Paleologus* Emperour of *Constantinople*, asked, whether those things could drive away *Pachymer*. calamities, diseases, or death? No: this they cannot do; as *Hist. lib. 5. Henry Beauford* (that rich and wretched Cardinal) found by wofull experience in the reign of *Henry the sixth*. For perceiving death at hand, he asked, Wherefore should I dye being so rich? If the whole Realme would save my life, I am able either by policy to get it, or by riches to buy it. Fye, quoth he, will not death be his red? will money do nothing? No: money in this case beares no mastery. Death (as the jealous man) will not regard any ransom, neither will he rest content though thou offer many gifts. *Prov.* 6.35.

And in her left hand riches and honour] *Bonus Deus Constantinum Magnum tantis terrenis implevit muneribus, quanta optare nullus auderet*. The good Lord heaped so much outward happiness upon his faithfull Servant *Constantine the Great*, as no man ever durst to have wished more, saith *Austin*. If God give his People a Crown, he will not deny them a crust: If they have *bona throni*, the good things of a throne, they shall be sure of *bona scabelli*, the good things of the footstool.

Verf. 17. *Her waies are waies of pleasantnesse*] Such as were those of *Adam* before his fall, strowed with roses, paved with peace. Some degree of comfort follows every good action, as heat accompanies fire, as beames and influences issue from the Sun. Which is so true that very Heathens, upon the discharge of a good conscience, have found comfort and peace answerable. This (saith One) is *premiun ante premium*, a fore-reward of well-doing. In doing thereof (not only for doing thereof) there is great reward. *Psal.* 119.11.

Verf. 18. *She is a tree of life*] A tree that giveth life, and quickeneth: or (as One interprets it) a most assured sign of eternall life: whatsoever it is, he alludeth, no doubt, to the tree mentioned *Gen.* 2.9. & 3.22. See the Notes there.

And happy is every one that retaines her] Though despised by the world as a poore Snake, a contemptible caytiffe. We usually call a poore man a poore soule: a poore soule may be a rich Christian: as *Roger* surnamed *Paupere censu* was Son to *Roger Bishop of Salisbury*, who made him Chancellour of England. *Galwin's Catal. p. 338.*

Verf. 19. *The Lord by wisdom*] By his essentiall wisdom, by his eternall Word, *Prov.* 8.30. the Lord Christ, who is the be-

Phil. 3.

Principium
culmenque
omnium re-
rum precii
Margarite ce-
rent. Plin.
Gefner. Hist.
de aquail.
lib. 4.
Card. Subt.
Lib 7.

Seneca.

Horat.

Fox Martyrol.
vol. 1. p. 925.

Ang de civi-
Deil. 5. c. 25.

beginning of the creation of God. *Rev.* 3. 14. See the Note on *John* 1. 3. In the beginning God created the heaven and the earth, *Gen.* 1. 1. that is, In his *Sonne*, as some interpret it, *Heb.* 1. 2. *Col.* 1. 16. This interpretation is grounded upon the *Jerusalem Targum*, who translates that, *Gen.* 1. 1. *bechochmatha in sapientia*. So doth *Augustine* and others: and for confirmation they bring *John* 8. 25. but that is a mistake, as *Beza* shewes in his Annotations there.

He established the heaven] *Heb.* Heaptly and trimly framed and formed them in that comeliness that we now see. The heavens declare the glory of God, and the firmament sheweth his handy-work. (*Psal.* 19. 1.) Upon the third heaven he hath bestowed a great deal of curious skill and cunning workmanship. *Heb.* 11. 10. But of that no naturall knowledge can be had nor any help by humane arts Geometry, Opticks, &c. For it neither is aspectable nor moveable. The visible heavens are (for the many varieties therein, and the wonderful motion of the several spheres) fitly called *Kéqnos*. The Originall word here used *ratione conjugationis plus aliquid significat quam paravit, vel stabilivit. Coven.* *Mirum in modum disposuit.* He hath cunningly contrived. And hence haply our ancient English word *Koning*, and by contraction *King* coming of the Verb *Con* which signifies (as *Beccanus* noteth) *Possim, Scio, Audeo*, I can, I wor, I dare do it.

Verf. 20. The depths are broken up] viz. The great channels and hollow places made in the earth, to hold the waters. *Gen.* 1. 9. that they may not overflow the earth: and this the very Philosophers are forced to confesse to be a work of divine wisdom. Others by depths here understand fountains and floods breaking out, and as it were flowing from the nethermost parts of the earth, even as though the earth did cleave it self in sunder, to give them passage.

And the clouds drop down the dew] Clouds (the bottles of rain and dew) are vessels as thin as the liquor that is contained in them: there they hang move, though weighty with their burden. How they are upheld, and why they fall here, and now, we know not, and wonder.

Verf. 21. Let not them depart] *Ne essent huc ab oculis tuis* faith the Vulgar: *Ne hac à tuis oculis deflectant in obliquum huc & illuc.* So *Mercer*, Let thy eyes look right on. *Chap.* 4. 25. look wisely

wisely and intently on these great works of God, and his wisdom therein set forth and conspicuous, as on a theatre. Eye these things, as the steersman doth the Load starre, as the Archer doth the mark he shoots at, *2 Cor.* 4. 18 or as the Passenger doth his way, which he finds hard to hit, and dangerous to misse. Yea let them be the delight of thine eyes, with the sight whereof thou canst not be sated or surfeited.

Verf. 22. So shall they be life unto thy soule] For by these men live, and this is the spirit of my life, faith *Hezekiah*, *Isa.* 38. 16. Even what God had spoken, and done. *vers.* 15. A godly man differs from a wicked, as much as a living man from a dead carcass. The wicked are starke dead and stone cold. The Saints also want heat sometimes, but they are soon made hot again; because there is life of soule in them, as charcoal is quickly kindled, because it hath been in the fire.

And grace unto thy neck] Or to thy throat, that is to thy words uttered through the throat. See the note on *chap.* 1. 9.

Verf. 23. Then shalt thou walk in thy way safely] *Fiducialiter* faith the vulgar, confidently and securely. Every *Malvo* shall be a *Salvo* to thee: thou shalt ever go under a double guard, the peace of God within thee, *Phil.* 4. 7. and the power of God without thee. *1 Pet.* 1. 5. Thou shalt be in league also with the stones of the field, and the beasts of the field shall be at peace with thee *Job* 5. 23.

Verf. 24. Thou shalt not be afraid] See this exemplified in *David*, *Psal.* 3. 5, 6. *Peter* *Act.* 12. 6. and *Mr. Rogers*, our late Protomartyr, who when he was warned suddenly to prepare for the fire, he then being found asleep in the prison, scarce with much shogging could be awaked.

Thy sleep shall be sweet] As knowing that God (thy Keeper *As. & Mon.* *Psal.* 121. 4, 5.) doth wake and watch for thee, *Psal.* 120. 1. *Job.* 1356. wicked mens sleep is often troublesome through the workings of their evil consciences; as our *Richard* the third (after the murder of his own two innocent Nephews) had fearful dreams; in so much that he did often leap out of his bed in the dark, and catching his sword (which alway naked stuck by his side) hee would go distractedly about the chamber, every where seeking to finde out the cause of his own-occasioned disquiet. So *Charles* the 9th. of France, after that bloody massacre of *Paris*, was so inwardly terrified, that he was every night laid to sleep, and awakened again with a set of Musicians. *Daniel's* *hiz.* *of Eng.* *Thann.* lib 57.

Verf. 25. *Be not afraid*] Or, thou shalt not be afraid. *Nec si fractus illabatur orbis*, Sudden evils do commonly dispirit people, and expectorate their abilities, they be at their wits end. But let a David walk through the vale of the shadow of death, (that is, the darkest side of death, death in its most horrid and hideous representations) he will not fear, no though he should go back again the same way: *for thou art with me saith he*. He had God by the hand, and so long he feared no colours. *Psal. 23. 4.*

Verf. 26. *For the Lord shall be thy confidence*] The Hebrew word here used, signifies both *unconstant folly*, *Eccles. 7. 27.* and *constant hope*, *Psal. 78. 7.* And Rabbi Salomon saith, that he had found in the *Jerusalem-Targum* this Text, thus censured and expounded, *The Lord shall be with thee in thy folly*; that is, he shall turn to thy good, even thine inconsiderate and rash enterprises, if thou addict thy self to the study of Wisdom.

And shall keep thy foot from being taken] In the snare which thou wast near unto by choosing, rather to bee held temerarious then timorous.

Verf. 27. *Withhold not good from them to whom it is due.*] Either by the law of equity, or of charity: For there is a debt of love, *Rom. 13. 8.* that we must ever be owing, and ever pay. And as we say of thanks; *Gratia habenda & agenda*, Thanks must be given and held as still due, so must this debt of love. *Quicquid Clerici habent, pauperum est*, saith Hierome. It is true (in a sense) of others as well as of Ministers. The poor (God's poore) are the owners of that we have, we are but stewards and dispensers of God's bounty to his necessitous servants: Now if our receipts be found great, and our layings out small; God will cast such billes backe in our faces, and turn us out of our stewardship. They are fooles that feare to lose their wealth by giving, but fear not to lose themselves by keeping it.

When it is in the power of thy hand] When thou hast opportunity and ability; for we must not stretch beyond the staple, that were to marre all: Neither when a price is put into our hands, may we play the fools and neglect it: But wherefore God sets us up an Altar, we must be ready with our sacrifice of almes: for with such sacrifices God is well-pleased, *Heb. 13.* See my common place of *Almes*.

Verf. 28. *To morrow*] *Bis dat qui cito dat*, while ye have time do good to all: your beneficence must be prompt and present; who

Prov. 17. 16.

who can tell what a great-bellied day may bring forth. *Ethiopia* shall soone stretch out her hands unto God, *Psal. 58. 32.* *currere faciet manus suas ad Dominum*, to note their speedinesse in giving, saith one. *Tyrus* also when converted once, makes haste to feed and cloath God's poore Saints with the mony and merchandise shee was wont to heap up and hoard.

Verf. 29. *Devise not evil against thy neighbour*] *Hebr. plov not evil*, i. e. plot not. One of the Rabbines renders it, *Suspect not*, shun evill surmises, *1 Tim. 6. 4.* Most unkindneses among friends grow upon mistakes, misprisions; charity is candid, and takes every thing in the best sense, and by the right handle. *1 Cor. 13.*

Verf. 30. *Strive not with a man without cause*] If mens hearts were not bigger then their suits, there would not be half so many. It is a fault to go lightly to law, but especially with such as have done thee no harme. *Zuinglius* renders this text thus: *Ne temere litem cum quoquam suscipias, quo minus superior factus, malum tibi retribuatur.* Others, *sim mendax, nisi rependat tibi malum.* How Cardinall *Wolsey*, when he became Lord Chancellour, paid home Sir *James Paulet*, for setting him by the heels, when as yet he was but a poor Schoole-master, is well known. How much better Arch-bishop *Cranmer*, of whom the proverb passed, *Do my Lord of Canterbury a foreward turne, and you shall have him your friend for ever after?* And Robert *Holgate* Arch-bishop of *York*, of whom it is recorded, that in the year 1541. he obtained a benefice in a place where one Sir *Francis Askew* of *Lincolnshire* dwelt, by whom he was much troubled and molested in law; Upon occasion of these suits he was faine to repair to *London*, where being, he found means to become the Kings Chaplaine, and by him was made Arch-bishop of *York*, and President of the Kings Council for the North. The Knight before-mentioned happened to have a suit before the Council there, and doubted much of hard measure from the Arch-bishop, whose adversary he had been. But he, remembering the rule of the Gospel, to do good for evil, yeelded him all favour that with justice he might; saying afterwards merrily to his friends, he was much beholden to Sir *Fran. Askew*: for that had not he been, he must have lived a hedge-Priest all the dayes of his life.

Verf. 31. *Envoy not the oppressor*] That grows rich by unjust quarrels and vexatious law-suits. It is not for nothing surely that our

E 2

Savi-

Isa. 23. 18.

Life of Card. Wolsey.

Act. 6. Mon.

Godw. Catalog. 625.

Saviour Luke 12. 15. after Who *made me a judge?* addes *Take heed and beware of covetousnesse*: implying, that most men go to law with a covetous or a vindictive minde: whereas if they will needs wage law, they should do it as *Charles the French King* made warre with our *Henry the seventh*, more desiring peace then profit or victory. It should be with men in this case as it was with *St. Austin* and *Hierom* in their disputations: It was no matter who gained the day; they would both win by understanding their errors.

Verf. 32. *For the froward is abomination*] The vitiligator, the wrangler, the common-barreter, though he may prosper in the world, yet God cannot abide him, his money will perish with him, He will one day say to his cursed heaps of evil-gotten goods, as *Charles the fifth*, Emperour, in his old age did of his victories, trophies, riches, honours: he cursed them all, saying, *Abite hinc, abite longe*, Avaunt, be packing, hence, away.

Phil. Morn.

But his secret] They shall be of his Cabinet-councell that chuse rather to lye in the dust, then to rise by evil arts, by wicked principles; such were *Joseph*, *Micaiah*, *Daniel*, &c.

Verf. 33. *In the house of the wicked*] His wife, children, family, possessions, all are accursed: his fine clothes have the plague in them. Or his house, which is his castle: the flying roul of curses, (that is ten yards long, and five yards broad) shall remain in the midst of it and consume it. *Zech. 5. 4.*

But he blesteth the habitation of the just] *Kabvenaki casam exponit & tuguriolum egregio sensu*, saith *Mercer*. The poore little cottage or tenement of the righteous, there's a blessing in it, there's contented godlinesse which is greatest gaine: the blessing of God which maketh rich, *Eccl. 2. of Ozi*. Here are the Gods (could the Philosopher say of his poor habitation, meaning his Heathenish household Gods) what ever else is wanting to me. How much more may a Saint say so of his God, who will awake for him, and make the habitation of his righteousness prosperous? *Job 8. 6.*

Verf. 34. *Surely he scorneth the scorner*] Those proud haughty scorners, (*Prov. 21. 24.* with *1 Pet. 5. 5.*) who jeare at this Doctrine, and that those that beleieve it. Surely God scorneth these scorners (for he loves to retaliate) he that sitteth in heaven laughs a good at them, *Psal. 2. 4.* he makes them also (in his just judgment) a derision to others, and punisheth them with the

Facit ut aliis
sint ludibrio,
ubi in calamita-
tem incide-
riat. Rab. Levi.

com-

common hatred of all: Contempt being a thing that mans nature is most impatient of, and in carnall reason, Tallying of injuries is but justice.

But he giveth grace to the lowly] though oppressed by scorers, yet shall they be no loofers: for God will give grace, and he will give glory, *vers. 25.* (grace and glory? what things be these!) and no good thing will he with-hold from them that walk up-rightly. *Psal. 84. 11.* Humility is both a grace and a vessel to receive grace. And as he that goeth into a pond or river to take up water, puts the mouth of his vessel downward, and so takes it up: In like sort, he that looks for any good from God, must put his mouth in the dust, and cry out Lord I am not worthy, &c. *Psalm dignus, at sum indigens.* I am poor and needy, make haste unto me O God, &c. *Psal. 70. 5.*

Verf. 35. *The wise shall inherit glory*] Not have it only, but inherit it, *hoc est proprio, perfecto & perpetuo jure possidebunt*, as *Pellican*, they shall have it as their proper, perfect and perpetual right.

But shame shall be the promotion of fools] A faire promotion they come to: but good enough for them, unlesse they were better. If they attain to high places and preferments; these prove but as high gibbets to bring them to more disgrace in this world, and torment in the next. Some there be that read the text thus, *But shame taketh away the foolish*; that is, it carrieth both them and their hope away in a pinch of time, or twinkling of the eye, as it were.

CHAP. IV.

Verse 1. Heare ye children]

Audite senem, juvenes, quem juvenem senes audierunt: Hear me now an old man, O ye youths; whom old men once gladly heard, when I was but a youth; with this speech *Augustus* pacified his mutinous army.

— *Aspice, vultus*
Ecce meos, utinamque oculos in pectore posses,
Inferere, & patrias intus deprendere curas.

Behold my looks: and O that thou couldst see
Mine anxious thoughts, and carefull heart for thee!

E 3

Verf. 2.

Sol Phaetonti.
apud Ovid.
Met.

Verf. 2. *For I give you good Doctrine*] The common cry is, Who will shew us any good? and every man will lend both ears to a good bargain. The doctrine here delivered is good every way, (whether you look to the Author, Matter, or Effect of it) and is therefore worthy of all men to be received, as the Hebrew word here used for doctrine, importeth. The vulgar renders it *Donum bonum tribuam vobis*. I Will give you a good gift, even that good part that shall never be taken from you.

Verf. 3. *For I was my Father's Son*] *q. d.* I that am now so famous for wife dome, was once as wise as a wild Ass-colt. But I had the happiness to be taught, and tutored by the best and wisest man in his generation, and therefore you should the rather regard my doctrine. *Plato* praised God that he was pupil to *Socrates*, *Bucholcerus* that he was bred under *Melanthion*, Master *Whately* under Master *Dod's* Ministry, and I under Master *Ballams* at *Evesham*. Holy *David* was farre beyond any of these, as being divinely inspired and rarely qualified. Such a heart so well headed, and such a head better hearted was not to be found among the sons of men: for he was a man after God's own heart; his counsel to his Son therefore must needs be very precious and ponderous; See some of it, for a taste, *1 Chro.* 28.9, 10.

Tender and only beloved] *Filius a patris*. The Greeks commonly called their children *παῖδα*, the Latine *Chari*, Darlings, as He in *Plantus*, *Domus domitus fui usque cum Choris meis*. I was hardly handled at home together with my deare children.

In the sight of my Mother] Who had other children, *1 Chro.* 3. but *Solomon* she loved best, because he had most grace. And as a speciall fruit of her love she gave him excellent counsell in her *Lemuel's* lesson, *Prov.* 31. His fall was therefore the more blame-worthy, because he had been so piously educated.

Verf. 4. *He taught me also*] As *Cato* taught his own children, and took it for no disgrace, though so great a man. Nurture is as necessary for children as nourishment, *Eph.* 6. 4. which they that neglect to bestow upon them, are *peremtores patris quam parentes*, not parents, but parricides. One cause of *Julius* Apostacy were his two heathenish Tutours, *Libanius* and *Jamblicus*, from whom he dranke in great profaneness. Doubtlesse *David* had *Nathan* the Prophet, and the best he could get to breed up his son in the best things: but yet so as himself had a main stroke in the business.

And

And said unto me] *Jacobus Valentinus*, and some others grounded an opinion from these words, that *Salomon* received this whole book of *Proverbs* following from his Father *David*: But that is no way likely. The substance of his Father's Doctrine, he briefly sets forth in this and the five following verses, and then proceeds in his own words.

Retaine my words] As the good stomach doth food, as the good earth doth seed, that is, *benè occatum & occultatum*, faith One.

Verf. 5. *Get wisdom, get understanding*] *Compara sapientiam, compara intelligentiam*. So *Chrysostome*, *Compare, seculares, compare vobis biblia, animæ pharmaca*. Get you Bibles by all means, whatever they cost you: you may better want bread, light, &c. then the knowledge of the Scriptures. *Austin* makes mention of some that neglected the means of knowledge, because knowledge puffeth up; and so would be ignorant that they might be humble, and want knowledge that they might want pride. This was to do as that foolish Philosopher, that pluckt out his eyes to avoid the danger of uncleanness; or as the silly Frier, to whom *Sir Thomas Moore* wrote thus

*Tu benè cavisti ne te ulla occidere possit
Littera: Nam nota est littera nullatibi.*

But men must get knowledge; and lest it puff them up, swelling them beyond measure, they must get humility laid on as a weight to keep them down.

Forget it not] For so much a man learns as he remembers. The promise also of salvation is limited to the condition of keeping in memory what we have received. *1 Cor.* 15.2.

Verf. 6. *For sake her not: &c.*] Wisdom is her own reward: if she forsake us, it is because the desertion is first on our part. But she cannot but be justified of her own true children: falling stars were never but Meteors: Temporaries were never Christians indeed. What wonder though some hold falling from grace, sith they mistake common grace for true grace? Hence *Belarmine* saith, That which is true grace *veritate essentie* only may be lost, not that that is true *veritate firme soliditatis*: which latter being rightly understood may be called *speciall*, as the other *Common* grace.

Love her and she shall keep thee] Viz. From recidivation and utter Apostacy, caused by the overflow of iniquity, *Mat.* 24. 12.

2 Theſ.

קח averbo
קח quod est
accipere.

Plant. Menech.
Act. 1. Scen. 1.

Præfat. in
Cant. Cantico.

2 *Thef.* 2 10, 11. This to prevent, Let knowledge and affection, like two individuall twins, grow up together, and mutuall y transfuse spiritual vigour into each other.

Verf. 7. *Wisdom is the principall thing*] Say the World what it will, a dram of this wisdom is worth a pound of wit. Let others censure with the Scribes, let me wonder with the multitude. And for wealth, he is rich, not that hath the World, but that can contemn it. As for honour, *Vertue is a thousand Escachions*: And that is the true Nobility, whereof God is the top of the kin, Religion the root: For without this, well may a man be notable or notorious, but truly Noble he can never be. Lastly, for learning, the Greeks expresse learned and good by one word, as if they were not learned that are not good: and the Scripture calls a wicked man generally a *foole*.

With all thy getting get] With any paines, for any price. This gold cannot be bought too deare. Make Religion thy businesse other things do by the by: as *Aristotle* studied Philosophy in the morning; that was his *εργον*, but eloquence in the afternoone; that was his *αἰσθησις*. Or as *Cæsar* swimming thorow the waters to escape his enemies carried his Books in his hand above the waters, but lost his robe.

Verf. 8. *Exalt her and she shall*] Have an high and honourable esteeme of her, and her children. Rabbi *Salomon* out of the *Talmudists* renders it, search for her, *minutatim in ea singula consecrans*, doe it diligently, as holding every parcell of her precious, as men do the very filings of gold.

Verf. 9. *A crown of glory*] The Psalmist shews by prophecy-ing *Psal.* 138. 4, 5. & 119. 72. that even Kings, coming to taste the excellency of the comforts of Godliness, and to feeble the power of God's Word, should sing for joy of heart, and greatly acknowledge the excellency of God and godliness.

Verf. 10. *Hear, O my Son, and receive*] How slippery an age youth is, and how easily it slips into sinful company and companies, the Wise man well knew: and therefore ceaseth not to inculcate and repeat the same thing over and over. *Liquida sunt puerorum memoria*.

Verf. 11. *I have led thee in right paths*] *Impii ambulat in circuitu*, The wicked walk the round, so doth the devil, (that great *Peripatetick*.) *Job* 1. *How long wilt thou go about, O thou backsliding daughter? Jer.* 31. 22. *How long wilt thou run Retrograde,*

or

or turne aside unto crooked waies? *Psa.* 125. 5. *The waies of the Lord are right, and the righteous shall walk in them: but the transgressors shall fall therein. Hos.* 14. 9.

Verf. 12. *And when thou runnest*] Having a good mixture of zeale and knowledge; so that thy zeale doth quicken thy knowledge, and thy knowledge guide thy zeale. For that the soule be without knowledge, it is not good: And he that (so) hasteth with his feet (being indiscreetly zealous) sinneth. *Prov.* 19. 2.

Thou shalt not stumble] Or if thou do, thou shalt recover thy stumbling, and so get ground. But say thou do so stumble as to fall; in falling forwards is nothing so much danger as backward. So, he that is earnest in good, though he may carry some things indiscreetly, yet is far better than an Apostate.

Verf. 13. *Take fast hold of instruction*] *Num magnum certamen sustinet adversus hereticos & Epicureos*, saith a Jew-doctor upon this Text: Hereticks and Epicures will seek to wring it from thee, by wretch and wile. Therefore hold fast the faithful word as thou hast been taught, *Tit.* 1. 9. Hold it as with tooth and naile against those gain-sayers, that would inatch it from thee. For there are many unruly and vaine talkers, &c. and so there are many loose and lewd walkers too, that would bereave thee of the benefit of what thou hast learned: but hold fast that which is good. Let it not go, *Ne languescas*, surcease not, slake not, give not over striving against sin and sinners.

Verf. 14. *Enter not into the path of the wicked*] *Qui male vivunt, & pejus credunt*, saith One, which live ill, and beleeve worse. *Qui a quo animo malis immiscetur, malus est*, saith Another. He that is well content to keep company with those that are naught, is himself naught. The river *Dee* in *Merioneth-shire* running thorow *Pimble-meere* remaines intire, and mingles not her streames with the waters of the Lake. See *1 Cor.* 5. 9, 10, 11.

And go not in the way] *Ne tibi placeat via malorum*, So the Vulgar. Think not thy self happy in their company, applaud not their way. *Verbum eundi significationem felicitatis habet in multis linguis*. The Hebrew word *to go* signifies also to be happy: and *Salomon* haply here would take it in both senses.

Verf. 15. *Avoid it, passe not by it*] As ye would not come neare a carrion-Carcase, as the sea-man shuns sands and shelves, (the Apostles simile, *2 Thef.* 3. 6.) as ye would be loath to come neare those that have the plague-sore running upon them. Evill

F

men

Magnos homines virtute metiuntur non fortūā prudentes. Nepos. *sedulo*.

Major fuit cura Cæsari libellorum quam purpuræ.

Fuller's holy state. 152.

UNincessive felicitavit. Ira cum laqueis & evod'edus. Gracis Gall. il va bien.

Seneca,

men endanger good men, as weeds the Corne, as bad humors the bloud, or as an infected house the neighbourhood. *Nemo errat sibi ipsi, sed dementiam spargit in proximos.* Intirene te with wicked Conforts is one of the strongest chaines of hell, and binds us to a participation both of sin and punishment. Herce so many words about it there: *Abundans cautela, &c.* This heap of words is not without great use and emphasis: there is earnestnesse and not loosenesse in this repetition.

Verf. 16. *For they sleep not*] So much are they set upon it: Or as empty stomachs can hardly sleep, so neither can gracelesse persons rest, till gorged and glutted with the sweet-meats of sin, with the murdering-morcells of mischief. The devil their task-master will not allow them time to sleep: Which is very hard bondage: they have *eyes full of adultery, and that cannot cease to sin.*

2 Pet. 2. *Unlesse they cause some to fall*] Protagoras (as Plato relateth) boasted of this, that whereas he had lived threescore yeares, forty of them he had spent in corrupting of young men that conversed with him.

Verf. 17. *For they eat the bread of wickednesse*] As Tartarian feed upon dead carcasses of horses, asses, cats, dogs, yea when they stinke, and are full of Magots, and hold them as dainty as we do Venison, As Spiders feed upon Aconite, as Mithridates, and the maid in Pliny upon spiders, or as the Turkish Gally-slaves upon Opium; they will eate neare an ounce at a time, as if it were bread (the tith whereof would kill him: that is not accustomed to it) and can neither sleep nor live without it.

Verf. 18. *But the path of the just is as the shining light*] He sets forth betime in the morning, and travels to meet the day: He proceeds from vertue to vertue, till at length he shine, as the Sun in his strength. Mat. 13.

Verf. 19. *Is as darknesse*] That little light they had by nature they imprison, Rom. 1. and are justly deprived of. And as for those sparkles of the light of joy and comfort that hypocrites have, it is but as a flash of lightning which is followed with a thunder-clap, or like the light smitten out of the flint: first, they cannot warme themselves by it, nor see to direct their waies. 2. It will quickly go out. 3. And after that, they must lye down in sorrow. Isa. 50. 10.

They know not at what they stumble] They stumble sometimes at

Petchamis vally
Pan.

ῥαγεὶν
Rom. 1. 18.

at Christ himself. 1 Pet. 2. 8. and at his Word, being disobedient; wherunto also they were appointed. A shrewd sign of reprobation: The Vulgar renders it, *Nesciunt ubi corruiant*, They know not how soon they may drop into hell, which even gapes for them, Isa. 29. 33.

Verf. 20. *My Son, attend to my words*] Still he calls for attention, as knowing our dulnesse, and fickle headednesse. It fared with the prophet Zachary as with a drowfie person, who though awaked and set to work, is ready to sleep at it. Zach. 4. 1. It fares with many of us as with little children, who though saying their Lessons, yet must needs look off, to see the feather that flies by them.

Verf. 21. *Let them not depart*] See the Note on Chapter 3. 21.

In the midst of thy heart] As in a safe repository, a ready repository.

Verf. 22. *For they are life*] See the Note on chap. 3. 22. and on Chap. 3. 16.

And health unto all their flesh] Sin is the cause of sicknesse 1 Cor. 11. 20. Job. 5. 14. *Sin no more, lest a worse thing come unto thee.* But the joy of the Lord is a mans strength, Neh. 8. 10. and such a merry heart doth good like a medicine. Prov. 17. 22. As sin is an universall sicknesse, Isa. 1. 5, 6. like those diseases wherein Physicians say are *corruptio totius substantiae*, a corruption of the whole substance, as the Heretick, &c. So Grace is a *Catholicon*, a generall cure, like the herb Panace, which is said to be good for all diseases: whence also, saith Pliny, it hath its name.

Verf. 23. *Keep thy heart*] Filth-free, as much as may be: keep a constant counterguard against all inroads made by flesh, world, and devill. Keep the heart alwaies supple and soluble: for else thou canst not belong in spirituall health. *Quod sanitas in corpore, id sanctitas in corde.* Keep it ever well in tune, and then all shall go well. If in a Violl I find the trebble-string in tune, I make no question of the base; that goes not out so easily: So heare.

For out of it are the issues of life] That is, as of naturall, so of spirituall actions. *Hinc fons boni & peccandi origo*, saith Hierome. It is the fountaine, Mat. 15. 19. the root, Mat. 7. 17, 18. the treasury or store-houle, Luk. 6. 49. the *Primum mobile*, the great wheele, the Pharos that commands the Haven, the chiefe Monarch

narch in this *Iste of man*, that gives Laws to all the Members, *Rom* 7. Keep it therefore with all custody, or with all caution: or if the devill cast poison into it (as he will) cleanse it after. It is in vaine to purge the streame, where the spring is defiled: but if the spring be cleare, the streames will soon cleare themselves.

Verf. 24. *Put away from thee a froward mouth*] To the keeping of the heart, a carefull watching over the mouth, eyes, feet, &c. doth much conduce: For these outward parts abused, as they receive defilement from the heart, so they reflect defilement also upon it. They staine the soule, and dispose it to further evill. Christ had a pure heart; therefore his eyes were not bewitched, nor his eares enchanted, neither was there any guile found in his mouth.

And perverse lips put far from thee] Because it is a duty of no small difficulty, *James* 3. 2, 3, &c. therefore he redoubleth his Exhortation. The words of the wise are as nailes fastened, &c. *Eccles*. 12. 11.

Verf. 25. *Let thine eyes look right on*] *E regione ve' in rectum*, Let them be fixt upon right objects. Get that Stoical eye of our Saviour, Get a Patriarchs eye, be well skilled in *Moses* his C'pricks, *Heb*. 11. 27. have *oculam in metam*, which was *Ludovicus Vives* his Motto. Do as Marriners that have their eye on the Star, their hand on the Sterne. A man may not look intently upon that that he may not love. The Disciples were set a gogge by beholding the beauty of the Temple. If therefore thine eye offend thee (or cause thee to offend) pull it out of the old *Adam*, and set it in the new man. If thou use it not well, thou wilt wish that thou hadst puld it out indeed, as *Democritus* did.

Verf. 26. *Ponder the path of thy feet*] Viz. By the weights of the Word. Look to thine affections: for by these maids Satan wooes the Mistris. Take heed where you set Gun-powder, sith fire is in your heart. *Austin* thanks God that the heart and the temptation did not meet together. *Walk accurately*, read right, *Gal*. 2. 14. Step warily, lift not up one foot, till you find firme footing for another, as those *Psal*. 35. 6. The way of this World is like the Vale of *Siddim*, slimy and slippery. *Cavet*. We have an *Eve* a Tempter (each one) within us, our own flesh, saith *Bernard*. And *Nemo sibi de suo palpet: quisque sibi Satan est*, saith another Father, we have enough to watch for our halting:

the

the devill also casts his club at us, that we may stumble and fall, and be broken, and snared, and taken. *Isa*. 8. 15.

Verf. 27. *Turne not to the right*] Keep the Kings high-way, keep within Gods precincts, and ye keep under his protection. The Heathen Oratour could say, *A rectâ conscientia ne latum quidem unguem discedendum*. A man may not depart an haire bredth all his life long from the dictates of a good conscience. Cic. in Offic.

Remove thy foot from evill] Bestir thee no otherwise then if thou hadst trod upon a Snake. Abhor that which is evill, *Rom*. 12. 9. abstaine from all appearance, all shews and shaddows of it. *1 Thes*. 5. 22. Run from the occasions of it; come not neare the doores of her house, *Prov*. 5. 8.

CHAP. V.

Verf. 1. *My Son, attend unto my wisdom*]

A *Risotle* could say, that young men are but crofs and crooked hearers of morall Philosophy, and have much need to be stirred up to diligent attendance. Fornication is by many of them held a peccadillo: And *Aristotle* spareth not to confess the disability of morall wisdom to rectifie the intemperance of *Ethic*. lib. 7. Nature: which also he made good in his practice; for he used a cap. 3. 4. common strumpet to satisfie his lust.

Verf. 2. *That thou maiest regard discretion*] Or, that thou maiest keep in thy thoughts, as *Job* did *Chap*. 31. 1. *Why then should I think upon a maid?* Out of the hearts of men proceed evill thoughts, adulteries, fornications, &c. saith our Saviour, *Mat*. 7. 21. Many mens hearts are no better then stews and brothel-houses, by reason of base and beastly thoughts and lusts that muster and swarme there, like the flies of *Egypt*. *There is that Leviathan*, and there are creeping things innumerable. Yea, the hypocrite, who outwardly abstaines from grosse sins, yet inwardly consenteth with the thiefe, and partaketh with the Adulterer, that is, in his heart and fancy, supposing himself with them, and desiring to do what they do. *Psal*. 50. 18. 19. This is *mentall adultery*, this is contemplative wickednesse. So it is also to recall former filthinesse with delight, *Ezek*. 23. 21. She multiplied her whoredoms in calling to remembrance the daies of her youth, wherein she had

Psal. 104.

Mat. 24. 2.

αποδοειν
ἀποδοειν

had plaid the harlot. Surely as a man may dye of an inward bleeding: so may he be damned for these inward bylings of lust and concupiscence, if not bewailed and mortified. *Jer. 4. 14.* The thoughts of the wicked are abominable to the Lord, *Prov. 15. 26.* To look and lust is to commit adultery, *Mat. 5. 28.* Therefore desire not her beauty in thy heart, *Prov. 6. 25.*

And that thy lips may keep knowledge] As *Joseph* did in answering his wanton Mistris, *Gen. 39.* as he in *St. Austin* did that replied to his minions, *Ego sum, It is I, At ego non sum*, but it is not I.

Verf. 3. For the lips of a strange woman drop] Take heed therefore how thou exchange any words at all with her. But if thou be first set upon, as *Joseph* was by his Mistris, and as *Franciscus Junius* was by those impudent Queanes at *Lions* in *France*, (whither he was sent by his Father for learning sake) who night and day solicited him? then, to keep thee from the bitter-sweet lips of these Enchantresses, let thy lips keep knowledge, answer them (as *Joseph* did) with the words of truth and sobernesse, *Acts 26. 25.* with gracious and wholesome words, *Tim. 6. 3.* such as have a cooling and healing property in them; with Scripture-language which the Devill and his Agents cannot answer or away with. When therefore thou art tempted to this or any like sin, say, No; I may not, I dare not; for it is forbidden in such a place, and again in such a place. How then can I do this great wickednesse and sin against God? *Gen. 39. 9.* *Loe this is the way walk in it.* Let thy lips keep knowledge, and it shall keep thee from the lips of a strange woman, though they drop as an hony-combe, and seem to have plenty of pleasure and sweetnesse in them.

Drop as an hony-comb] But is like that hony spoken of by *Pliny*, that had poison in it, as being sucked out of poysonous herbs and flowers. In the *Cadiz* voyage at *Alvelana* three miles from *Lisbon* many of our English Souldiers under the Earle of *Essex* perished by eating of hony, purposely left in the houses, and spiced with poison, as it was thought. How much better is it to be preserved in brine then to rot in hony? to mortifie lusts, then to enjoy them? *Rom. 8. 13.* *Voluptatem vicisse voluptas est maxima*, saith *Cyprian*, *nec ulla major est victoria, quam ea, quae a cupiditatibus refertur.* There is no such pleasure as to have overcome an offered pleasure: neither is there any greater conquest then that that is gotten over a mans corruptions.

Ver.

Iun. in vita sua.

Speed. 1210.

De bono, pudicit.

Verf. 4. But her end is bitter as wormwood] The pleasure passeth, In amore mul- the sting remaineth: for in the froth of this filthy pleasure is bred that hell-worme of guilt, that never dyeth. tum est amari.

Principium dulce est, sed finis amoris amarus:

Leta venire Venus, tristis abire solet.

Diana of the *Ephesians* was so artificially portrayed, that she seemed to smile most pleasantly upon such as came into her temple, but to frown at those that went out: so doth sensuall pleasure. *Hens tuscholastice, dulce & amarum gustulum carpis*, &c. said the harlot to *Apuleius*. Hark scholer, it is but a bitter sweet that you are so fond of. *Plus aloes quam mellis habet*: Knowest thou not that there will be bitternesse in the end. The *Chroniclers* have observed of our *Edward* the third, that he had alwayes faire weather at his passage into *France*, and foule upon his returne. Such is the way of the harlot: The sinne committed with her is as the poyson of *Aspes*. When an *Asp* stings a man, it doth first tickle him so as it makes him laugh: till the poyson by little and little get to the heart, and then it pains him more then ever before it delighted him. See *Luk. 6. 25.* & *16. 25.* *Heb. 12. 15. 16.* *Job 13. 26.* *Eccles. 7. 27. 28.*

Verf. 5. Her feet go down to death] The *Romans* were wont to have their funerals at the gates of *Venus*-temple, to signifie that lust was the harbinger and hastener of death, saith *Plutarch*. As for whores, they were of old shut out of the City, and forced to seek places among the graves. Hence they were called *Alachae bustuariae*. *13. 19.* *via: de scortis dictum inter busta prostantibus* saith *Turnebus*. See the Note on *Chap. 2. 18.*

Her steps take hold on hell] Whither she is hastning and hurrying with her all her stallions and paramours. (See the Note on *Chap. 2. 18, 19.*) and where by how much more deliciously they have lived, by so much more they shall have of sorrow and torment. *Revel. 18. 7.*

Verf. 6. Lest thou should'st ponder] *q. d.* Lest thou should'st perswade thy self that thou may'st embrace the bosome of a stranger, and yet lay hold upon the paths of life by repenting thee of thy folly (this was *Salomon's* errour sometimes, *Eccles. 1. 17.* and *2. 3.*) thou art utterly deceived herein: for her wayes are moveable, so that thou observe'st not whither she tendeth: she wanders here and there (and thou with her) yet not so wide as to misse of hell: so that's the center whereunto she is rowling: that's the

Dulcis acerbitas amarissima voluptas Ter- tul.

Speed. 1210. Plutarch.

13. 19. Addecif.

the rendezvous for all her associates in sin.

Verf. 7. *O ye children*] See Chap. 4. 1. *Shechem* though at ripeness of age, yet is called a child, *Gen. 39. 19. Neque distulit puer.* And the young man (or the child) deferred not to do the thing. A child he is called, that is a fool, *quia non ratione sed affectu rapitur*, saith an Interpreter, because not reason, but lust over-ruled him. As for thee, thou shalt be as one of the fools in Israel. said shee to her libidinous brother *Amnon*, *2 Samuel 13. 13.*

Verf. 8. *Remove thy way far from her*] The Jesuits boast (but beleeve them who will) that they can dally with the fairest women without danger. But he that would not be burnt, must dread the fire: He that would not hear the bell, must not meddle with the rope.

Quid facies faciem Veneris cum veneris ante?

Non sed eas, sed eas: non pereas, per eas.

Chambering and wantonnesse, is a deed of darkness and dishonesty.

[Come not nigh the doores.] Keep thee far from an evil matter, saith *Moses*: The plague (and worse) is at the harlots house: stand off. To venture upon the occasion of sin, and then to pray *Lead us not into temptation*, is all one, as to thrust thy finger into the fire, and then to pray that it may not be burnt. Was not he a wise man that would haunt tavernes, theatres, and whore-houses at London all day: but yet durst not go forth without private prayer in the morning, and then would fly at his departure, *Now, Devill, do thy worst?*

Verf. 9. *Left thou give thine honour*] i. e. Whatsoever within thee or without thee, may make thee honourable or esteemed, as the flowre of thine age, the comeliness of thy body, the excellency of thy wit, thy possibility of preferment, that good opinion that the better sort had of thee, &c. How was *David* slighted by his own children and servants after that he had thus sinned? Confer, *1 Sam. 2. 30.* with *2 Sam. 12. 10.* Chastity is a man's honour, *1 Thess. 4. 4.*

And thy yeares] i. e. According to some, *thy wealth* that thou hast been many yeares in gathering, *ἐλέως quasi πολυετός.*

To the cruell] That is to the harlotry and her bastardly brood, whom thou must maintaine. The Hebrewes expound it of the

Deviil, To the cruell, i. e. *Principi gehenne*, saith *R. Salomon*, *Angelo*

Angelo mortis saith another, to the Prince of Hell, to the Angel of death: *Aczar* the Hebrew word properly signifieth (saith one) *Deut. 32. 33.* the poyson of the Asp; which paineth not at first, but is deadly.

Verf. 10. *Left strangers be filled*] This sin is a purgatory to the purse, though a paradise to the desires. How soon had the Prodigall (*ἄσματος quasi ἄσματος*) wasted his portion when once hee Luke 15. fell among harlots (those *sordida pocinummia*, those *crumenimulga.*) Ask me never so much gift, and I will give it, saith *Shechem*. *Gen. 34. 12.* what pledge shall I give thee? And he said, Thy signet, thy bracelets, &c. *Gen. 37. 18.* and if she had asked more, she might have had it. Ask what thou wilt and it shall be given thee said *Herod* to his dancing damosell: Nay, he sware to her that whatsoever she should ask, he would give it her to the half of his Kingdome, *Mar. 6. 22.* so strongly was he enchanted and bewitched with her tripping on the toe; and wanton dancing. The detestable fiend is able to destroy Kings as *Solomon's* Mother taught him. *Prov. 31. 3.* And surely *Solomon* by the many women that he kept, was so exhausted in his estate (for all his great riches) that he was forced to oppress his subjects with heavy taxes & tributes, which occasioned the revolt of ten Tribes. The whore lyeth in wait for a prey, *Prov. 23. 20.* and by means of a whorish woman, a man is brought to a morsel of bread, to extreme beggery, *Prov. 6. 26.*

Verf. 11. *And thou mourne at the last*] Heb. *And thou roare*, as being upon the rack of an evil conscience, and in the suburbs of hell, as it were: whiles the just Lord makes thee, even here, possesse the sinnes of thy youth, and writes bitter things against thee. The word signities to roare as a lion, or as the sea, or as the devill doeth. For the devils beleeve and tremble, or roare, *Iames* 2. 19. Grecians ascribe the Originall *ἐπιρώω* to the roaring of the sea.

When thy flesh and thy body] By the word here rendered body, there are that understand the radicall humor, the natural moisture that maintaines life: and is much impaired by this sensuall sinne. *Avicenna* doubted not to say that the emission of a little seed more then the body could well beare, was a great deal more hurtfull, then the losse of forty times so much blood; gowtes, palsyes, Epilepsyes, &c. oft follow upon this sin: But the French disease is the naturall fruit of it, such as will stick by men when their best friends

Pareus.

Rom. 13. 13.

Exod. 23. 7.

d'isaro
1 Tim. 6.Sheph. Sincere
Conv. 232.
Lond. 1640Castus quasi
nuptis ornatur.
Αγνος ἀδελφος
veneralis.ἐπιρώω τρι-
pudiabat Bac-
charum more.

Zeph. 3. 5.

ἐπιρώω τρι-
agitatio
Hom. Iliad. H.
vide Eustach.
Venus ab an-
tiquis αὐστρὺς
αὐστρὺς dicitur.

friends forsake them. *Jeſabell* is caſt into a bed, and they that commit adultery with her into great tribulation, *Rev. 2. 20* The Popiſh libidinous Clergy are ſmitten with ulcers, *Rev. 16. 11*. Their Pope *Paul* the fourth died, *ex nimio Veneris uſu*, ſaith the Hiſtorian, by waſting his ſtrength in filthy pleaſure as the flame conſumeth the candle.

Verſ. 12. *And ſay, How have I hated &c.*] When caſt out with the Prodigall, and hath nothing left him but a diſeaſed body, a diſtreſſed ſoule; then all too late, he fills the aire with doleful complaints of his former folly, and cryes out as he did, *Totum vite mea tempus peridi, quia peridi vixi*. O what a wretch, what a beaſt, what a maddened devil was I, ſo wofully to waſte the fat and marrow of my dear and precious time, the flower of mine age, the ſtrength of my body, the vigour of my ſpirit, the whole of mine eſtate in ſinful pleaſures and ſenſual delights, &c. Loe here is a kinde of repentance, which though late, yet if it were true, would be accepted. The Mole they ſay begins to ſee when he dies, and not till then. *Oculos incipit aperire moriendo, quos clauſos habuit vivendo*. But it is a rare thing and ſeldome ſeen that any whoremonger doth truly repent. One ſuch man among a thouſand, have I found, ſaith *Solomon* (perhaps he meant himſelf) but a woman among all thoſe have I not found. And yet *Scultetus* tells us, that *Dr. Speiſer* Miniſter of *Anſborough* in Germany, preached there ſo powerfully, that the common harlots there tolerated, left their filthy trade of life, and became very honeſt women.

And my heart deſpiſed reproofe] Experience ſhewes that they that are once given up to this ſin, are more graceleſſe, profane, and incorrigible then others, deriders and contemners of all good counſel, having loſt even the very light of nature, and ſo ſet in their ſin, ſo wedded and wedged to their wicked wayes, as that they cannot be removed, but by an extraordinary touch from the hand of heaven.

Verſ. 13. *Nor inclined mine eare*] I would not ſo much as hear them, much leſſe obey their voice. *Intus exiſtens prohibet alienum*. The ſongs of thoſe Syrens had ſo enchanted him, that it was paſt time of day to give him counſell. If you ſpeak againſt his ſweet-ſin, and diſſwade him from that, he ſhrinks back into the ſhell, and lets his hood harken. All that is of *Davy Duttons* dream (as the proverb is) and therefore *Surdo fabulam*, he will in no wiſe give eare to you.

Verſ. 14.

Verſ. 14. *I was almoſt in all evill*] *Abraham Ben-Hezra* reads it in the future tenſe, *Brevi ero in omni malo*, I ſhall ſhortly be in all evil: and ſo his repentance here appeares to be *pœnitentia ſera*, *Iſcariotica*, ſuch as was that of *Judas*, and of thoſe Popelings *Rev. 18. 19*. a deſperate repentance, and not toward God. *Act. 20. 21*. not a repentance for ſin as it is *offenſum Dei & averſum a Deo*, an offence againſt God, and a turning away from him. Such a repentance in this man had been, (as the Romans ſaid of *Pompey*) *Εχθρὸς πατρὸς φίλων τένων*, a faire and happy daughter of an ugly and odious mother, of his ſin I mean, the ſight whereof had ſent him to Chriſt.

In the miſt of the Congregation] i. e. openly and before all men. And this he brings as an aggravation of his miſery, that there were ſo many eye-witneſſes thereof. No unclean perſon can have any aſſurance that his ſin ſhall alwayes be kept ſecret, no not in this life. The Lord hath oft brought ſuch (ſometimes by terror of conſcience, ſometimes by phrenſie) to that paſſe, that themſelves have been the blazers and proclaimers of their owne ſecret filthineſſe. Yea obſerve this (ſaith One) in them that are the cunningeſt in this ſin, that (though no body peradventure can convince them evidently of the fact) yet every body (through the juſt judgement of God) condemnes them for it. As the Lord ſeeth their ſecret villaines, even ſo oft-times he teſtifieth againſt them, according to that which he threateneth, *Mal. 3. 5*. *I will be a ſwift witneſſe againſt the adulterers*.

Verſ. 15. *Drinke waters out of thine own ciſterne*] After other preſervatives from fornication (as not to think of, or ſpeak with the harlot, not to come near the doores of her houſe &c, but to conſider of the many miſcheifes that follow upon it, a diſeaſed body, a damned ſoule, a poor purſe, &c.) Here the Wiſe-man preſcribeth wedlock as a remedy, properly ordained by God for that end. *1 Cor. 7. 2, 9*. And becauſe not the having of a wife, but the loving of her keeps a man honeſt, therefore it followes, *verſ. 19*. *Let her be as the loving Hind, &c.*

And running waters] Heathen writers alſo ſet forth a wife by waters: as *Hefiod* bids men not to paſſe over a running water without prayers to the Gods; that is, not to render unto their wives due benevolence, till they have ſought God, as *Iohannes Grammaticus* interprets it. A pious Precept, Marriage as well as meats muſt be ſanctified by the word and prayer; and God bee

G 2

called

Runius de vit.
pontif.

Bern.

Nunquam ſe-
rò ſerio.

Toſtat. ex Pli-
nio.

Eccleſ. 7. 28.

Anno 1523.
Sculter. Annal
pag. 118.

Plut. in Pom.

Hilderth. ex
Joh. 4.

Hefiod. in
Ergis.

called in to blesse this physick to the soule. Lust makes the heart hot and thirsty: God therefore sends men to this well, to this cistern. Confer, *Isa. 65. 1.* The Hebrews call a woman *נקבה* i.e. *perforata*. Gen. 1. 27.

Verf. 16. *Let thy fountaines be dispersed*. Thy fountaines, that is, thy children; Let thine end in marrying be, that thou mayest have a numerous off-spring, that may be as an Infantry to the Kingdome of Heaven. Lawfull marriage is usually blessed with many children: and the contrary *Hos. 4. 10.* *Erasmus* tells of one *Combe* a young woman in *Eubaea*, that being married to one whom she liked, became mother and grand-mother to a hundred children. The same Author tells of an Englishman, a cripple, that married a blind woman, lived very lovingly with her, and had by her twelve lusty boyes that had no defect or deformity.

Verf. 17. *Let them be only thine own*. *Sint, vel erunt*, let them be, or they shall be: It is both an exhortation and a promise: *q. d.* Far be it from thee to be a pander to thine own bed (as the *Lituanians* of whom *Magianus* relates that they have their *conubii adiutores*, their coadjutors in wedlock and prize them far above all their acquaintance:) God also will blesse thee with an honest wife, that shall be true to thy bed, and not obtrude upon thee children to keep that are not thine. Saint *Paul* gives charge that no man go beyond, or defraud his brother in the matter, that is, in *re Venerea*, in the matter of the marriage bed (as some expound it) but that every one possesse his vessel, that is (say they) his wife, that weaker vessel in sanctification and honour. *1 Thess. 4. 4, 5, 6.*

Verf. 18. *Let thy fountaine be blessed*. Or thy fountaine shall be blessed, thy wife shall be fruitfull, as *Psal. 128.* that *Psalm* for *Solomon*, whose many wives brought him but few children. We read but of one son that he had, (who was none of the wisest neither) and two daughters, both of them subjects. Our *Henry* the 8. (though blame-worthy for women too) was more happy in King *Edward* his son (that *Orbis delicia*) and his two daughters, both Sovereignes of an Imperial Crown.

Rejoyce with the wife of thy youth. As *Isaac* did, who was the most loving husband that we read of in holy-writ. *Ezechiels* wife was the *delight of his eyes*, hee took singular complacency in her company. This coniugall joy is the fruit of love, which

Erasm. in Chiliad,

Erasm. de instit. matrim.

Hieronym. Chrysost. Heinſius.

which therefore he commendeth to all married men in the next words.

Verf. 19. *Let her be as the loving Hind &c.* The Hind and the Roe are the females of the Hart and Roebuck: of which creatures it is noted, that of all other beasts they are most inamoured (as I may so speak) with their mates, and even mad again in their heat and desire after them. This being taken in a good sense may set forth the ardent affection that husbands should bear to the wives of their bosomes; so they are called to, because they should be as dear to them as the hearts in their bosomes. A wife is the most proper object of love. *Col. 3. 18.* above parent, friend, child or any other, though never so dear to us.

And be thou ravished alwayes. Heb. *Erre thou alwayes in her love: velut extrahis & rerum aliarum obliviscare.* It implieth (saith one) a lawfull earnest affection so as, first, to oversee some blemishes and defects! Love is blinde. *In facie nervus causa decoris erit.* Secondly, so highly to esteeme her, and so lovingly to comport with her, that others may think him even to dote on her. Howbeit mulierosity must be carefully avoided, as a harmful error: and that saying of *Hierome* duly pondered and beleaved, *Quisquis in uxorem ardentior est amator adulter est.* As a man may be drunk with his own drink, and a glutton by excessive devouring of his own meat: so likewise one may be uncleane by the intemperate or intempestive abuse of the marriage bed: which ought by no means to be stained or dishonoured with sensual excesses.

Verf. 20. *And why wilt thou my son*. The premises considered, there is no reason for it, but all against it. Nothing is more irrationall then irreligion; and yet nothing more usuall with the devil then to perswade his vassals that there is some sense in sinning, and that they have reason to be mad. And truly though there were no devil, yet our corrupt nature would act *Satan's* part against it self: it would have a supply of wickednesse (as a serpent hath of poyson) from it self; it hath a spring within to feed it. *Nititur in vetitum semper, petimusque negata.* Nothing would serve the rich mans turn, but the poor mans lamb: if *Abab* may not have *Nabor's* vineyard, he hath nothing. The more God forbids any sinne, the more we bid for it. *Rom. 7. 8.* Nay but we will have a King said they, when they had nothing else to say why they would.

Inter utrunque ardor amoris summus, ut Oppianus de cervis agens scribit.

Mercer.

Ovid.

Auson.

Verf. 21. *For the wayes of man, &c.*] *Turpe quid acturus te sine teste time.* A man that is about any evil should stand in awe of himself, how much more of God? sith he is *παραβλαπτης*, All eye, and beholdeth the secretest of thine actions: The proverb is, *Si non castè saltem cautè*, carry the matter if not honestly, yet so closely and cleanly, that the world may be neverthe wiser. How cunningly did David art it to hide his sin? but it would not bee: there is nothing covered that shall not be revealed, *Luke 12. 2.* If I make my bed in hell (said he *Psal. 139. 8*) as indeed the places where fornicatours use to lodge are little better) behold thou art there: This God alledgeth as a forcible reason against this sinne, *Ier. 13. 27.* I have seen the lewdnesse of thy whoredomes. And *Ier. 29. 23.* Even I know, and am a witnesse, saith the Lord.

Verf. 22. *His own iniquities shall take the wicked*] As so many Serjeants set on by God: who will surely hamper these unruly beasts (that think to shift and scape his fingers) with the cords of their own sins, binding them hand and foot, and bringing them to condigne punishment. So that, say the Adulterer be not punished by the Magistrate, or come off by commutation, and yet he shall feel himself in the gall of bitterness and bond of perdition he shall find that he hath made a halter to hang himself. No body can be so torn with stripes as a minde is with the remembrance of wicked actions. *Tiberius* felt the remorse of conscience so violent, that he protested to the Senate that hee suffered death daily.

Tacit.

Verf. 23. *He shall dye without instruction*] To spend the span of this transitory life after the wayes of ones own heart, is to perishe for ever. But oh what mad men are they that bereave themselves of a room in that city of pearle for a few dirty delights and carnal pleasures!

CHAP. VI.

Verf. 1. *My son, if thou be surety*]

THe wise-man having exhorted his son to marry rather then burn, and to nourish a family rather then to haunt harlots hous-

houses, to the end that he may shew himself a good Oeconomick, and provide for the comfortable subsistence of wife and children he bids him here beware, 1. of unadvised suretiship. 2. of idlenesse, two great enemies to thrift, without which there can be no good house kept. The royalty of *Solomon* could not have consisted for all his riches, without forecast and frugality.

Verf. 2. *Thou art snared*] i.e. Endangered to slavery or poverty, or both. Hence the proverb, *Sponde, nova praesto est*: Give thy word, and thou art not far from a mischief. Shun therefore suretiship, if fairly thou canst: or if not, propound the worst, and undertake for no more then thou canst wel performe without thy very great prejudice: *ne, ut leo cassibus irretitus dixeris, Si praesci- vissem?* lest thou being got into the hamble trambles come in too late with thy fools *Had I wist*.

Thou art taken] For a bargain binds a man by the law of nature and of nations. *Judah*, though in a shameful businesse, would make good his ingagment to the harlot, *Gen. 38. 23.* Every godly man will do so, though it be to his own hinderance. *Psal. 15. 4.* The Romans had a great care alwayes to performe their word: insomuch that the first Temple built in *Rome* was dedicated to the goddess *Fidelity*. The *Athenians* were so careful this way, that *Atticus testis* is used for one that keeps touch: and *Attica fides* is sure hold: as contrarily *Punica fides*, there was no hold to be taken of *Carthaginian* promises. Of a certain Pope and his Nephew, it is said that the one never spoke as he thought, the other never performed what he spake. This was small to their commendation. Debt is a burden to every well-minded man, neither can he be at rest, till he come to *Owe nothing to any man but this, that ye love one another.* When Arch-bishop *Cranmer* discerned the storme which afterwards fell upon him in *Q. Maryes* dayes, he took expresse order for the payment of all his debts, and ingagements: which when it was once done, a most joyful man was he, saith Master *Fox* in his life. For bills and obligations do mancipate the most free and ingenuous spirit, and so put a man out of ayme, that he can neither serve God without distraction, nor do good to others, nor set his own state in any good order: but lives and dies intangled and puffed with cares and snares; and after a tedious and laborious life passed in a circle of fretting thoughts, he leaves at last in stead of better patrimony

Rom. 13.

A. & Mon.
vol. 2. p. 1541.

ny, a world of intricate troubles to his posterity, who are also taken with the words of his mouth.

Hieron. ad. Celantiam: Verſ. 3. *When thou art come into the hand*] For the borrower is ſervant to the lender. *Prov. 22. 7.* And *Facile ex amico inimicum facies cui promiſſa non reddes*, ſaith Hierom. A friend will ſoon become a foe, if unfriendly and unfaithfully dealt with. Not keeping time makes a jarre in payments (and ſo in friendſhip too) as well as in Muſick.

Ezek. 32. 2. & 34. 18. *Goe, humble thy ſelf*] Crave favour and further time of the Creditour: ſay, Doubt not of your debt, only ſort eare a while. Caſt thy ſelf at his feet, as to be troden (ſo the Hebrew word here ſignifieth) Stick not at any ſubmiſſion, ſo thou maieſt gain time and get off, and not be forced to run into the Uſurers books, that *Amalec* or licking people, which as Cormorants fall upon the borrowers; and like cur-dogs ſuck your blood only with licking, and in the end kill you, and cruſh you, rob you and raviſh you, *Pſal. 10. 8, 9, 10.*

Horat. Epod. 2. Colum. de re ruſt. l. 1. c. 7. *And make ſure thy friend*] For whom thou ſtan left ingaged: call upon him to ſave thee harmeleſs. For as *Alphius* the Uſurer ſometimes ſaid of his Clients, *Optima nomina non appellando mala fieri*; Even good debtors will prove ſlack pay-maſters if they be let alone, if not now and then called upon. Some read the words thus: Multiply thy friends, or ſollicite them, viz. to intercede for thee to the Creditor, and to keep thee out of this brake.

Dio. Verſ. 4. *Give not ſleep to thine eyes, &c.*] *Auguſtus* wondred at a certaine Knight in *Rome*, that owed much and yet could ſleep ſecurely: and when this Knight dyed, he ſent to buy his bed, as ſuppoſing there was ſomething more then ordinary in it, to procure ſleep. The opportunity of liberty and thriving, is to be well hnsbanded: leſt ſome ſtorme ariſing from the cruelty of Creditors, or mutabilitie of outward things, overwhelm a man with debt and danger, as the whirlewind doth the unwary traveller upon the *Alpes* with ſnow. Now if ſuch care be to be taken that we run not raſhly in debt to men, how much more to God? If to undertake for others be ſo dangerous, how ſhould we pray with that godly man, *From my other-mens ſins good Lord deliver me*. If we are ſo to humble our ſelves to our fellow creatures in this caſe, how much more ſhould we humble our ſelves under the mighty hand of God; that he may liſt us up in due ſeaſon? If this be to be done without delay, where the danger reacheth but to the

the outward man: how much more ſpeed and earneſtneſs ſhould be uſed in making peace with God, whoſe wrath is a fire that burns as low as hell, and getting the black lines of our ſins drawn over with the red lines of his Sons blood; and ſo utterly razed out of the book of his remembrance?

Verſ. 5. *As a Roe from the hand, &c.*] This creature may be taken, but not eaſily tamed: It ſeeks therefore by all meanes to make eſcape, and when it fleeth, looketh behind it, holding it no life, if not at liberty.

And as a bird] A moſt fearefull creature and deſirous of liberty, that *Avis paradisi* eſpecially, that being taken never gives over groaning, till let go again.

Verſ. 6. *Go to the Ant thou ſluggard*] Man that was once the Captain of Gods Schoole, is now (for his truantineſſe) turned down into the loweſt forme, as it were, to learn his *Abc* again, yea to be taught by theſe meanest Creatures. So Chriſt ſends us to Schoole to the birds of the aire, and lilies of the field to learn dependance upon divine providence. *Mat. 6.* and to the Stork, Crane, and Swallow to be taught to take the ſeaſons of grace, and not to let ſlip the oppertunities that God putteth into our hands. *Ier. 3. 7.* This poore deſpicable creature, the Ant, is here ſet in the chaire to read us a Lecture of ſedulity and good husbandry. What a deale of graine gets ſhe together in Summer? What paines doth ſhe take for it, labouring not by day-light only, but by moon-ſhine alſo? What huge heaps hath ſhe? What care to bring forth her ſtore and lay it a drying on a ſun-ſhine day, leſt with moiſture it ſhould putriſie, &c? Not only *Ariſtotle*, *Ælian* and *Pliny*, but alſo *Baſil*, *Ambroſe*, and *Hierom* have obſerved and written much of the nature and induſtry of this poore creature; telling us withall, that in the Ant, Bee, Stork, &c. God hath ſet before us as in a picture the lively reſemblance of many excellent vertues, which we ought to purſue and practice. Theſe, ſaith One, are *veri laicorum libri*, the true Lay-mens books, the images that may teach men the right knowledge of God, and of his will, of themſelves and their duties.

Verſ. 7. *Which having no guide, overſeer, &c.*] How much more then ſhould man, who hath all theſe, and is both *ad laborem natus*, & *ratione ornatus*, borne to labour, and hath reaſon to guide him? Only he muſt take heed that he be not, Ant-like, wholly taken up about what ſhall we eat, or what ſhall we drink, &c.

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Verſ.

Chald. paraph. in Cant. 8. 14.

Nititur in ſylvas quæquæ redire ſuas.

Verf. 8. *Provideth her meat in the summer*] She devours indeed much graine, made chiefly for the use of man: But deserves (saith an Interpreter) for this very cause, to be fed with the finest wheat, and greatest dainties, that all men may have her alwaies in their eye: Diligent men, to quicken their diligence, and sluggards, to shame them for their slothfulnesse.

And gathereth her food in harvest] That may serve in Winter. It is good for a man to keep somewhat by him, to have something in store, and not in *diem vivere*, as the fowles of heaven do. *Bonus Servatus facit bonum Bonifacium*, as the Dutch Proverb hath it. A good savor makes a well-doer. Care must be taken *ne Promus sit fortior Condo*, that our layings-out be not more than our layings-up. Let no man here object that of our Saviour, *Care not for to morrow, &c.* there is a care of diligence, and a care of diffidence, a care of the head, and a care of the heart: the former is needfull, the later sinfull.

Verf. 9. *How long wilt thou sleep O sluggard?*] The care we say, is first up in a morning. Call a sleeping man by his name and he will sooner awake and answer to it than to any thing else. The Wiseman therefore thus deales with the sluggard, that he may go forth and shake him, as *Sampson*, not giving way to excessive sleepe, which comes as a Publican, (saith *Plutarch*) and takes away a third part of our lives at least. *Pliny* said to his Nephew, when he saw him walk out some houres without studying, *Poteras has horas non perdere*, You might have put these houres to better uses. May not the same be said to the sleepey sluggard? Whiles the Crocodile sleeps with open mouth, the Indian Rat shootes himself into his body, and eats up his entrailles. Whilst *Ishoboth* slept upon his bed at noon, *Baanah* and *Rechab* took away his head. *Epaminondas* a renowned Captaine, finding on of his Sentinels asleep, thrust him thorow with his Sword: And being chid for so great severity, replied, *Talem eum reliqui qualem inveni*, I left him but as I found him. It must be our care: that death serve us not in like sort: that we be not taken napping, and so killed with death. *Rev.* 2. 21. The bird *Onocrotalus* is so well practised to expect the Hawke to grapple with her, that even when she shutteth her eyes she sleepeeth with her beake exalted, as if she would contend with her Adversary: to teach us continual vigilancy; resembling those who were wont to sleep with brazen balls in their hands, which falling on vessels purposedly set on

their

their bed-sides, the noise did diswade immoderate sleep. *Nullus mihi per otium exit dies partem etiam noctium studiis vendico*, saith *Seneca*. I let no day passe me idly: some part of the night also I spend in study. Our King *Alfred*, Anno 872. cast the natural day into three parts: eight houres he spent in prayer, study and writing; eight in the service of his body; and eight in the affaires of his State. Which space (having then no other engine for it) he measured by a great wax-light divided into so many parts; receiving notice by the keeper thereof, as the severall houres passed in the burning. The Jews divided likewise the day into three parts: the first *ad Tepillah*, for Prayer; the second *ad Torah*, for reading the Law; the third *ad Malachah*, for Work: no talk of sleep. Their work would (likely) keep them waking. As for the Law, what *Serbidius*: *Scevola* said of the civill Law, holds more true of the divine, *Jus civile scriptum est vigilantibus non dormitantibus*, The Law was not written for sleepers, but wakers. *Hierome* exhorted some godly women to whom he wrote, not to lay the Bible out of their hands, untill, being overcome with sleep, and not able any longer to hold up their heads, they bowed them down as it were, to salute the leaves, below them, with a kisse. And for prayer; *David* would not fall asleep at it, but break his sleep for it. *Psal.* 119. 62. & 147. He was at it at midnight, at day dawn, and *In the morning will I direct my prayer unto thee, and will look up*, *Psal.* 5. 3. Two military words he there makes use of (to shew his wakefulness at his work) (Souldiers are not the greatest sleepers: *Cesar* was no lesse vigilant then valiant: *Scanderbeg* from his first coming to *Epirus* never slept above two houres in a night) He would not only pray but marshal up his prayers, put them in good array: and when he had so done, he would be as a Spy upon a Tower, to see whether he prevailed, whether he got the day: The Spouse slept, but her heart waked: and as repenting of that half-sleep also (which yet the night and foule weather perswaded) she promiseth to get up early, *Cant.* 5. 2. with 7. 12. Our Saviour was up and at prayer a great while before day, *Mark.* 1. 35. The holy Angels are stiled *Watchers*, *Dan.* 4. 10. And they are three times pronounced happy that watch, *Luk.* 12. 37, 38, 43. Watch therefore.

Verf. 10. *Yet a little sleep*] Hebr. *Sleep, so slumbers*, Though he speaks in the plurall, and would have much, yet all is but a little in his pretence and conceit. He asks a little, because he will

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not

Quintil.

lib. 3. cap. 5.

Sen. Epist.

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Danieli Chro. 13.

Tenenti codicem somnus obrepit, & cadentem faciem pagina sacra suscipiat. Hieron. ad Eust.

Turk. Hist. fol. 297.

Egneroch ex radice gnarachi ordinavit, aciem dissoluit: vase fappell. ex radice, claphah speculando expectavit. H. ne flosphich speculator.

Ez. 3. 2. 2.

Augustin. not be denied : *Sed finite paululum ibit in longum*. First, he must have sleep; having slept, he must have slumbers; (sleep will not quickly be rubb'd out of his eyes) having slumbered, he must fold his hands. (*Compressis sedere manibus*, to sit with hands folded up, is used by the Latines in a like sense.) He tumbles on his bed, as a doore on the hinges, *Prov. 26.14* a man must come with a lever to help him off his couch,

Verf. 11. *As a traveller, and thy want as an armed man*] That is, Speedily and irresistibly, Men must sweat out a living, and earne their bread afore they eate it, *2 Thes. 3. 12*. Think not to have wealth without working, as Cities and Towns are said to have fallen into *Timothens* his toile as he was sleeping (with to much ease he took them in.) *Spontanea lassitudines morbos precedunt*, Roamings and reachings forerun diseases: so doth sluggishness usher in penury: when as *manus motitans*, the nimble hand maketh rich; *Prov. 10. 4*, and, in all labour there is abundance. *Prov. 14*. But *Na illi falsi sunt qui diversissimas res expectant ignavia voluptatem & premia virtutis*: They are utterly out that think to have the pleasure of Idleness, and the plenty of painfulness.

Verf. 12. *A naughty person*] Loc, every idle man is a naughty man: is, or ere long will be; for by doing nothing, men learn to do evill, said the Heathen: And, thou *Wicked and slothfull servant*, saith our Saviour, *Mat. 25. 26*. He puts no difference betwixt *Nequam & Nequaquam*, an idle and an evill person. The devill also will not long suffer such an one to be idle, but will soone set him to work. Idleness is the houre of Temptation.

A Wicked man] Or, an unprofitable man, *vir nihili*, good for nothing, but to eate, and drink, and sleep, and sport, and sit, and talk, and laugh and be merry. These are Cyphers, nay, they are excrements in humane society; that live in the world to no purpose, yea, to bad purpose. Oh it is good (saith One) to do something whereby the World may be the better: and not to come hither meerly as Rats and Mice, only to devoure victuals, and to run squeaking up and down.

Walketh with a froward mouth] *Gratitur ore perverso*. Nothing more usuall with *Idlebies*, then to go tatling up and down; prying, and spying, and carrying tales and rumours. *1 Tim. 5. 13*. See the note there. It is nothing that they can do: they will say the more therefore.

Verf. 13.

Verf. 13. *He Winketh with his eyes*] He is restless in evill, and with his odde tricks and gesticulations seeks to spread mischief; even there, where he dares not otherwise discover himself. Or the sense may be this: Though he speak froward things, though he slander and detract, &c. to the hurt of the hearers, yet as if he spake nothing but truth, and out of deep affection to the party, he seeks to assure it by the constancy of his countenance, by the gravity of his gate, and by the motion of his fingers, to make beleeve that it is so indeed; when as in truth it is neither so, nor so.

Verf. 14. *Frowardnesse is in his heart*] What marvel then ^{OUT OF THE} though he solecise with his hand, though he twinkle with his eye, ^{ΧΕΙΡΩΝ ΤΑΛΟΙ,} and tinkle with his feet, &c. When he speaketh faire, beleeve him ^{ΚΙΣΤΕ} not: for there are seven abominations in his heart, *Prov. 26. 25*. Even those seven next mentioned here, *Verf. 16, 17, 18, 19*. as *Aben-Ezra* conceiveth upon that Text.

He deviseth mischief continually] Hebr. *At all times*. *Pliny* speaks of the Scorpion, that there is not one minute, wherein it doth not put forth the sting. The soul of a wicked man is in a sting, restless, and violently tossed about by Satan; who acts and agitates ^{1 Sam. 25. 29.} him, *Ephes. 2. 2*. See *Mic. 2. 1*. *Hos. 7. 6*.

He soweth discord] And so shews himself a true breathing devill, a Disciple of *Machiavel*, whose Maxime was, *Divide & impera* Make division and get Dominion. In the yeare 1579 *Allen* at *Rhemes* instructed his Emissary seducers sent over into *England*, to make way for their great project of perdition in 88. by dividing the people under the termes of *Protestant* and *Puritan*, and provoking them thereby to reall and mutual, both hate and contempt. And what labouring there is now by the Jesuitical party to heighten our unhappy differences, that they may make themselves Masters of all, who seeth not? Herein they deale (saith *Gregory* of the like factors for the devil in his time) as the Master of the pit, who oft sets two Cocks to fight together to the death of both, that after mutual conquest he may sup with both their carcasses. The Jews before they were banished out of this Kingdom, threw bags of poyson into the wells and fountains, that the people were to drink of, and thereby indeavoured to poison them all: so do our seedmen of Sedition.

Verf. 15. *Suddenly shall he be broken without remedy*] A dismal doome: Broken and not bruised only, suddenly broken, when

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apptot, respieg-
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2. Thes. 3. 31.

Archb. Abbots
Answer to D.
His three rea-
sons.

when they lest dreame or dread the danger. And this without remedy; no possibility of peeing them up againe, or putting them into a better condition. See this exemplified in *Nabal*, 1 Sam. 25. and *Doeg*, Psal. 52.

Verf. 16. *These six things doth the Lord hate*] That is, He detesteth, damnerth, punisheeth them in the slugard, whose soule is the sink of all these ensuing evils. Where note, that sin makes wicked men the object of Gods hatred; the Saints of his pitty: As we hate poison in a Tode, but we pitty it in a man: in the one, it is their nature, in the other, their disease.

Tea seven are an abomination to him] Or, *that seventh his soule abhorreth*, that sowing of discord among brethren heighteneth and compleateth his hatred of the rest.

Septimum abominatio animæ illius.

Profuto oculis animus inhabitat. Plin.

Ep. ad Enagrat. quid verum sit neque sciunt neque sustinent discernere. Ibid.

D. Child of the Church. Gerlon. Carlton.

Sola superbia se Deo opponit.

Bubbles of vanity. 2 Pet. 2. 18

Verf. 17. *A proud look*] Hebr. *Haughty eyes*,. Mens hearts usually and chiefly sit and shew themselves in oculis, in loculis, in poculis, in their eyes, purses, and cups. The Latines speaking of an arrogant disdainful person say, that he doth *supercilium attollere*, look loftily. *Odi fastum istius Ecclesie*, said *Basili*, I hate the proud stateliness of that Western Church: the Church of Rome he meanes; which even in those purer times began to look big, and despise all other in comparison of it self. This he somewhere calls *oculus domini*, the Western eye-brow, which occasioned at length that lamentable separation of the Eastern or Greek Church from Communion with the Latine: The other foure Patriarchs dividing themselves from the Bishop of Rome, and at their parting, using these, or the like words: *Thy greatnesse we know, thy covetousnesse we cannot satisfie, thine intollerable insolency we can no longer endure, live to thy selfe*, &c. God himselfe resists a proud person in a special manner, 1 Pet. 5. 5. and that afar off, Psal. 138. 6. *He cannot abide the sight of him*, Looks aloof at him. For whereas all other vices fly from God (saith *Boethius*) Pride lets fly at him. No wonder therefore though his soule abhor it, when it buds especially, Ezek. 7. 10. and testifies to a man's face, Hof. 7. 10. breaking forth as the master-pock: of the soule in big-frowne words, proud gate, ridiculous gestures, garish attire, lofty and haughty looks, that hate of heaven and gate to hell. *David* could not endure it in any of his, Psal. 101. 5. No more could *Q. Elizabeth* in the greatest favourite about her. Dissension once falling out between her and *Essex* about a fit man for government of Ireland, he forgetting himself and neglecting his duty,

duty, uncivilly turneth his back, as it were in contempt, with a scornfull look. She waxing impatient gave him a cuffe on the ear, bidding him begone with a vengeance, &c. For avoyding of all discontents and distempers this way occasioned, it were to be wished, that men would first get humble hearts, (the Apostle Ephes. 4. makes humble-mindednesse the first vertue, as here a proud look is made the first vice, the master-root) And then, that they would enter into a Covenant, as *Job* did, (with his own eyes at least, Chap. 30. 1.) such a Covenant as was once made at a meeting of the borderers in the marches between England and Scotland: Security was given and confirmed on both sides by Oath (according to custome) and Proclamation made, saith mine Author, that no man should harme other by word, deed, or look.

A lying tongue] Hebr. *a tongue of lying*, viz. That hath learned the trade and can do it artificially. *A Frier*, a *lyer*, was the old proverb here, passing for current of that evill generation, those loud and lewd lyers, *The proud have forged lies against me*, Psal. 119. 69. *Assunt mendacium mendacio*, (so the Hebrew hath it) they sew one lye to another, untill their iniquity be found to be hatefull, Psal. 36. 2. A righteous man (how much more the righteous God?) hateth lying: But a wicked man (for his lying) is lothsome (Hebr. *stinketh*) and cometh to shame, Prov. 13. 5. *Pilate* (for instance) of whom *Egesippus* saith, that he was *Vir nequam & parvi faciens mendacium*, A naughty man, and that made light of a lye. It may seem so by that scornfull question of his, *What's truth?* *Job*. 18. 38. *Tacitus* also is by *Tertullian* said to be *mendaciorum loquacissimus*; where he speaks of Christians, he writes *so many lyes so many lies?* Lyers pervert the end for which God created speech, which was, to give light to the notions of the mind. Hence *cordi quasi dicitur*.

And hands that shed innocent blood] This is fitly subjoynd and set after a lying tongue: because blood-shed is oft occasioned by lying.

—nil est audacius illis

Deprensus: iram atque animos ex crimine sumunt.

Juvenal.

Ruffians revenge the lye given them with a stab. Persecutors (as in the French Massacre) give out that Christians are the worst of men, not fit to live for their notorious enormities, and therefore not to be pittied if taken from the earth. *Those that kill a dog*

dog (saith the French Proverb) *make the world believe he was mad first*: so they alwaies belyed the Church; and traduced her to the World, and then persecuted her; first took away her veile, and then wounded her, *Cant. 5.6.* The devill was first a *slanderer* and *lyer*, and then a *murderer*. He cannot murder without he slander first. But God will destroy them that speak lies, the Lord will abhor the bloody and deceitfull man. *Psal. 5.6.*

Verf. 18. *An heart that deviseth wicked imaginations*] This is the old Beidame the mother of all the foregoing and following mischiefs: and is therefore fitly set in the midst of the seven, as having an influence into all. From the eyes the Wiseman descends to the mouth, from the mouth to the hands, from the hands to the heart, from thence to the feet, and so takes the parts in order as they stand: But as for the heart, it transfuseth its venom into all the rest, and may say to them all, as the heart of *Apolodorus* the Tyrant seemed to say to him, who creamed one night that he was fleeced by the *Scythians*, and boyled in a Caldron, and that his heart spake to him out of the kettle, *Εγω σοι νεκρον ειπα.* It is I that have drawn thee to all this. Those in hell cry so doubtlesse.

Feet that be swift] As if they should come too late. This is a foule abuse of the locomotive faculty given us by God for better purpose; that we should be swift to heare, run to and fro to encrease knowledge, *Dan. 12.* Walk in the way that is called holy, go from strength to strength, taking long strides towards heaven, *Psal. 84.7.* Those then that walk in a contrary road, and make all possible hast to heape up sin upon sin, must needs be abominated and accursed of God.

Verf. 19. *A false witnesse that speaketh lies*] Hebr. that *blows abroad lies*, as with a paire of bellows; that vents them boldly and freely in open Court, in the face of the Countrey. These *Knights of the post* can lend an oath for a need, as they did *Jesabell* against *Naboth*; and like those in the history, will not stick to sweare that their friend or foe was at *Rome* and *Interamna* both at once. God oft thundereth against such, to shew his utter hatred of them: and hath threatned that the winged flying book that is full of curses within and without, shall overtake them ere they get home, and shall rest in the midst of their houses, to consume them with the timber thereof, and the stones thereof. *Zach. 5.4.*

And

And him that soweth discord] See the Notes on *vers. 14. & 16.* Unity among brethren is fitly compared to a cable-rope which will not easily break, but if once cut a sunder it's hard to tie a knot upon it; what ill officers then are Breed-bates and *boute-feaus*?

Verf. 20. *My son, keep thy Father's commandment*] The commandments of Religious Parents, are the very commandments of God himself, and are therefore to be as carefully kept as the apple of a mans eye. *Prov. 7. 2.* See the Note on *Chap. 1. 8.*

Verf. 21. *Bind them continually*] Observe them with as much care and conscience as thou art bound to do the Law of God given by *Moses*, *Deut. 6.8.* See the Note there.

Verf. 22. *When thou goest, it shall lead thee*] No such guide to God as the Word; which whiles a man holds to, he may safely say, Lord, if I be deceived thou hast deceived me: if I be out of the way, thy word have misled me. Ducet & perducet.

When thou sleepest, it shall keep thee] If thou sleep with some good meditation in thy minde, it shall keep thee from foolish and sinfull dreams and fancies, and set thy heart in a holy frame, when thou awakest. He that racketh up his fire at night, shall finde fire in the morning. How precious are thy thoughts (that is thoughts of thee) unto me, O God? *Psal. 139. 17.* what follows? *When I awake, I am still with thee.* *vers. 18.*

Verf. 23. *For the commandment is a lamp*] Or candle, whereof there is no small use when men go to bed, or rise betime. He that hath the word of Christ richly dwelling in him, may lay his hand upon his hart, and say as dying *Oecolampadius* did *Hic fat lucis.* Here's plenty of light. Under the law all was in riddles; *Moses* was veyled. And yet that saying was then verified, *Et latet & lucet.* There was light enough to light men to Christ the end of the Law.

And reproofes of instruction] Or corrections of instructions. A lesson set on with a whipping is best remembred. See the Note on *chap. 3. 13.*

Verf. 24. *To keep thee from the evill woman*] Heb. *From the woman of evill*, that's wholly given up to wickednesse, as *Aaron* saith of the people, *Exod. 32. 22.* and as *Plautus*, *In fermento tota jacet uxor.* In this sense Antichrist is called the man of sinne. *2 Thef. 3.* From

From the flattery of the tongue] This is the proper effect of Gods word hid in the heart, as an amulet, *Bellerophon* and other Heathens, without this preservative abstained from adultery, either for love of praise, or fear of punishment, or opinion of merit, but this was not properly chastity, but continency, which kept them from the outward act, *sed non sine dolore*, not without inward lustrings and hankerings after strange flesh. *Vellem, si non essem imperator*, said *Scipio*, when a faire harlot was offered unto him, I would, if I were not a Generall.

Of a strange woman] Filthinesse (as also swearing and drunkenness) in a woman is most abominable. Hence (among other reasons, saith one) the whorish woman is called *the strange woman*.

Verf. 25. *Lust not after her beauty*] *Aurelia Orestilla* *præter formam nihil unquam bonus laudavit*. *Aurelia Orestilla* had beauty indeed, but nothing else that was praiseworthy, saith the Historian. How much better *Aspasia Milesia* of whom *Ælian* reports that she was *Faire and Modest*? And the Lady *Jane Gray* whose excellent beauty was adorned with al variety of vertues as a clear sky with starres, as a princely diadem with Jewels. Some women are like *Helen* without, *Hecuba* within: but it is a small praise to have a good face, and a naughty nature, a beautiful countenance and a base life.

In thine heart] See the Note on *Matth.* 5. 28. and on *1 Cor.* 7. 34.

Neither let her take thee with her eye-lids] *Sine sci, oculi sunt in amore duces*. Some render it, *Neque te capiat splendoribus suis*, Let her not take thee with her glitterings, and gay habiliments, or head-tires. *Cyprian* and *Austin* say that superfluous attire is worse then whoredome: because whoredom only corrupts chastity, but this corrupts nature. *Hierome* saith, that if women adorn themselves so as to provoke men to lust after them, though no evil follow upon it, yet those women shall suffer eternal damnation, because they offered poison to others, though none would drink it.

Verf. 26. *For by means of a whorish woman*] See the Note on *Chap.* 5. 10. These creatures know no other language but that of the horseleeches daughter, *Give, give*, and may fitly be compared to the ravens of *Arabia*, that full-gorged have a tunable sweet record; but empty, screech horribly: or to carrion-crows, that

flock

flock to a dead carcase, not so defend it, but to devour it: and no sooner have they bared the bones, but they are gone. Thus Dame *Alice Peirce* (King *Edward* the third's Concubine) served him while he lived, all was here as she would: and when this King lay a dying, she pakt away what she could snatch, even to the rings on his fingers, and so left him.

Corpus, opes, animum, famam, vim, lumina, scortum

Debilitat, perdit, necat, aufert, eripit, orbat.

Will hunt for the precious life] As *Potiphar's* wife did for *Joseph's* *Gen.* 39. 14. and surely it was a great providence of God that upon her false accusation he had not been presently put to death. Into prison he was thrown, and so laden with fetters, that the iron entered into his soule. i. e. eat into his flesh, *Psal.* 105. 18. and all by means of this whorish woman, whose lust turned into hatred.

Aut te ardentem amat, aut te capitaliter odit. See more in the Note on *Prov.* 5. 11.

Mantuan.

Verf. 27. *Can a man take fire*] Left any man should reply, I see to my self, and save one from the forenamed mischiefs. I have more wit then to trust any harlot, and more skill then to let it come abroad to my disgrace and detriment: The wise man answers, that it is as possible to take a live-coal from the hearth, and bear it in a mans bosom, without burning his clothes: or to walk upon fire without scorching his feet, as to attempt any thing in this kind, and to scape scot-free. *Flagitium & flagellum sicut acus & filum*. Sin and punishment go linked together with chains of adamant. Thy clothes will stink at least of that fire, thy feet will blister at least with those coales. If the great showre blow over thee, yet thou shalt bee wet with the after-drops.

Verf. 28. *Can one goe upon hot coales*] Similitudes are never set out to confirme or confute, but to adorn and illustrate; giving unto their matter a certaine kinde of lively gesture, and stirring up thereby mens drowsy mindes to the consideration and acknowledgment of the truth, and to the pursuit and practice of vertue and godlinesse. Of the great use of *Similes* we may read in *Chrysost.* *Hom.* in *Gen.* 13. *Origen* in *Levit.* 10. *August.* *de doctrina Christi.* lib. 2. *Greg.* *Moral.* lib. 3. *Chap.* 36. &c.

Verf. 29. *So he that goeth in to his neighbour*] That suspiciously converseth with her alone, though haply with no intent of corrupting her, *Joseph* shund the company of his mistress, he would

I 2

not

Salust.

Καλλὴ καὶ σοφὴ
Ælian. var.
hist. lib. 12. c. 1

Proper.
Ragnin.

not be with her alone, *Gen. 39. 10.* Chambering and secret familiarity with women is forbidden as a deed of darknesse and dishonesty, *Rom. 13. 13.* How much more then wanton touches and dalliance. Sit not at all with another man's wife, sic not down upon the bed with her, saith *Siracides chap. 9.* Christs disciples marvelled that he talked with the woman of Samaria, *Solus cum sola*, saith *Beza*. But he might do that, that we must beware of, lest concupiscence kindle. *Abraham* might see *Sodom* burning, but *Lot* might not look that way.

Shall not be innocent] Shall not be held so, howsoever shall suffer in his name, be he never so honest (besides that hereby hee tempts the devill to tempt him to uncleannesse.) Now the proverb is, *Oculus & fama non putantur jocos.* A man's eye and his name will bear no jest. And he was no fool that said, *Negligere quid de se quisque sentiat, non solum arrogantis est, sed & dissoluti.* He is not only a proud, but a lewd person, that takes no thought what others think and talk of him. Provide we must for things honest, not only before the Lord, but also before men, *2 Cor. 8. 20. 21.*

Verf. 30. Men do not despise a theife] We use to say, a lyer is worse then a theife; and *Siracides* saith the same of a constant lyer, *chap. 20.* But that an adulterer is worse then a theife, the holy Ghost here assureth us: and his reasons are unanswerable. For first, his necessity pleads for him: he must either steal: or starve: (and this doth somewhat excuse him. à tanto as they say, but not à toto: For as a man should rather dye then lye, so he should rather perishe then purloine or pelfer. But what excuse hath the adulterer, *non ventris inedia patitur, sed cordis indigentiam*, hee wants not meat, but wit: he preserveth not his body, but destroyeth his soule.

Verf. 31. He shall restore seven-fold] i. e. Manifold, according as the law limiteth, though it be to the utmost of what the theif is worth. But what restitution can the adulterer make? Should he make him a mends with as much more? The theif steals out of want, the adulterer, of wantonnesse.

Verf. 32. Lacketh understanding] Being wholly carried by sensuall appetite, against the dictates both of Religion and of Reason. Beetles love dunghills better then oynments, and swine love mud better then a garden. *Luther* tells of a certain Grandee in his countrey so befotted with the sin of whoredome, he wa-

not

John 4. 27.

Potior est fur quam qui assidue mendicat. *Wisdom 11. 18. 19.* *TEIP, ES AY.* *αγαστας ἐξελ.* *Suidas.*

not ashamed to say, that if he might ever live here, and be carried from one whore-house to another, thereto satisfy his lusts, he would never desire any other heaven. This filthy man did afterwards breath out his wretched soul betwixt two notorious harlots.

Destroyeth his own soule] It is not therefore *leve peccatum*, a small sin, as the Popes Canonists call it. Divine justice doth not use to kill flies with beetles.

Verf. 33. A wound and dishonour shall he get] Either from the husband of the adulteresse, or from the Magistrate, who will put him to death, according to the Law of God, *Levit. 20. Deut. 22.* and of diversie Nations, with whom adultery is a Capitall crime.

And his reproach shall not be wiped away] See the Note in *chap. 5. 9.* How oft read we of *David*, that he was upright in all things, save only the matter of *Uriah*? What an indeleble blot is that still upon him?

Verf. 34. For jealousy is the rage] Howbeit he may not kill the adulterer though taken in the act, but prosecute the Law against him, and appeal to the Magistrate, who is the *Law-keeper* *Custos utriusque tabule.* But if no Law will relieve a man, yet let him know, that he shall do himself no disservice by making God his Chancellor.

CHAP. VII.

Verf. 1. My son keep my words]

A *Risotle* hath observed, and daily experience makes it good, that man shewes his weaknesse no way more then about moderating the pleasure of his *Tasting* and *Touching*: forasmuch as they belong to him, not as a man, but as a living creature. Now therefore as where the hedge is lowest, there the beast leaps over soonest: So Satan will be sure to assault us, where we are least able to withstand him. And whereas old men have no cause to be secure (*David* was old, when he went in to *Bathsheba* and *Lot* not young when he deflowered his two daughters:) of the *Brabants* it is said that *quo magis senescunt, eo magis stultescunt*: the elder, the foolisher: And the Heathen *Sages* say, *metuendam esse senectutem*, *quod non veniat sola*, that old age is to be feared, as that which comes not alone, but being it self a disease, it comes ac-

Turpe est senescere aetatem non canentem senescere lasciviam. Nazianzen.

Contrā *οπισθεν* a *πυρ* & *σβει*: & *δε* nex quasi *Se* minex.

companyed with many diseases *βλαβη* of body and mirde) young men especially whom the Greeks call *βλαβη* of *αδω* to be hot, and *Αιζου* of *Ζω* to boyle, and who think they have a licence *belluari*, *scortari*, *fores effringere*, to drinke and drab, which they count and call a trik of youth, have but more then need to be constantly and carefully cautioned and called upon (as here they are) to fly fornication, 1 *Cor.* 6. 8. to fly youthfull lusts, 1 *Tim.* 2. 22. with post-haste to flee them, to abstain from fleshly lusts, (*tanquam à mellito veneno*) which warre against the soul, 1 *Pet.* 2. 11. The body cannot be so wounded with weapons, as the soul is with lusts. Holy *Timothy* (so temperate a young man, that Saint *Paul* was faine to prescribe him physick, bidding him no longer to drink water, but a little wine for *his stomach's sake* and *his often infirmities*, contracted haply by this too-much abstinence for the better keeping under his body, and bringing it into subjection) is in the same Chapter by the same Apostle exhorted, to exhort the younger women with all Purity: Whereby is intimated, that through the deceit of his heart, and the slipperiness of his age, even while he was pressing those young women to purity, some impure motion might presse in upon him: Which though but a stranger to *Timothy* (as *Peter Martyr* and others observe out of that passage in *Nathan's* parable, 2 *Sam.* 12. 5. that lust wasto *David*) yet might prove a troublesome inmate if not suddenly ejected. It is for no marvel therefore that the Wiseman is so exceeding earnest with his son about the business of abhorring harlotry, the hatefulnesse whereof he now paints out in a parable, setting it forth in livelyest colours.

Psal 19.

Verf. 2. *Keep my commandments and live*] i. e. Live happily, *Isa.* 48. 17. I am the Lord that teacheth thee to profit: therefore keep my commandments, as if God should say; it is for thy profit that I command thee, and not for mine own. In doing thereof there is great reward, saith *David*, and present reward saith *Salomon* here; Do it and live. In the courts of earthly Princes there is *ἀναβολή* και *μεταβολή* *delays* and *changes*. Men are off and on in their promises: they are also slow and lack in their performances. But it is otherwise here: The very entrance of thy word giveth light, *Psal.* 119. 130. And the very onset of obedience giveth life. It is but *Hear*, and your soules shall live, *Isa.* 55. 3. Behold I come quickly, and my reward is with me, *Rev.* 22. 12.

And

And my Law as the apple of thine eye] Withall charinesse and circumspection. The least mote offends the eye, and the least deviation violates the Law. Sinne is homogeneal, all of a kind, though not all of the same degree: as the least pibble is a stone as well as the hugest rock, and as the drop of a bucket is water as well as the main Ocean. Hence the least sins are in Scripture reproached by the names of the greatest; Malice is called manslaughter: Lust, adultery, &c. concupiscence is condemned by the law, even the first motions of sin, though they never come to consent, *Rom.* 7. 7. Inward bleeding may kill a man. *De minutis non curat lex* saith the *Civilian*: But the Law of God is *Spiritual*, though we be carnall. And as the *Sunshine* shewes us *atoms* and *motes*, that till then we discerned not, so doth the Law discover and censure smallest sayings. It must therefore be kept curiously even as the apple of the eye: as that *little man* in the eye that cannot be touched, but he will be distempered. Careful we must be, even in the *minutula legis*, the punctilios of duty. Men will not lightly loose the least ends of gold.

Verf. 3. *Bind them upon thy fingers*] That thou mayst have them alwayes in sight: as God hath his people, *Isay.* 49. 16. Behold *I have graven thee upon the palmes of my hands: thy walls are continually before me.* The Hebrews here referre *fingers* to action, heart to meditation and retention. Men should have the Law of God at their fingers ends. (Any of us Jews, saith *Josephus*, being asked of any point of the Law, answereth it as readily as if hee had been asked his own name) they should also be doers of the word, and not hearers only. The hand is *ἔργον* *ἔργον* the instrument of action. *David lifted up both his hands to the word*, as if he would pull it to him with both hands, as if he would do the deed in good earnest. The heavens are the work of Gods fingers, *Psal.* 8. 3. The Law should be of ours.

Verf. 4. *Say unto wisdom, thou art my sister*] q. g. If thou must needs have a Lady to set thy love upon, Let me commend a Mistress to thee more amiable and affable then any that thou canst meet with; and that is *Heavenly wisdom*. Say unto her, Thou art my Sister, &c. Christ oft wooes his Spouse by this title, *My Sister, my Spouse*. As the nearest affinity is *Spouse*, so the nearest consanguinity is *Sister*. There are all bonds to knit us to Christ: there shall be all to knit Christ to us, if we fall in with Wisdom: this is to become a kin to Christ, *Mat.* 12. 56. And that is the truest:

Πῶς ἂν
ὦν
Neque enim
auritantum
massas tollunt
sed & brachio-
las.

Aristot.

Psal. 119. 48.

truest nobility, where God himself is top of the kin, and Religion the root, in regard whereof all the rest, (riches, retinue &c.) are but shadows and shapes of noblenesse.

Call understanding thy kinswoman] i.e. Be thoroughly and familiarly acquainted with her. Surely as in nature he is accounted a singular Idiot, that knowes not his own sisters or near kinsfolk: so in Religion he is strangely simple and stupid that is not acquainted with the grounds of behaviour and comfort, as they are contained in the word.

Verf. 5. That they may keep thee] The wisdom from above can and will preserve a man from hankering after strange flesh. The worlds wisdoms have been most of them tacked and tainted with this vice; and that by a just hand of God upon them, for the contempt of Religion. *Rom. 1. 28.* which is indeed the most excellent preservative. Hence when the Apostle had said, *1 Tim. 4. 7.* exercise godlinesse, he addes (as a motive,) Godlinesse is profitable to all things, *vers. 8.* See further for this, *Prov. 23. 26, 27.* and *2. 16.* and *6. 23, 24.* with the Notes there.

Verf. 6. I looked through my casement] Little did this young fool think whose eye was upon him: lesse did hee heed the all-seeing eye of heaven. *Solomon* was observing his subjects carriages, and found a miscarriage. Magistrates, as they have many eyes upon them (whence also they have their name in the Hebrew tongue) so they are to have their eyes upon many; watching when other men sleep, and observing what other men slight. The Poets fain that *Jupiter* over-looks the world, and that *Somnus* or *Sleep* durst never come aneere him. A King that sitteth in the Throne of Judgment, scattereth away all evil with his eyes. *Prov. 20. 8.*

Verf. 7. Among the simple ones] The word signifieth such a one as may be soon perswaded; easily drawn any way by a twined threed, with a wet finger. *Fatnellus*, such as whom it is no hard matter to cozen, and collude with.

Verf. 8. Neere her corner] Which he should have balked, according to *chap. 5. 8.* See the Note there. Mens own inconsideration, security, and dallying with the beginning of sin, or with the occasion doth usually tempt the devil to tempt them; and he feeling their pulse thereby which way it beats, fits them a pennyworth, provides them of mates, sets one *Delilah* or other to binde them (as she did *Samson*) with the green wiches of flesh-

Nagid à Ne-
g d, quod in
eam omnes
conspiciant
oculos.

Cereus in vi-
tium fl. cti.

ly pleasure. But let a man divorce the flesh from the world, and the devil can do him no hurt.

Verf. 9. In the black and dark night] Thinking to obscure himself: but *Solomon* saw him, how much more God, *cui obscura patent, muta respondent, silentium confitetur*, before whom night will convert it self into noone, and silence prove a speaking evidence? Foolish men think to hide themselves from God, by hiding God from themselves. See *Psal. 139. 11, 22.*

Verf. 10. And behold there met him a woman] Fit lettice for such lippes; a fit helve for such a hatchet. Every corner is full of such dust-heaps, the land is even darkened with them, as Egypt once was with the locusts. *Exod. 10. 15.*

With the attire of an harlot] See the Note on *chap. 6. 25.* The Hebrew word here signifies a set habit or ornament finely fitted to the body: *vestitus in quo plica saith Lavater, pleated garments. platted haire, &c.* let such take heed of the *plica polonica*; that dreadful disease.

And Subtile of heart] Or, *trussed up about the breasts, with her upper-parts naked*: so *Levi. Ben. Gertom. erat nudo collo & pectore, corde tenuis, &c.* She met him with her naked-breasts (at this day too commonly used by such as would bee held no harlots) yea, with something else naked (as some sense this text) which modesty forbids to name.

Verf. 11. Her feet abide not in her house] As the modest womans do, *Tit. 2. 5.* who is therefore called *domiporta*, set forth by the snail which carries her house on her back, and compared to the vine, that growes by the house side. *Psal. 128.* The Egyptian women ware no shoes, that they might the better keep home. Of the Italian women it is said that they are *Magpies at the doore, Saints in the Church, Goats in the garden, Devils in the house, Angels in the streets, and Sirens in the Windows.* Heylins Geog.

Verf. 12. Now she is without] See the Note on *vers. 11.* and further observe, that the former faults, loudnesse of language, stubbornnesse against husbands lawful commands and restraints, and this of gadding up and down to see and to be seen, albeit they be not certaine signes, yet they are strong presumptions of a who-rish disposition.

Verf. 13. So she caught him and kissed him] Strange impudency in this strange woman, who hath not her name for nought.

K

Potiphar's

Potiphar's wife was such a beast: so was *Messalina* the Emperesse, wife to *Claudius*, *Joane Q.* of Naples, and other prodigious Trumpets, of the kinde of those whom they call *Borboritæ*. We have heard (saith a grave Divine) of Virgins which at first seemed modest, blushing at the motions of an honest love: who being once corrupt and debauched, have grown flexible to easie intreaties to unchastity: and from thence boldly lascivious so as to sollicite others, so as to prostitute themselves to all commers, yea (as our *Casuits* complaine of some *Spanish* stewes), to an unnatural filthinesse.

Verf. 14. *I have peace-offerings*] *Sacris abutitur in sceleratis mos est*, she pretends Religion to her filthy practises: So did those wicked women that lay with *Elie's* sonnes at the doore of the Tabernacle, 1 *Sam.* 2. 22. So did King *Edward* the 4. his holy whore, as he used to call her; that came to him out of a Nunnery when he list to call for her. And such were those *Kedeshoth*, or common whores, so called in Hebrew, because such abomination was committed under a pretext of Religion. *Gen.* 38. 11. *Dent.* 23. 17. But what an odde thing was that of *David* that would not lye with *Bathsheba* till purified? Doth he make conscience of ceremoniall, and none of morall purity?

This day have I paid my vov'es] A votary then she was (by all means) and so more then ordinarily Religious. So was *Doeg*, why else was he deteyned before the Lord? 1 *Sam.* 21. A *Doeg* may set his foot as far into Gods Sanctuary as a *David*. That many Popish Votaries are no better then this huswife in the text, see the *Lisbon-Nunnery*, &c. besides those thousands of infants-sculs found in the fish pooles by *Gregory* the great.

Verf. 15. *Therefore came I forth*] As having much good chear at home; as at all peace offerings they had. Gluttony is the gallery that libidinousnesse walkes through.

Diligently to seek thy face] Or thy person, not thy purse, thee, not thine do I seek. *Quis credit.*

And I have found thee] By a providence no doubt, God must have a hand in it, or else tis marvell. God hath given me my hire (saith *Leah*) because I have given my maid to my husband, *Gen.* 30. 18. See 1 *Sam.* 23. 7. *Zach.* 11. 5.

Verf. 16. *I have decked my bed*] Left haply by being abroad so late, he should question where to have a bed, she assures him of a dainty one, with curious curtaines.

Verf. 17.

Verf. 17. *With myrrhe, aloes &c.*] This might have minded the young man, that he was going to his grave: for the bodies of the dead were so perfumed. Such a meditation would have much rebated his edge, cooled his courage. *Jerusalem's* filthinesse was in her skirts: and why? she remembered not her latter end. *Lam.* 1. 9. As the stroking of a dead hand (they say) cureth a tympany: and as the ashes of a viper applied to the part that is Rung, drawes the venome out of it: so the serious thought of death will prove a death to fleshly lusts. I meet with a story of one that gave a loose young man a ring with death's-head, with this condition, that he should one houre dayly (for seven dayes together) look and think upon it: which bred a strange alteration in his life.

Verf. 18. *Untill the morning*] But what if death draw the curtaines, and look in the while? If death do not, yet guilt will. And here beasts are more happy in carnall contentments then sensuall voluptuaries: for in their delights they seldom surfet, but never sin: and so never finde any cause or use for pangs of repentance, as *Epicures* do; whose pleasure passeth, but a sting staves behinde. *Job* calleth sparkes the sonnes of fire, being ingendred by it upon fuell; as pleasures are the sonnes of mens lusts, when the object and they lye and couple together: And they are not long-lived; they are but as sparkes, they dye as soon as be gotten.

Verf. 19. *For the good man is not at home*] Hebr. *the man*, not *my man*, or *my husband* &c. the very mention (how much more the presence?) of such a man might have marred the mirth.

Verf. 20. *He hath taken a bag of money*] And so will not returne in hast. Let not the children of this world be wiser then we: Lay up treasure in heaven: provide your selves bags that wax not old. *Luke* 12. 33. Do as merchants, that being to travell into a far country, deliver their money here upon the Exchange, that there they may receive it. *Evagrius* in *Cedrenus* bequeathed three hundred pound to the poor in his will; but took a bond before hand of *Synesius* the Bishop for there payment of this in another life, according to the promise of our Saviour of an hundred fold advantage.

Verf. 21. *With much faire speech*] Faire words make fooles faire. This Circe so enchanted the yonker with her fine language, that

D. Hall.

Martin. Vi-
vald. in can-
delabro. cap.
de conf.
Mercer.

Speed.

Sine Cerere &
Libero friget
Venus.

that now she may do what she will with him; for hee is wholly at her devotion.

Verf. 22. *He goeth after her straightway*] without any consideration of the sad consequents. Lust had blinded and befotted him, and even-transformed him into a brute. *Nos animas etiam incarnavimus*, saith one. Many men have made their very spirit a lump of flesh, and are hurried on to hell with greatest violence. Chide them, you do but give physick in a fit: counsell them; you do but give advise to a man that is running a race: be your counsell never so good, he cannot stay to hear you; but will be ready to answer as *Antipater* did when one presented him with a book treating of happinesse, he rejected it and said *εχρηζω* I have no leasure to read such discourses.

As an ox goeth to the slaughter] when he thinks he goeth to the pasture: or as those oxen brought forth by *Jupiter's* Priest, with garlands unto the gates, but it was for a flaine-sacrifice. *Acts* 14. 13. Fatted ware are but fitted for the flames.

Or as a foole to the correction of the stocks] Such stocks as *Paul* and *Silas* (yet no foolles) were thrust into, feet and neck also, as the word there signifyeth. *Acts* 14. 24. This the fool fears not till he feels: till his head be cooled and his heels too, till he hath slept out his drunkenness, and then he finds where he is, and must stick by it. See this exemplified *Pro* 5. 11. How many such fools have we now adayes? *Mori morantur quocunque sub axe norantur*) that rejoyce in their spirituall bondage, and dance to hell in their bolts, (as one saith) nay are weary of deliverance. They sit in the stocks when they are at prayers, and come out of the Church when the tedious sermon runs somewhat beyond the hour, like prisoners out of a jayle. The devill is at *inne* with such (saith Master *Bradford*) and the devil will keep holly-day, as it were in hell, in respect of such, saith another.

Verf. 23. *Till a dart strike thorough his liver*] i. e. Filthy lust, that fiery dart of the devil, pointed and poysoned (as the *Sythian* darts are said to be) with the gall of aspes and vipers. Philosophers place lust in the liver. Mathematicians subject the liver to *Venus*, the Poets complaine of *Cupids* wounding them in that part.

*Cor sapit, & pulmo loquitur, fel commovet iras;
Splen ridere facit, cogit amare jecur.*

Or

Or (as some sense it) till the adulterer be by the whore's husband or friends, or by the hand of justice deprived of life, perhaps in the very act, as *Zimri* and *Cozbi* were by *Phineas* in the very flagrancy of their lust.

Verf. 24. *Harken now therefore*] Call up the ears of thy minde to the ears of thy body, that one sound may pierce both. *Solomon* knew well how hard it was to get ground of a raging lust: even as hard as to get ground of the sea. Hence he so sets on his exhortation.

Verf. 25. *Let not thine heart*] Think not of her, lust not after her. Thoughts and affections are *sibi mutuo cause*. Whilest I mused, the fire burned: so that thoughts kindle affections, and these cause thoughts to boyle. (See *Job* 31. 1.) see therefore that evill thoughts, though they rush into the heart, yet they rest not in it. Pag. 39.

Verf. 26. *For she hath cast down many*] That have let in death at those windowes of wickednesse, those loop-holes of lust, that have dyed of the wound in the eye. *Aliorum perditio tua sit cautio*. Seest thou another man ship-wracked? look well to thy tacklings.

Yea, many strong men have been slaine by her] The valour of Man hath oft been slayed by the wyles of a woman. Witnesse many of your greatest Martialists who conquered countreyes, and were vanquished of vices, being *captivarum suarum captivi*. The Persian Kings commanded the whole world, and were commanded by their Concubines. So was *Alexander*, *Sampson*, *Hercules*, (whom some make to be the same with *Sampson*).

Lenam non potuit, potuit superare leenam:

Quem fera non potuit vincere, vicit hera.

Verf. 27. *Her house is the way to hell*] The shortest cut to utter destruction. This, if well beleaved, would make the young man stop or step back, as if he had trod upon a serpent.

Sed vivunt homines tanquam mors nulla sequatur:

Aut velut infernus fabula vana floret.

Going down to the Chambers of death] Both temporall and eternall. Loe these Hoasts that welcome men into our *Inne* with smiling countenance, will cut their throats in their beds. The *Sirens* are said to live in green meddowes: and to have by them ever an *Natal*. Comes heap of dead mens bones.

C H A P. VIII.

Verf. 1. *Doth not Wisdome cry*]

AND shall a harlot be sooner heard then she? Shall men preferre drosse before gold, acornes before wheat, a swinsky before a Sanctuary? dirty delights and sensuall pleasures, before peace that passeth all understanding, joy unspeakable and full of glory? Heathen stories tell how *Hercules* (when he was young) was courted by Vertue on the one hand, and Pleasure on the other: but Pleasure lost her sweet words upon him: hee harkened to Vertue rather: Shall not we to Wisdome.

Put forth her voyce? In her Ministers, who are cryers by office, and must be earnest, *Isa.* 58. 1. See an instance in holy *Bradford*: I beseech you, saith He, I pray you, I desire you, I crave at your hands withall my very heart; I aske of you with hand, pen, tongue and minde; in Christ, through Christ, for Christ, for his name, blood, mercy, power and truthes sake, my most intirely beloved, that you admit no doubting of Gods anall mercyes toward you, &c. Here was a lusty Cryer indeed. And such another was Master *Perkins*; of whom it is said, that in expounding the commandements (when he was Catechist of Christs College) he applyed them so home to his hearers, that he made their very hearts fall downe, and their haire stand upright.

Verf. 2. *She standeth in the top of high places*] That is, saith an Interpreter, in the lofty oracles of the Patriarches and Prophets,

Verf. 3. *At the entry of the City*] Hebr. *at the mouth*: for as words go out of the mouth, so do men out of the City: onely men go and come at their pleasure, *Sed volat emi sum semel irrevocabile verbum*. A word once uttered cannot bee recalled.

At the coming in at the doores] Every where Christ offereth himself; hence ariseth this phrase, *My salvation is gone forth*; but to little purpose, through mens singular perversnesse. Indeed if the Lord would set up a Pulpit at the ale-house-door, they would heare oftener. But sith he doth not, they will run to hell as fast as they can; and if God cannot catch them, they care not, they will not return.

Verf. 4.

Verf. 4. *Unto you, O men, I call*] *O viri praestantes*, (so some render it) O ye eminent men, whether for greatnesse of birth, wealth, or learning. The Pharisees and Philosophers for their learning are called the *princes of this world*. *1 Cor.* 2. 8. *Sed sapientes sapienter in infernum descendunt*, saith one, & *potentes potenter torquebuntur*, saith another. But the world by wisdome knowes not God, *1 Cor.* 1. 21. and not many wise men, not many mighty, not many noble are called, *vers.* 26. And yet they shall not want for calling, if that would do it: for unto you, O mighty men I call. *Sed, urdo plerumque fabulam*, but all to little purpose, for most part. They that lay their heads upon down-pillowes cannot so easily hear noyses. Courts and great places prove ill aire for Zeale. *Divitibus ideo pietas deest, quia nihil deest*. Rich mens wealth proves an hinderance to their happinesse.

And my voice is to the sonnes of man] i. e. To the meaner sort of people. See *Psal.* 49. 2. These usually like little fishes, bite more then the bigger. The poor are *Gospellised*, saith our Saviour. *Smyrna* was the poorest, but best of the seven Churches. Certaine it is, that many of the meaner sort hold that they are not bound to look after Scripture-matters, but that it is for rich men and schollers only to do so. We have nothing, say they, to live by, but these hands. How can day-labourers and poor craftsmen intend such things? The baser sort of people in *Switzerland* do alwayes break the sabbath, saying that it is only for Gentlemen to keep that day. See *Jer.* 5. 4. *Joh.* 7. 49. But *Paul* (a poor tent-maker) could say, *Our conversation is in heaven*, and Gods people are afflicted and poor, yet they trust in the name of the Lord, *Zeph.* 3. 12. Who ever richer then *Adam* in Paradise? poorer then *Job* on the dunghill? yet in Paradise Satan foiled *Adam*, on the dunghill *Job* foiled Satan. I think not that poverty can excuse from duty: poor men also must listen to widdomes voyce, or it will be worse with them: there is yet but a beginning of their sorrowes.

Verf. 5. *O ye simple*] If ye be not set in sin, resolved of your way, as good as ye mean to be: if yet there be any place left for perswasion. See the Note on *chap.* 1. 4.

And yee fools] Ye that have already made your conclusion; and are wiser in your own conceit, then seven men that can render a reason.

Verf. 6.

Xenophon.

A. A. & Mon.
1490.Master Fuller's
Holy state p 90.

Rod. Bain.

εὐαγγelizοίται.

πῶς δὲ νῆσοι μακάρι
χοιροὶ ἐχθροὶ ὧν
καὶ περιησόμεθα
λοσσοῦμεν;
Chrysost. hom.
22. ad Pop.
Antioch.

Verf. 6. I will speak of excellent things] *nyquonad Ruling-cases, Master-sentences, Axiomes of state, principles for Princes.* I have written for them the great things of my law. *Hof. 8. 12. Solomon calls the Scriptures, Lords of collections, as some sense that text. Eccl. 12. 11.*

Athanas.

Shall be right things.] Right for each man's particular purposes and occasions. The Scriptures are so penned, that every man may think they (speak *de se, in res sua*, of him and his affairs. In all the Commandements of God there is so much rectitude, and good reason (could we but lee it) that if God did not command them, yet it were our best way to practise them.

Verf. 7. For my mouth shall speak truth] Hebr. *Shall meditate truth. i. e.* I will neither speak falsely nor rashly, but upon due deliberation, and undoubted certainty. See my *True treasure* pag. 122.

Verf. 8. All the words] The Rabbines have a saying, that there is a mountain of sense hanging upon every tittle of the Scriptures.

There is nothing fromward or perverse in them.] Some places of Scripture may seem to crosse other places; but they do only seem so. Men may think they are like the accusers of Christ, never a one speaking like the other: But those that understand them shall find them like *Nathan* and *Bathsheba*, both speaking the same things. The old Rabbines could not reconcile *Ecclesiastes* (some passages in it) to the rest of the holy Scriptures, and had therefore some thoughts to conceale it from the people. But this was their weaknesse, and would have been their wickednesse.

Kabuenaki.

Verf. 9. They are all plaine to him that understandeth] Plain in things necessary to salvation: for as all duties, so all truths do not concerne all men. God doth not expect or require that every man should be a Doctor in the chaire: But those points that direct to duty here and salvation hereafter, are cleare, expresse, and obvious to them that desire to understand them: for some there are *qui ut liberius peccent libenter ignorant*. It was a smart answer which Mr. *Durant* a witty and learned Minister of the Reformed Church of *Paris*, gave to a Lady of suspected chastity, and now revolted. When she pretended the hardnesse of the Scripture: Why? said he, Madam, what can be more plain then *Thou shalt not commit adultery*. Had she not been failing in the practice of what she could not but know, she had found no

cause

Bern.

cause to complaine of the difficulty of that, which she could not know.

Verf. 10. Receive mine instruction, and not money] That is, Rather than money, as *I will have mercy, and not sacrifice*, that is, rather then sacrifice. Knowledge of the Scriptures is the greatest riches, *Col. 3. 16. Let the word of Christ dwell richly in you, 1 Cor. 1. 5. The Corinthians were enriched in all knowledge. Plato gave three hundred shourens for a Book that he liked. Dionysius Called So- laid that Aristippus was alwaies craving money of him; but Platon. ro desired nothing but Books. What spending of money and lavishing out of the bag is there for humane learning? And yet Aristotle himself could say, that a little knowledge, though but conjectural about heavenly things, is to be preferred above much knowledge, though certaine, about inferiour things.*

Verf. 11. For wisdom is better then rubies] See the Note on Chap. 3. 15.

Verf. 12. I wisdom dwell with prudence] I draw all into practice; and teach men to prove by their own experience, what that good, and holy, and acceptable will of God is. Of the most that would be held *knowing men*; it may well be said, as *Tully* saies the Proverb went of the *Athenians*, that they used their wisdom as men do artificial teeth, for shew only: And that they did *scire quæ relictæ sunt, sed facere nolle*, know what was right, but had no mind to do accordingly. *Socrates* said, there was no difference between *sophia & sapientia*, wisdom, and prudence, or moderation: Sith he that knows good things to do them, and Xenoph. de dic- tis & factis Socrat. evil things to avoid them, is to be held a wise man, and none else.

And finde not knowledge of witty inventions] Tending to piety: Not those *toile some toys sophismata quæ nec ignorantibus nocent, nec scientibus juvant*, that are hard to come by, but of no use or worth; prooffe or profit: These are but laborious losse of time, as *Aristo- To τὸ χροῖον τὰ παραλόγια.* Aristotle. ile hath it; like an Olive or Date-stone hard to crack the one, or cleave the other, but nothing or nothing worth ought, when crackt or cloven, within either. Wisdom finds her Schollers somewhat else to do, then to be so busily idle, Witty she allows them to be, but not wittily wicked, not wise to do evil, inventers of evil or idle things. *Walk circumspectly*, faith she, *not as fooles, but as wise, redeeming the time*, understanding what the will of the Lord is, and putting it in speedy execution. Keep there- Ephes. 5. 15, 16, 17.

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therefore and do it, for this is your wisdom, &c. *Deut. 4. 6.* (See the Note there) this will speak you far more witty then those Wits of the World, who seek out many inventions, *Eccles. 7. 28.* but all to no purpose: and become vaine in their imaginations, their foolish heart being darkened, *Rom. 1. 21.*

Verf. 13. *The feare of the Lord*] Which is an high point of heavenly wisdom, (*Chap. 1. 7.*) to the praise whereof this therefore appertaineth. There are that make this verse an explanation of the former, thus: I find out the knowledge of witty inventing; such as are the feare of the Lord, the hatred of evill, yea, of inward evils, as Pride, Arrogancy, &c. *Odi fastum istius Ecclesie.* I hate the pride of that Romish Church, said *Basil* long since. I hate vaine thoughts: *But thy Law do I love Psal. 119. 113.* I hate and abhor lying, *163.* Yea, I hate every false way, both in my selfe and others, *vers. 104.* Thou hatest the works of the Nicolaitans, which I also hate, *Rev. 2.* Gods people partake of the divine Nature: and so have God-like both sympathies and antipathies; they not only leave sin, but loath it, and are at deadly feud with it. They purge themselves (by this cleane feare of God, *Psal. 19. 9.*) from all pollutions, not of flesh only, worldly lusts, and grosse evils, but of spirit also that lye more up in the heart of the Country, as Pride, Arrogancy, &c. so *Perfecting holinesse in the feare of God, 2 Cor. 7. 1.* There may be some kind of pride in sincerity, and of humility in hypocrisie. But hypocrisies humility is followed with pride: and sincerities with humility: This later humility is the better. And here only it is seemly for vertue to come behind vice. Hypocrisie is proud, because it is humble; Sincerity is humble, because it is proud.

And the evill way] That is, Custome of committing sin. *Viam pro frequentatione accipiunt Hebraei.* And this the godly man doth; not that he may appeare to do so, *sed quia aliter facere non potuit.* (as One falsely and flatteringly said of *Cato*) but, because having his heart seasoned with this holy feare, he can do no other wise.

Verf. 14. *Counsell is mine, &c.*] Christ is wise in heart, and mighty in strength. *Iob 9. 4.* his Church's both Counsellour, *Isa. 9. 6.* and Champion, *Isa. 37. 23, 24.* And though she be but a virgin daughter of Zion, yet she despiseth her adversary, and laughs him to scorn. *verse 22.* because she hath one that is in love with her, and will fight her quarrel, who is

Ape.

Ἀμρότερος βασιλεὺς τ' ἀγαθός, καὶ τερὸς τ' ἀρχιμήτης.

Hostibus hand tergo, sed forti pectore notus.

Verf. 15. *By me Kings reign*] How then can the Schoolemen defend *Thomas Aquinas* in that Paradox, *Dominium & prelatio introducta sunt ex jure humano*, Dominion and Government is of Man? This crosseth the Apostle. *Rom. 13. 1, 2.* and the wisest of the Heathens.

Verf. 16. *And Nobles*] So called in the originall, from their liberality and bounty. Hence *Luk. 22. 25.* this word is expressed by Εὐεργέται. *Bountifull, or Benefactors*, such as are ingenuous, free, munificent, indued with that free Princely spirit, *Psal. 51. 14.*

Even all the Judges of the earth] Though haply they be reckoned in the ranke of bad men, but good Princes: Such as was *Galba*, and our *Richard* the third, and *Trajan* much magnified for a good Emperour, and yet a drunkard, a buggerer, and a cruell Persecutor.

Verf. 17. *I love them that love me*] The Philosopher could say, that if morall vertue could be seen with mortall eyes, she would stir up wonderfull loves of her self in the hearts of the beholders. How much more then would the *Wisdom of God in a Mystery?*

1 Cor. 2. 7. that essentiall wisdom of God especially, the Lord Jesus who is *totus desiderabilis*, altogether lovely, *Cant. 5. 16.* the desire of all Nations, *Hag. 2. 7.* whom whosoever loveth not, deserves to be double accursed. *1 Cor. 15. 22.* My love was crucified, said *Ignatius*, who loved not his life unto the death, *Rev. 12. 11.* Neither was there any love lost, or can be: For I love them that love me. And if any man love me, my Father will love him, and I will love him, and will manifest my self unto him, and we will come unto him and make our abode with him. *Iob. 14. 21. 23.* Men do not alwaies reciprocate, nor return love for love. For my love, *Psa. 109. 4, 5* they are mine adversaries: yea, they have rewarded me hatred for my love. *David* lost his love upon *Abolom*. *Paul* upon the *Corinthians*. Old *Andronicus* the Greek Emperour upon his gracelesse Nephew of the same name. But here is no such danger. It shall not be easie for any man to out-love Wisdom. For whereas some one might reply, you are so taken up with States, and have such great Suitors, Kings, Princes, Nobles, Judges, as *vers. 15, 16.* that it is not for meane men to look for any love from you. Not so, saith Wisdom: for I love them that love me,

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De Achille

Homerus.

De Achille

Catullus.

Tho. 2. 2 q. 10.

art. 10.

Ex de dios

basilides. Hef.

Tum di ex

diis est Hom.

Plin. secund.

Dion. Caff.

(1) εἶπος μὲν

ἐστὶν ἀνθρώπων.

Ob.

Sol.

be

Eph. 6. 23. be they never so much below me. Grace be with all them that love the Lord Jesus in Sincerity. *Tantum velis, & Deus tibi præ occurret*, saith Nazianzen. *Ambulas, si amas: Non enim passibus ad Deum, sed affectibus curritur*, saith Augustin, Thou walkest if thou lovest: thou affectest if thou affectest.

They that seek me early] As Students sit close to it in the morning. *Aurora musis amica.*

Engl. Eliaab.

Verf. 18. *Riches and honour are with me*] I come not unaccompanied; but bring with me that which is well worth having. The Muses (though Jupiters daughters, and well-deserving) yet are said to have had no suitors, because they had no portions. Our Henry the eighth, when he dyed, gave his two daughters Mary and Elizabeth but ten thousand pounds apeece. But this Lady is largely endowed, and yet (such is mens dulnesse) she is put to sollicite Suitors; by setting forth her great wealth. See the Note on Mat. 6. 33.

Verf. 19. *My fruit is better then gold*] This wisdom is as those two golden pipes, Zach. 4. through which the two olive-branches doe empty out of themselves the golden oyles of all precious graces, into the Candlestick, the Church: Hence grace is here called fruits, and Cant. 4. 16. *pleasant fruits, and fruits of the Spirit.* Gal. 6. 22.

Verf. 20. *I lead in the way of righteousness*] Which is to say, I gat not my wealth *per fas atque nefas*, by right and wrong, by wretch and wile. My riches are not the riches of unrighteousnesse, the mammon of iniquity, Luk. 16. 9. but are honestly come by, and are therefore like to be durable, 18. or (as other render it) *ancient*. St Hierome somewhere saith, that most rich men are either themselves bad men, or heires of those that have been bad. There is a profane proverb amongst us, *Happy is that child, whose Father goes to the devill*. It is reported of Nevessan the Lawyer, that he should say, *He that will not venture his body shall never be valiant; he that will not venture his soule, never rich*. But wisdomes walk lyes not any such way. God forbid, saith he, that I or any of mine should take of Satan, from a thread even to a floe-latchet, lest he should say, *I have made you rich*.

Gen. 14. 23.

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Verf. 21. *To inherit substance*] Hebr. *That that is*, that that hath some tack or substance in it, some firmity or solid consistency. *Wilt thou set thine eyes upon that which is not?* Outward things are not, but only in opinion, in imagination: Ir semblance,

not

not in substance. The pompe of this world is but a fancy, Acts 25. 33. the glory of it a conceit, Mar. 4. the whole fashion of it a meere notion. 1 Cor. 7. 31. Riches get them great Eagles wings, Prov. 23. 5. they fly away without once taking leave of the owner; leaving nothing but the print of their talons in his heart, to torment him. When we graspe them most greedily, we embrace nothing but smoke, which wrings teares from our eyes, and vanisherh into nothing. Only true grace is durable substance: the things above outlast the daies of heaven, and run parallel with the life of God, and line of eternity.

Verf. 22. *The Lord possessed me*] Not *created me*, as the Arrians out of the Septuagint pressed it, to prove Christ a Creature. ENTIRE. ENTIRE.

Before his works of old] Hebr. *Ante opera sua, ante tunc, id est, priusquam quis dicere potest, tunc*, before there was any either *now* or *then*, before all time, therefore from all eternity: For whatsoever was before the world and time (that was created with the world) must needs be eternall.

Verf. 23. *I was set up*] *Coronata sum*, I was crowned, so some render it. *Inuncta fui*, I was annointed (so others) for King, Priest, and Prophet of my Church. And to this high honour I grew not up by degrees, but had it presently from before all beginnings.

Verf. 24. *When there were no depths*] In mentioning Gods works of Creation, some observe here that wisdom proceeds from the lower elements to the superiour and heavenly bodies, She begins with the earth, ver. 23. goes on hereto the waters, and so to the aire called Streets (rendred fields) verf. 26. that is, the vast element of the aire; which compared with the far lesse elements of earth and water, must needs seeme exceeding large, spacious, and open, as streets, or fields. Lastly, by the highest part of the dust of the world, the Hebrew Doctours understand the element of fire, *Judicium fit penes Lectorem*. Let the Reader judge.

Verf. 25. *Was I brought forth*] Or, *begotten*: Thus Wisdom describes her eternity in humane words and expressions, for our better apprehension. Which while Annius either knew not, or weighed not; he here hence took occasion to oppose the Deity of our Saviour, and to propagate that damnable errour in the Eastern Churches, to the ruine of many soules. This Arch-Heretic

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retick *Arrius* sitting on the stoole to ease nature at *Constantinople* voided there his entrailes. And now Mahometisme is there as the excrement of *Arrius*.

Verf. 26. *Nor the fields, nor the highest*] See the Note on verf. 24.

Verf. 27. *When he prepared the heaven*] Or caused them to be prepared, took order to have it done, viz. by me, who was with him; and by whom he made the worlds, *Heb. 1. 3. Job. 1. 3. Col. 1. 16.* For the Father loveth the Son, and hath put all things into his hand.

When he set a compasse] Or, drew a circle round about the earth, meaning the *Out spread firmament* of heaven, *Gen. 1. 6.* Howbeit the Hebrews understand it of the world of Angels, called by them the *third world*, or the *third heaven*: whereunto *St Paul* also seemes to allude, *2 Cor. 12. 2.*

Verf. 28. *When he established the clouds above*] That they might be kept there, as it were, in tunnes and bottles till he would have them to poure down their dew, or raine.

Verf. 39. *When he appointed the foundations*] That it should remaine unmoveable, though it hang in the aire, as it were by Geometry.

Ovid.

*Terra pila similis nullo fulmine mixta,
Aere suspensa tam grave pendet onus.*

Verf. 30. *Then I was by him*] Accursed then for ever be that blasphemous assertion of the *Arrians*, *ὁὐκ ἦν ἐν ἡμῖν*, *There was a time when he was not.* This Scripture so much abused by them, makes utterly against them. But Hereticks pervert the Scriptures, saith *St. Peter*, *2 Pet. 3. 15.* A metaphor from those who put a man upon the rack, and make him speak that which he never thought. *Tertullian* calls *Marcion* the Heretick *Alus Ponticus*; because of his attoding and gnawing the Scripture, to make it serviceable to his errors.

As one brought up with him] Or, as a nourisher. That is, as a maintainer and upholder of that his excellent workmanship of Creation. *Heb. 1. 3.* The Septuagint render it, I was with him making all fine and trim, *Eram apud eum aptans: ὡς ἱερεὺς.*

Rejoycing alwaies] Or, laughing with him. This (as the very Jews are forced to confesse) doth notably set forth that unspeakable sweetnesse and joy that the blessed God findeth in the ap-

pre-

prehension of his own wisdom, which (say they) is one and the same with God himself.

Verf. 31. *Rejoycing in the habitable part*] That is, In the humane nature, wherein the fulnesse of the Godhead dwelt bodily, by meanes of the hypostaticall union. Or in the Saints, whose hearts the Lord Christ inhabireth by faith. Or in the work of Creation, which Christ did without either tooles or toole.

Verf. 32. *Now therefore hearken unto me*] *Audite senem juvenes*, said *Augustus* to his seditious Souldiers, and had audience. And shall not wisdom, that is so ancient as before the Creation, so eminent, as to make and conferre a world, so gracious with the Father, &c. ? Shall not she be hearkened to ?

For blessed are they] And blessednesse is the mark that every man shoots at.

Verf. 33. *Heare instruction and be wise*] This way wisdom enters into the soule. Heare therefore: For else there is no hopes; Heare howsoever. *Austin* coming to *Ambrose* to have his eares tickled, had his heart touched.

Verf. 34. *Waiting at the postes of my doores*] At the Schooles and Synagogues, say the Hebrews, where men should come in with the first, and go forth with the last, as doore-keepers do: which was the office that *David* desired, *Psalm. 84.*

Verf. 35. *For who so findeth me, findeth life*] Lest any man should hold it too hard a task to wait at wisdoms gates (as Princes guards, or as the Levites did in the Temple) she tels them what they shall have for so doing.

And shall obtaine favour] Which is better then life: Gods favour is no empty favour; it is not like the winters-sun, that casts a goodly countenance when it shines, but gives little heat or comfort. As aire lights not without the Sun, nor wood heats without fire, so neither can any thing yeeld comfort without Gods favour.

Verf. 36. *Wrongeth his own soule*] *Rapit animam suam.* He plunders his own soule of its happinesse: yea, he cruelly cuts the throat thereof, being ambitious of his own destruction.

CHAP. IX.

Verse 1. *Wisdom*]

Hebr. *Wisdomes* in the plurall: and this, either *honoris causa*, for honour's sake, or else by an *Elipsis*, as if the whole of it were *Wisdom* of *Wisdomes*, as the *Song of Songs* for a most excellent Song. *Cant. 1. 1. 1.* Junius renders it *Summa sapientia*. See the Note of Chap. 1. 20.

Hath builded her house] That is, the Church. 1 *Tim. 3. 15.* See the Note there.

She hath hewn out her seven pillars] Pillars, and polished Pillars. Any thing is good enough to make up a mud-wall; but the Church's Pillars are of Marble: and those, not rough, but hewn, her safety is accompanied with beauty.

Verse 2. *She hath killed her beasts*] Christ provideth for his the best of the best, fat things full of marrow, wines on the lees, &c. *Isa. 26.* his own flesh which is meat indeed, his own blood which is drink indeed, *Joh 6. 55.* besides that continuall feast of a good conscience; whereat the holy Angels (saith *Luther*) are as cooks and butlers, and the blessed Trinity joyful guests.

She hath mingled her wine] That it may not inflame or disemper. Christ spake as the people were able to beare, sipping to them in their own low language: So must all his Ministers; accommodating themselves to the meanest capacities. *Mercer's* note here is, *Cum sobrietate tractanda Scriptura*. The Scriptures are to be handled with sobriety.

She hath also furnished her table] So that it even sweats with variety of precious viands, wherewith her guests are dayly and daintily fed. Mr *Latimer* saies, *That the assurance of Salvation is the sweet-meats of this stately feast*. But what a dolt was Cardinall *Bobba*, who speaking in commendation of the Library of *Bonony* (which being in an upper-roome hath under it a victualing-house, and under that a wine-cellar) had thought he had hit it, in applying thereunto this Text, *Wisdom hath built her and house, hath mingled her wine, and furnished her table*?

Verse 3. *She hath sent forth her maidens*] So Ministers are called (in prosecution of the allegory, for it is fit that this great Lady

Angel. Roccha
in Vatican.
p. 395.

Lady (should have suitable attendants) to teach them innocency, purity, and sedulity, as maidens; keeping the word in sincerity, and not adulterating and corrupting it as Vintners oft do their wines, or Hucksters their Wares. Hence *Isay* also putteth the Prophets and Evangelists in the feminine gender, *Mebaſhereth* *Isa. 52. 7.*

She cryeth upon &c.] She, together with her maids, crieth; she puts not off all the businesse to them, but hath a hand in it her self. We are workers together with God, saith *Paul*.

Verse 4. *Who so is simple*] And withall *perswadable*; that have not yet contracted that *callum obduntum*, corneus fibras, brawny breasts, horny heart-strings.

She saith to him] It is Christ then that speaketh in his Ministers. *He that heareth you, heareth me*. Ye received it not as the word of man, but as it is indeed, the Word of the ever-living God.

Verse 5. *Come, eat of my bread*] Stand not off in a sinful modesty: say not, I am not worthy, &c. but come; for the master calls you, as they said to the blind man, who therefore came. And those recusant guests, by not coming when invited, might not taste of Christ's Supper; for they were unworthy. *Mat. 22.*

And drink of the wine which I have mingled] Lo here a full feast, not a dry feast. *Lyrannus* noteth on this Chapter, that the Eucharist was anciently delivered in both kinds: But because of the danger of spilling the blood, the Church ordained that Laymen should have the bread only. The Councell of *Constance* comes in with a *Non-obstante* against Christ's institution, withholding the Cup from the Sacrament. Caranza.

Verse 6. *Forake the foolish*] No coming to this feast in the tottered rags of the old *Adam*: You must relinquish your former evil courses and companies. There are that read the words thus: *Forake, O foolish ones, viz. your own waies, and live.*

And go in the way of understanding] Renounce your vices, and practice the contrary graces. True repentance stands in an entire change of the whole man, from all that is evil to all that is good.

Verse 7. *He that reproveth a Scornor*] This, with the three next verses, may seeme to come in by way of Parenthesis: And they do not obscurely intimate, what manner of hearers Ministers

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mostlly meet with, viz, such as our Saviour did, *Luk. 16. 14. But the Pharisees that were covetous, derided or blew their noses at him*, as *Qac* renders it. And such as long before him the Prophet *Esa* did, *Chap. 28. 10.* Precept upon Precept, line upon line, &c. One observeth that that was a scoffe put upon the Prophet: And is as if they should say, Here is nothing but line upon line, precept upon precept. The very sound of the words in the Original (*Zau le zan, kan, lakau*) carries a taunt, as scornful people by the tone of their voice, and riming words, scorne at such as they despise.

Verf. 8. *Reprove not a scorner*] See my common-place of *Admonition*. Look how dogs prefer loathsome carrion before the sweetest odours, and would fly in the faces of such as would drive them from it: So is it here.

And he will love thee? When he hath well considered he will; though for present he may seeme to do otherwise; As *Asa* swaggared with the Prophet and put him in prison. We read in the Ecclesiasticall History, that *Agapetus* Bishop of *Rome* being sent by *Theodatus* King of *Goths* to *Constantinople* on an Embassage to *Justinian*, and having obtained a peace, he was earnestly entreated by the Emperour, to subscribe and confirme the Herefie of *Eutyches*. This when he utterly refused to do, the Emperour threatned him in case he did not. *Agapetus* thereto boldly replied, *I had a desire to wait upon Justinian, whom I took to be a most pious Prince, but now I perceive him to be a most violent persecutor, a second Dioclesian*. With this free reproofe, and Gods blessing withall, *Justinian* was so wrought upon, that he presently embraced the true faith: and banishing Bishop *Anthemius* a great propagator of the *Eutychian* Herefie, he set up *Menna* an Orthodox Divine in his roome, whom *Agapetus* consecrated, if *Platina* may be beleaved. *David* loved *Nathan* the better while he lived for dealing so plainly with him: And named him a Commissioner for the declaring of his Successor. *1 Kings 1.* So *Alipius* loved *Auskin* for reproving him.

Verf. 9. *Give admonition to a wise man*] This is an Almes that the poorest may give and be never the poorer, but the better. For by instructing another, a man engageth himself; lest he heare, *Physician heale thy selfe; Turpe est doctori, cum culpa redarguit ipsum*. See my common-place of *Admonition*.

Verf. 10. *The feare of the Lord*] See the Note on *Chap. 1. 7.* Here

Here it is given as a reason why wise men are the better for sharpe and seasonable admonition, because the feare of the Lord is in them. This makes them, when they are reprov'd of all, fall upon their faces, worship God, and say, *God is in you of a truth, 1 Cor. 14. 26.* What shall we say unto my Lord? What shall we speake? How shall we justifie our selves? *God hath found out the iniquity of thy servants, &c. Gen. 44. 16.*

And the knowledge of the holy] That is, of the holy God. *Holy* is here in the plurall number, importing the *Trinity of Persons*, as likewise *Iosh. 24. 19.* Howbeit we may well take in here, holy Angels and Saints, whose Kingdom is in *Daniel* said to be the same with the Kingdome of God. *Dan. 7. 22, 27.* and whose knowledge is the right understanding of Gods will revealed in his Word.

Verf. 11. *For by me thy daies*] This verse depends upon *ver. 6.* See the note on *ver. 7.* Those that embrace wisdom shall be paid for their paines, either in money, or monies-worth: Either they shall dye, as *Abraham* did, with a good gray-head, or else with *Iosiah* they shall live long in a little time, and then live for ever in heaven. *Henoch* had the shortest life of any of the ten Patriarches: But then he was recompenced in the longest life of his son *Methuselah*; but especially, in that God took him to glory. Besides, that though he departed the world soon, yet fulfilled he much time, as *Mr Hooker* hath it.

And the yeare of thy life shall be increased] Hebr. *They shall encrease the years of thy life*. That is, they that survive thee shall perpetuate thy memory, thy good name shall never dye. Some live to be their own Executors for their good name: and yet they see them (not honestly) buried before themselves dye: Nay, many are as those, *Iob. 27. 15, 23.* hissed and kickt off this Stage of the World, buried before they are half dead. There is scarce a vicious man, whose name is not rotten before his carcase. On the other side, a good mans name is oft-times the heire to his life. Or, if obscured for a time, as the Martyrs were, yet as the Sun breaks through the cloud that masketh it, so God shall bring forth their righteousness as the light, and their judgement as the noon-day. *Psalm 137. 6.*

Verf. 12. *If thou be wise, thou shalt*] The benefit shall be thine own. *Plutarch* reports of the Palme-tree that it yeelds to the *Babylonians* 360. severall commodities: And is therefore in great esteeme

esteem amongst them. How should men esteeme of sound wisdom, sith there is a *μυστικὴ ἀρετή* in it, 1 Tim. 4. 8. a thousand commodities to be reaped by it?

Thou alone shalt beare it] Thy scorning shall not, as thou thinkest, hurt him that tendereth thy salvation. For as the aire, when beaten, is not hurt, no, nor so much as divided, but returns to his place, and becomes thicker: *Ira animus recti conscientis & ad optima erectus non admittit iridentium flatum nec sentit*, saith One; so an honest heart, set for heaven, slights the contempts of gracelesse persons, and pities them that jare when they should feare, as much as good Lot once did his profane Sons in Law. His words to such are like those of the Prophet. *Be not ye mockers lest your hands be increased*. Isa. 28. 22. with 10. See vers. 7. of this Chapter.

Verf. 13. *A foolish woman is clamorous*] This woman is Folly, as that woman sitting in the Ephah is Wickednesse, Zach. 5. 7. *Lanater* is of opinion, that as by Wisdom is meant Christ, so by this foolish woman here is meant *Antichrist*; to whom therefore he finely fitteth and applieth all the following words.

Is clamorous] Folly is full of words, and of a lavish tongue: her factours are extreme talkative, and usually lay on more words then the matter will beare: A great deale of small talk you shall usually have from them. *A foole also is full of words*, saith Solomon. And this fond custome of his is there expressed by way of imitation, in his vain tautologies: *A man cannot tell what shall be; and what shall be after him who can tell?* Eccles. 10. 24. The basest things are ever the most plentiful. Some kind of mice breed 120. young ones in one nest; Whereas the Lyon and Elephant beare but one at once: so the least wit yeelds the most words. *Aristophanes* and *Lucian* when they describe fooles, they call them *κεχρωτάς*, *Gapers*, or *Open-mouthed*. Guiltireffe is ever clamorous, and the most lewd are most loud, *Act* 7. 27, 28.

Verf. 14. *For she sitteth at the doore*] In a harlots habit, to see and be seen; the guise and garbe of harlots. *Tully* wittily compareth the Greek tongue to an ambitious strumpet, *que multo luxu superfluat*, which overlasheth in too much bravery: But the Latine tongue to an honest and modest Matron, *cui nihil deest quod ad honestam pertineat mundiciem*, That wants nothing pertaining to a necessary neatnesse. Such a like comparison between Wisdom and Folly is here made by Solomon.

Verf.

Verf. 15. *That go right on their way*] She fights at the fairest, seeks to seduce the forwardest. *They shall deceive if it were possible*, Mat. 24. the very elect. Flies settle upon the sweetest perfumes, when they are cold, and corrupt them.

Verf. 16. *Who is simple*] Wisdome's own words, vers. 4. Take heed, saith our Saviour, they come unto you in *sheeps clothing*, Mat. 7. but trust them not: for with faire words and flattering speeches they deceive the hearts of the simple. Rom. 16. *Samuel* himself could not have spoken more gravely, severely, divinely to *Saul*, then the feind at *Endor* did; when the devill himself puts on gravity and religion, who can marvell at the hypocrisie of men?

Verf. 17. *Stollen Waters are sweet*] Forbidden pleasures are most pleasing to Sensualists, who count no mirth but madnesse, no pleasure unlesse they may have the devill to their play-fellow. Venison is nothing so sweet, they say, as when it is stolen.

Quod licet ingratum est, quod non licet, acris urit:

Sic interditi imminet ager aquis.

Ovid.

Men long to be meddling with the murdering morsels of sin which nourish not, but rent and consume the belly that receives them. Many-eate that on earth, that they digest in hell.

Verf. 18. *That the dead are there*] See the Notes on Chap. 2. 18 & 7. 27.

Interris manducant quod apud inferos digerant. Augustin.

CHAP. X.

Verse 1. The Proverbs]

Properly so called. (See Chap. 1. 1.) for the nine former Chapters are a kind of Common places, or continued discourses, premised as a Preface to these ensuing wise and grave Sentences tending much to the information of the mind, and reformation of the manners, and containing things profitable for all sorts of people. They are not unfitly compared by a Divine to a bag full of sweet and fragrant spices; Which shuffled or shaken together, or taken single, yeeld a sweet odour: Or to stars in the firmament, each in it self glorious and independent of another, yet all receive their light from the Sun.

A wise Son maketh a glad Father] Children are certaine cares,

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but

ορριδης μω-
ζαλας, ελπιδης
αδελφου. Plut.

Sueton c. 6.

Corn. Nepos.

Mr. Fuller's
Holy State.

Luk. 16. 9.

but uncertaine comforts. Every Son should be an *Aver*, that is, his father's light: and every daughter an *Abigail*, her father's joy. Eve promised her self much in her *Cain*, and *David* did the like in his *Abolom*. Sed, fallitur augurio spes bona saepe suc: they were both deceived. *Samuel* succeeds *Eli* in his crosse, as well as his place, though not in his sin: and had cause enough to call his untoward children, (as *Augustus* did) *tres vomica, tria carci-nomata*, so many ulcerous sores, mattery impostumes. Vertue is not, as Lands, inheritable. All that is traduced with the seed, is either evill, or not good. Let Parents labour to mend by education, what they have marred by propagation: And when they have done all, pray *God persuade Iaphet*: lest else they be put to with one day, as *Augustus* did, *O that I had never married, or ney ver had children*. And let children cheere up their Parents, as *Ioseph*, *Samuel*, and *Solomon* did; and as *Epaminondas*, who was wont to say, *Se longe maximum suarum laudum fructum capere quod earum spectatores haberet parentes*, that he joy'd in nothing more, then that his Parents were yet alive, to take comfort in his brave atchievements. For otherwise, God will take them in hand as he did *Abimelech*, to whom he rendred the wickednesse done to his father, *Iudg 9. 56*. And as he did *Abolom*, whom he trusted up in the height of his rebellious practises, with his own immediate hand. Or else he will punish them in and by their posterity, which shall either be none (*Prov. 20. 20.* compared with *2 Sam. 14. 7.*) or worse then none; as he, who when his aggrieved Father complained that never man had so undutifull a child as he had; yes, said his son (with lesse grace then truth) my grandfather had.

The heavinesse of his mother] The Mother is mentioned, (though the father haply as heavy) first as most faulted if her children miscarry, *Prov. 24. 15*. Next as most slighted by them, *Prov. 15. 20*. And lastly, as most impatient of such an affliction. *Rebecca* was weary of her life by reason of the daughters of *Heib* brought in to her by *Esa*, *Gen. 27. 45*. If they lye lusing at home, mothers have the misery of it; if they do worse abroad, the worst is made of it to the mother at home, by fame that loud lyer.

Vers. 2. *Treasures of wickednesse*] Our Saviour calls it *Mam-mon of iniquity*, that next odious name to the devil. Most mens care is how to graspe and get wealth for their children, — rem

rem, quocunque modo rem. *Virtus, post nummos, &c.* But what faith a grave Author? Better leave thy child a wallet to beg from doore to doore, then a cursed hoard of evill gotten goods. There is for most part, *lucrum in arca; damnum in conscientia*, gaine in the purse, but losse in the conscience.

But righteousnesse delivereth from death] Piety, though poor, delivereth from the second death, and from the first too, as to the evill of it. For as Christ took away the guilt of sin, not sin it self: so he hath taken away, not death, but the sting of death from all beleivers: making it to such, of a curse, a blessings; of a punishment a benefit; of a trapdoor to hell, a portall to heaven: a posterne to let out temporall life, but a street-door to let in eternall life.

Vers. 3. *The Lord will not suffer the soule of the righteous*] That refuseth to enrich himself by evil arts, and to rise by wicked principles. For it might be objected: If I straine not my conscience, I may starve for it: Fear not that saith the Wise-man: Faith feares not famine: Necessaryes thou shalt be sure of. *Psal. 37. 25, 26. Psal. 34. 11.* Superfluities thou art not to stand upon. *1 Tim. 6. 8.* The Hebrewes by righteousnesse in the former verse understand almef-deeds as *Dan. 4. 24, 27.* (See the Note on *Mat 7. 1.*) and so the sense here may be. The righteous, though he give much to the poor, shall be never the poorer: sith not getting but giving is the way to thrive. See my Common-place of Almes.

But he casteth away the substance of the Wicked] For either they lose it, or live beside it, and are little the better for it. He that getteth riches and not by right, shall leave them in the midst of his dayes, and in his end be a fool: God will make a poor fool of him quickly. And the like may be said of the illiberall and tenacious person. See the Note on chap. 3. 27. Niggards fear to lose their wealth by giving, but fear not to lose their wealth and soules and all by keeping it.

Vers. 4. *He becommeth poore*] Lest any should say, If God do all, we need do the lesse; Doing you must be; saith the wise-man; or else the begger will catch you by the back; Labour also you must with your hands, working the thing that is good; that yee may have to give to him that needeth. *Ephe. 4. 28.*

But the hand of the diligent] Or of the nimble, that do motivate faith

August.

Ob.
Sol.

πεφνεν ε ην-
θις: ουκ αν-
σταται ε κο-
μηματα.

Quo mihi di-
vicias queis
non conceditur
uti?
Jer. 17. 11.

Ob.
Sol.

saith *Kimchi*, are active and agile; that will lose nothing for looking after, but take care of smallest matters that all go right, being frugal and parcimonious of time, husbanding the opportunity of thriving and plenty. How did *Boaz* follow the business himself? How were his eyes in every corner, or the servants and on the reapers, yea on the gleaners too? He doth even lodge in the midst of his husbandry, *Ruth*. 2. and 3. as knowing well the truth of that proverbiall sentence, *Procul à villâ suâ distans, jactura vicinus*. He that is far from his business, is not far from losse.

Columel.

Verf. 5. *He that gathereth in Summer*] A well-chosen season is the greatest advantage of any action; which as it is seldome found in haste, so it is too often lost in delay. The men of *Isachar* were in great account with *David*, because they had understanding of the times to know what *Israel* ought to do, and when to do it. *1 Chron.* 12. 32. So are they in great account with God for their wisdom, who observe and use the season of well-doing.

But he that sleepech in harvest] i. e. That lets slip his opportunity: as *Plutarch* writes of *Hannibal*, that when he could have taken *Rome* he would not; when he would, he could not. And as it is storied of *Charles* King of *Sicily* and *Jerusalem*; that hee was called *Carolus Cunctator* Charles the Lingerer, not (in the sense as *Fabius*) because he stayd till opportunity came, but because he stayd till opportunity was lost.

Verf. 6. *Blessings are upon the head*] Plentifully and conspicuously: They shall abound with blessings, *Prov.* 18. 20. As the fear of the Lord is not only in them, but upon them. *2 Chron.* 19. 7. so blessings of all sorts, a confluence of all spirituall and temporall comforts and contentments shall be, not only with them, but upon them, so that nothing shall hinder it. See *Gal.* 6. 16. They are blessed, and they shall be blessed. *Gen.* 27. 33. Neither shall any roaring or repining *Esau* be able to reverse it.

But violence covereth the mouth of the wicked] They shall be certainly shamed, condemned, executed: as *Hannan* whose face they covered, *Ezra*. 7. 8. and shortly after strangled. And as *Sir Gervaise Ellowayes* Lieutenant of the Tower, hangd on Tower-hill, for poisoning *Sir Thomas Overbury* his prisoner. This *Sir Gervaise* being on the gallows, freely confessed that he had oft

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in his playing at cardes and dice wist: that hee might be hang'd, if it were not so and so, and therefore confessed it was just upon him.

Verf. 7. *The memory of the just is blessed*] *Demetrius* had a good report of the truth, *3 Joh.* 12. In the Hebrew tongue the same word signifieth a good name and a blessing. This is one of those blessings mentioned *vers.* 6. that shall be heaped upon holy men. Holy and reverend is his name, *Psal.* 111. v. 9. how comes Gods name to be reverend, but by being holy? Be good and do good; so shall thy name be heire to thy life: yea, when thou art laid in thy grave, thy stock remaines, goes forward and shall do, till the day of doome.

But the name of the wicked shall rot] And stink as putrified flesh. Hypocrites then must be detected, though they carry it never so clearly: how else shall they be detected, and stink above ground? *Simon Magus* so handled the matter, that *Philip* mistook him for a Beleever, and Baptized him: but *Peter* soon smelt him out and laid him open in his colours. He that perverteth his wayes shall be known, *Prov.* 10. 9. The Lord shall lead them forth with the workers of iniquity, for all their cunning contrivances. *Psal.* 125. 5.

Verf. 8. *The wise in heart shall receive commandment*] i. e. Submit to Gods holy word without replies and cavils. This is check to the brave gallants of our age, which exercise their ripe heads and fresh wits in wrestling with the truth of God, and take it for a glory to give it a foyle. The *Athenians* encountred with *Paul*, and had argument for argument against him, that *Christ* was not the Saviour of the world, that he was not risen from the dead, &c. This shewed they were not wise in heart, though reckond cheife among the worlds wifards.

But a prating fool shall fall] Or, be beaten; such a fool was *Diotrephes*, *3 Joh.* 10. Who prated or trifled against *Saint John* with malicious words; and might have been therefore surnamed *Nugaw* as *Rodolphus* (that succeeded *Anselme* in the See of *Canterbury*) Godw. Catal. was.

Verf. 9. *He that walketh uprightly, walketh surely*] Because keeping within Gods precincts, he keeps under his protection: as the King undertakes to secure him that travels the high way, and betwixt Sun and Sun. He is *Tutus sub umbrâ leonis*, safe under the hollow of Gods hand, under the shadow of his wing. *Pf.* 91. 1.

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Shall be known] All shall out to his utter disgrace. See *vers.* 7. Or he shall be known, by some exemplary judgment of God inflicted upon him, for a terrour to others: as one that is hangd up in gibbets.

Vers. 10. He that winketh with the eye] That is loth to stand to those truths that shall bring him to suffering. Or he that winketh wiles: for all winking is not condemned. See *John* 13. 34.

Canseth sorrow] *sc.* To his own heart, sinneth against his own soule: or canseth sorrow. *i. e.* sinne, for so sorrow is taken for sin, *Eccles.* 11. 10.

But a prating fool shall fall] He that runnes himself upon needlesse danger shall come to ruine. See *Prov.* 28. 25. and the Note above *vers.* 8.

Vers. 11. The mouth of a righteous man is a well of life] *Vena vita os iusti.* A fountaine runs after it hath run, so doth a good mans mouth unceffantly utter the words of truth and sobernesse, *more perennis aqua.* See the reason hereof, *Psal.* 37. 30, 31. The Law of his God is in his heart, that law of his minde, *Rom.* 7. 23. that counterpane of the written law, *Heb.* 8. 10. that good treasure, *Matth.* 12. 35. that is daily drawn out, and yet not diminished, *Salienti aquarum fonti undas si tollas, nec exhauritur, nec extenuatur, sed dulcescit.* Take water from a well, it loses nothing but becomes better and sweeter.

But violence covereth] See the Note on *vers.* 6.

Vers. 12. Hatred stirreth up strifes] Especially when hatred is grown from a passion to an habit; which is, when the heart is so settled in an alienation and estrangement from the person hated, that it grows to with, and desire, and seek his hurt. I could like that exposition well if it were not *Calvin* said *Maldanus*: and that reformed Religion, if *Luther* had not had a hand in it, said *George Duke of Saxony.*

But love covereth all sins] See the Note on *1 Pet.* 4. 8. and on *1 Cor.* 13. 4. Love hath a large mantle. If I should finde a Bishop committing adultery (said *Constantine the great*) I would cover that soule fact with mine Imperial Robe, rather then it should come abroad to the scandall of the weak, and the scorn of the wicked. Love either dissembleth a trespasse (if it be light) or by a wise and gentle reproofe seeks to reclaim the offender; claps a plaister on the sore, and then covers it with her hand, as

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we have seen Surgeons do. See the Note on *Levit.* 19. 17. *Lutherus commodius sentit quam loquitur, dum effervescebat,* said *Crispiger*: So *Melancthon*, *Sciebam horridius scripturum Lutherum quam sentit.* The sayings, doings of others are reverenter glossed, to have a reverent, a faire, and favourable glosse put upon them, as one said once of the Pontifician lawes, This is love.

Vers. 13. In the lips of him, &c.] Grace is poured into his lips as *Psal.* 45. 2. and he poures it out as fast, for the good of others: who do therefore admire him, as they did our Saviour. *Luke* 4. 22.

But a rod is for the back] That sith he will not hear the word, he may hear the rod, and smart for his uncounsellablenesse, *Matth.* 6. 9. Hee that trembleth not in hearing, shall be broken to peeces in feeling, saith *Bradford.*

Vers. 14. Wise men lay up knowledge] To know when to speak, and when to be silent. It is a great skill to be able to time a word. *Isa* 50. 4. to set it upon the wheelles, *Prov.* 25. 11. How forcible are right words? *Job.* 6. 25.

But the mouth of the foolish] An open mouth is a purgatory to the Master. *Nemo stultus tacere potest,* saith *Solon.* A fool tells all saith, *Solomon.* And, *Ut quisque est dissolutissima vita, ita est solutissima lingua,* saith *Seneca.* A fools bolt is soon shot, and as soon retorted often-times upon himself. *Eccles.* 10.

Vers. 15. The rich mans wealth, &c.] Wealthy worldlings think themselves simply the better and the safer for their hoards and heaps of riches. The best of us are more ready to trust in uncertain riches, then in the living God, who giveth us all things richly to enjoy. *1 Tim.* 6. 17. Surely this should humble us, that riches that should be our rises to raise us up to God, or glasses to see the love of God in, our corrupt nature useth them as clouds, as clogs, &c. yea sets them up in Gods place, and saith to the fine gold, *Thou art my confidence.* *Job.* 31. 24.

The destruction of the poor is their poverty] They are devoured by the richer Cannibals (*Psal.* 14. 4.) as the lesser fish are by the greater. Men go over the hedge where it is lowest. Poor and afflicted are joynd together, *Zeph.* 3. 12. So are to want, and to be abased. *Phil.* 4. 12.

Vers. 16. The labour of the righteous, &c.] If the righteous man may but sweat out a poor living, get enough to bear his charges

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1 Tim. 6. 8.

ges home to heaven, have enough to serve his turne here, bee it but food and rayment, he is content. *Cibus & potus sunt divitiæ Christianorum.* The true Christian desires but meat and drink.

The fruit of the wicked] Or the revenues of the wicked are wasted upon their lusts; which to seek to satisfy, is an endlesse labour: besides the danger of fathomlesse perdition. 1 Tim. 6. 4.

Verf. 17. *He is in the way of life*] Rich fools refuse reproof: hold themselves above admonition (*Tange montes & fumigabunt*) and are therefore by the just judgment of God, led through a fools Paradise into a true Prison. *Divitibus ideo amicus deest, quia nihil deest.* Rich men have few faithfull counsellours.

Verf. 18. *He that hideth hatred, &c.*] These are dangerous creatures that thus lye at the catch, and wait advantages to do a man mischief, as Cain dealt by Abel, Absolon by Ammon, Joab by Amasa, Judas by Iesus, Tusa frequenque via est &c.

And he that uttereth a slander, is a fool] Because he hath no command of his passions, as the former seemes to have, because close in cloking his malice, who yet is a fool too before God.

Verf. 19. *In the multitude of words*] *In multiloquio stultiloquium.* Many words are hardly well managed. *Non est ejusdem fæith one,* It is seldome seen that a man of many words miscarries not.

But he that refraineth his lips] As Elihu did, Job 32. 11. and as Epaminondas is worthily praised by Plutarch for this, *quod nemo plura nosset, & pauciora loqueretur:* that no man knew more and spake lesse then he did.

Verf. 20. *The tongue of the just is as choice silver*] He scattereth pearles, Mat. 7. 6. he throws a broad treasure. Mat. 12. 35. even apples of gold in shrines of silver, Prov. 25. 11. I will turne to the people a pure language, saith God, Zeph. 3. 9. a lip of excellency, Prov. 17. 7. the language of heaven. As William the Conquerour sought to bring in the French tongue here, by enjoining children to use no other in schooles, lawyers to practise in French; no man was graced but he that spake French, &c.

Daniels hist.

The heart of the wicked is little worth] *Est quasi parum,* is as little as need to be. He is ever either hatching cockatrice egges

or

or weaving spiders webs, as the Prophet hath it: Vanity or vanity is his whole study, & his daily discourse. Isa. 59. 5.

Verf. 21. *The lips of the righteous feed many*] A great house-keeper he is; hath his doors ever open; and though himselfe be poor, yet he maketh many rich, 2 Cor. 6. 10. he well knows that to this end hath God put hony & milk under his tongue, Can. 3. 1. that he might look to this spirituall lip-feeding: to this end hath he communicated to him those rivers of water, Job. 7. 38. that they may flow from him, to quench that world of wickednesse, that being set on fire of hell would set on fire the whole course of nature, Jam. 3. 6. They are empty vines that bear fruit to themselves. Hos. 10. 1. Those are void houses, we say, where the doors daily open not. The people hung upon our Saviours lips, as the young bird doth on the dammes bill, Luk. 19. 43. Bishop Ridley preached every Lords-day and holy day, except letted by some weighty businesse: to whose Sermons the people resorted (saith Master Fox) swarming about him like bees, and coveting the sweet juyce of his gracious discourses. Look how Ioseph nourished his Fathers household with bread according to their families, or according to the mouths of their Families, Gen. 47. 12. So doth the righteous man those of his own charge especially. Wellfare Popery for that (saith a grave Divine.) I have heard old folks talk, that when in those daies they had holy-bread (as they called it) given them at Church, they would beare a part of it to those that did abide at home: So should Masters of Families carry home the bread of life to their households.

A. & Mon. fol. 1559.

chepi tappam.

M. Sam. Hier.

But fooles dye for want of wisdom] By their either refusing or abusing the food of their soules (as the Pharisees) they pine away in their iniquities. Lev. 26. 39.

Verf. 22. *The blessing of the Lord it maketh rich*] As is to be seen in the examples of the Patriarches, Abraham, Isaac, Iacob, and others. Whereas there is a curse upon unlawfull practices though men be industrious. as in Iehojachim, Jer. 22. And all our policies without prayer are but *Arena sine calce*, Sand without lime, they will not hold together.

And he addeth no sorrow with it] Those three vultures shall be driven away, that constantly feed on the wealthy worldlings heart. Care in getting, Feare in keeping, Griefe in losing the things of this life. God giveth to his wealth without woe, store without sore, gold without guilt, one little drop whereof troubleth.

bleth the whole sea of all outward comforts. *Richard* the third had a whole Kingdom at command, and yet could not rest in his bed for disquietment of mind. *Polydor Virgil* thus writes of his dreame that night before *Bosworth-field*: That he thought all the devils in hell pulled and haled him in most hideous and ugly shapes: and concludes of it at last; I do not think it was so much his dreame, as his evill conscience that bred those terrors.

Verf. 23. *It is a sport to a foole to do mischief*. He is then merriest, when he hath the devill for his play-fellow: He danceth to hell in his bolts, and is passing well apaid of his wofull bondage. Was he a Father or a Monster (think you) that playing with his own child, for a pastime, put his thumbs in the boyes eyes, and thrust out the balls thereof? This was *Robert de Belesme* Earle of *Shrewsbury* in the reigne of our *Henry* the first, Anno Dom. 1111. And what a mad sport was that of *Ioab* and *Abner*, 2 Sam. 2. 14. to see and set those youngsters of *Helkiah hazzurim* to sheath their swords in their fellowes bowels? And that of *Nero*, who set the City of *Rome* on fire for his pleasure, whiles he plaid on his harp the destruction of *Troy*.

But a man of understanding hath wisdom. Viz. For his sport or delight. It is his meat and drink, his hony and hony-comb, &c. *Libenter omnibus omnes opes concesserim, ut mihi liceat, ut nullâ interpellante, isto modo in literis vivere*, saith *Cicero*. I would give all the wealth in the world that I might live altogether in my study, and have nothing to trouble me. *Crede mihi, extinguat dulce esset Mathematicarum artium studio*, saith another; Beleeve me, it were a dainty death, to dye studying the Mathematicks. *Nusquam requiem inveni nisi in libro & clauistro*, saith a Third. All the comfort I have is in a book and a cloyster or closet. *Mentior si*

my soule accord him not, saith learned Doctor *Slatte*. The old Lord *Burley* (Lord high Treasurer) to his dying day would carry alwaies a *Tullies Offices* about him, either in his bosome or pocket. And the Emperour *Charles* the fifth took such delight in the Mathematicks, that even in the midst of his whole Army, in his Tent, he sat close at his study, having for that purpose as his instructor, *Turrignus* of *Cremona* evermore with him. So sweet is the knowledge of humane arts to those that have tasted them: How much more the knowledge of the Holy (which saith *Agur*, is to ascend up into heaven. *Prov.* 30. 3, 4.) to those mature ones, who by reason of use have their senses exercised to discern both good

good and evil? *Heb.* 5. 14. See *Psal.* 119. 103. *Job* 23. 12. *Rom.* 7. 22.

Verf. 24. *The feare of the wicked shall come upon him*. A sound of feare is in his eares: in prosperity the destroyer shall come upon him, *Job* 15. 21. *Pessimus in dubiis Augur Timor*. Thus it befell *Caine*, *Saul*, *Belshazzar*, *Pilate* (who for feare of *Cesar* delivered up *Christ* to be crucified, and was afterwards by the same *Cesar* kicked off the Bench, yea off the Stage of the world) those wicked Jews that feared that the Romanes would come and take away both their place and Nation, *Job* 11. 48. which accordingly befell them some forty yeares after: at which time some of them also killed themselves lest they should be taken by the enemy. The like may be said of our *Richard* the third, (see the Note on *Verf.* 22.) and *Henry* the fourth of *France*, after his revolt to Popery. He being perswaded by the Duke of *Sully* not to readmit the Jesuites which had been banished by the Parliament of *Paris*, answered suddenly, *Give me then security for my life*: and afterwards admitted them into his bosome, making Father *Cotton* his Confessor, and using them ever with marvellous respect; yet was stabbed to the heart by *Ravilliac*, through their instigation. Excellent is that of *Solomon*, *Prov.* 29. 25. *The feare of man bringeth a snare: but who so putteth his trust in the Lord* (as *Hezekiah* did, 2 *Kings* 17. 4, 5, and our King *Edward* the sixth, and that peerlesse Queen *Elizabeth*) *shall be safe*.

But the desire of the righteous shall be granted. Provided that these be the lawful desires of honest hearts. If such aske and misse, it is because they aske amisse, *James* 4. 3. either they faile in the matter, as *Moses* in his desire to enter into the promised Land, or in the manner, as the Church in the *Canticles*, *cha.* 5. 3. *Virtutem exoptant, intabescantque relicta*, they would, and they Perish: There is a kind of wambling willingnesse and velleity, but it boiles not up to the full height of resolution for God, and utmost endeavour after the thing desired: Now affection without endeavour is like *Rachel*, beautifull but barren. Or lastly they faile in the end, either of *Intension*, *James* 4. 3. or of *Durration*, *Luk.* 18. 1. they draw not neare with that true heart, *Heb.* 10. 22. that is content either to wait, or to want the thing desired, being heartily willing that God should be glorified, though themselves be not gratified. Let them but bring this true heart, and they may have any thing. See the Note on *Mat.* 5. 6.

Ver.

Statius in Thebaid.

Hic rogo, Non furor est, ne moriari, mori.

Camdens Eli. fab. pref.

Verf. 25. *As the whirlwind passeth away*] The whirlwind is terrible for the time, but not durable: Lo such is the rage of tyrants and persecutors. *Nubecula est, cito transibit*, said Athanasius of the Arrian persecution. Our Richard the third, and Queen Mary had as the bloudest, so the shortest reignes of any since the Conquest: *Blondy and deceitful men shall not live out half their dayes*. Dioclesian, that cruel persecutor, giving over his Empire, decreed to lead the rest of his life quietly. But he escaped not so: For after that, his house was wholly consumed with lightning and a flame of fire that fell from heaven; He hiding himself for feare, of the lightning, dyed within a little after. Then terrours took hold on him as waters, a tempest stealeth him away in the night. The East wind carrieth him away and he departeth: and as a storme hurleth him out of his place; For God shall cast upon him, and not spare: he would faine flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place, as Job elegantly and emphatically sets it forth, Job 27. 20, 21, 22, 23.

But the righteous is the everlasting foundation] Or, is the foundation of the world, as firme as the world's foundation, which remains unmoveable. The Hebrews sense it thus: *The righteous is the foundation of the world, which, but for their sakes would soon shatter, and fall to ruine*. *Santum semen statum terra*, Isa. 5. 13. *I beare up the pillars of it*, said David, Psal. 75. 3.

Verf. 26. *So is the sluggard to them that send him*] *Habent aule suum cito, cito*. What thou dost do quickly, said our Saviour to the Traytour. He cannot away with dulnesse and cecitancy in any of his; But condemnes it in those slow-things the Hebrews Heb. 5. 11. and commands them double diligence chap. 6. 11, 12, Not slothfull in businesse, fervent in spirit, serving the Lord, Rom. 12. 11. A dull heart makes no riddance. *Baruc accendit se ipsum*, Neh. 3. 20. repairing earnestly, and so finisht his task in shorter time. Let Embassadors, Ministers, Messengers, &c. nimble up their businesse, or look for no thank. What a deale of content gave Cranmer to Henry the eighth, by his expediting the businesse of the divorce both at home and abroad in forreigne Universities? And what a deale of distaste gave Wolsey by the contrary?

Verf. 27. *The feare of the Lord prolongeth daie*.] Hebr. *addeth daies*, viz. Beyond expectation or likelihood in a course of nature

Euseb. de vit.
Const. lib 3.

Abque stationibus non statet mundus.

rospet.

ture. Gen. 27. 41. *The daies of mourning for my Father are at hand*, said bloudy Esau, and then will I slay my brother Jacob. But threatned men (if they feare God especially, Eccles. 8. 12, 13) live longer. For even Isaac, who dyed soonest, lived above fifty yeares beyond this. See the Note on Exod. 20. 12.

But the yeares of the wicked shall be shortened] Be not over-much wicked, neither be thou foolish: *Why shouldst thou dye before thy time?* Eccles. 7. 17. Sin brings death, and the worst of deaths, an unseasonable death, when it were better for a man to do any thing then to dye: For to such, death is a trap doore to hell: And as their freinds are scrambling for their goods, the wormes for their bodies, so are the devils for their soules.

Verf. 28. *The hope of the righteous shall be gladnesse*] The righteous doth not so feare God, verf. 2. 7. but that he hopes in him also. See Psal. 130. 4, 5. and that with such an hope as maketh not ashamed: *Deo confisi nunquam confusi*: The righteous hath hope in his death, Prov. 14. 32. his Motto is *Cum expiro, spero*. My hope lasts beyond life. *Speres confisi Deo, nunquam confusa recedit*.

But the expectation of the wicked] As Esau came from hunting with his head full of hopes, but went away with his heart full of blanks and his face full of blushing.

Verf. 29. *The way of the Lord is strength*] The joy of the Lord (that joy of hope, spoken of in the precedent verse) is their strength, Neh. 8. the peace of God within them and the power of God without them beares up their spirits under whatsoever pressures, such can boldly say, It is well with me for the present, and it will be better hereafter.

But destruction] Such as they shall never be able either to avoid, or to abide.

Verf. 30. *The righteous shall never be removed*] Or they shall not be removed for ever, though for a while they may seem to be so.

But the wicked shall not inhabite the earth] God sits upon the circle of the earth, to shake them out thence, as by a Canvase.

Verf. 31. *The mouth of the just &c.*] Hebr. *Buddeth forth*, as a fruit-tree, to which the tongue is fitly and finely here resembled. Hence speech is called the fruit of the lips.

But the froward tongue shall be cut out] As a fruitlesse tree is cut down to the fire. Nestorius the Heretick his tongue was eaten exesa.

Nestorii lingua veribus ten exesa.

ten off with wormes. Arch-bishop *Arundels* tongue rotted in his head. From *Miriam's* example, *Num. 12.* the Jew Doctors gather, that leprosie is a punishment for an evill tongue: and in special for speaking against Rulers. The Lady *de Bruse* had by her virulent and railing tongue more exasperated the fury of King *Iohn* (whom she reviled as a Tyrant, and a murderer) then could be pacified by her strange present (of foure hundred kine and one bull, all milk-white, except only the eares which were red) sent unto the Queen.

Speed's Chron.
fol. 572.

Verf. 32. *The lips of the righteous*] He carries, as it were, a paire of ballances betwixt his lips, and weighs his words before he utters them. *Et prodesse volens & delectare*—willing to speak things both acceptable and profitable. The wicked throws out any thing that lies uppermost, though never so absurd, obscene, defamatory, &c.

Eraputo nosci tinnitu, pectora verbis:

Sic est, namque id sunt utraque quale sonant.

CHAP. XI.

Verf. 1. *A false ballance is abomination*]

SEe the Notes on *Levit. 19. 36.* *Dent. 25. 15.* This kind of fraud falls heaviest upon the poore. *Amos 8. 5.* who are faine to fetch in every thing by the penny. Hither may be referred corruptions in Courts, and partialities in Church-busineses. See that tremend charge to do nothing by partiality, or by tilting the ballance, *1 Tim 5. 21.* Those that have the ballances of deceit in their hand are called *Canaanites* (so the Hebrew hath it) that is meere naturall men, *Ezek. 16. 3.* that have no goodnesse in them, no not common honesty: they do not as they would be done by; which very Heathens condemned.

Hof. 12. 7.

Verf. 2. *When pride commeth*] Where Pride is in the Saddle, shame is on the crupper, *tanquam Nemesis a tergo.* He is a proud foole, saith our English Proverb. Proud persons whiles they leave their standing, and would rise above the top of their places, they faile of their footing, and fall to the bottome.

But with the lowly is wisdom] Which maketh the face to shine, Pride proceeds from folly, and procures contempt. But God gives

gives grace to the humble, that is, (as some sence it) good repute and report amongst men. *Who am I?* saith *Moses*: and yet who fitter then he to go to *Pharaoh*? He refused to be *Pharaoh's* daughters Son: he was afterwards called to be *Pharaoh's* God. *Exod. 7. 1.* *Aben-Ezra* observes that the word here rendred *lowly* signifies *bashfull, shame-faced, qui prae verecundiâ sese abdunt*, that thrust not themselves into observation. The humble man, were it not that the fragrant smell of his many virtues betrayes him to the world, would chuse to live and dye in his self-contenting secrecy. Hence humility is by *Bernard* compared to the *Violet*, which grows low to the ground, and hangs the head downward, and besides hides it self with its own leaves.

Verf. 3. *The integrity of the upright shall guide them*] An elegant allusion in the original. Their uprightness shall lead them whither they would, and secure them from danger: They fulfill the royall Law, *James 2. 8.* keep the kings high-way, and so are kept safe, whiles those that go out of Gods precincts are out of his protection.

But the perverseness of transgressors] Of prevaricators, that run upon rough precipices. These are by the Prophet *Amos* likened to horses running upon a rock, where first they breake their hoofes, and then their necks. *Amos 6. 12.*

Verf. 4. *Riches profit not in the day of wrath*] Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, *Zeph. 1. 18.* *Isa. 13. 7.* yea, they carried away the richer Jews when the poorer sort were left to till the land, *2 King. 24.* The great Caliph of *Babylon*, (whom all the *Mahometan* Princes honoured above all others, as the true successour of *Mahomet*, and the grand Oracle of their Law) being taken together with his City by the great *Cham* of *Tartary*, was by him set in the midst of his infinite Treasure, & willed to feed thereon, and make no spare; in which order the covetous wretch kept for certaine daies miserably dyed for hunger in the midst of those things, whereof he thought he should never have enough. Wherefore should I dye being so rich? said that wretched Cardinall *Henry Beauford* Bishop of *Winchester* in *Henry* the sixth's time. Fie, quoth he, will not death be hired? will money do nothing? His riches could not relieve him.

Turk. hist.
fol. 113.

A& Mon.
fol. 925.

But righteousness delivereth from death] See the Note on *Chap. 10. 2.*

O 2

Verf.

Seneca.

Verf. 5. *The righteousness of the perfect*] This is the same in effect with *Verse 3. Nunquam satis dicitur, quod nunquam satis discitur.*

But the wicked shall fall by his own wickedness] Or, in his own wickedness: he shall fall out of one wickedness unto another, while he draws iniquity with cords of vanity, and sin as it were with a cart-rope. *1/a. 5. 18.* Thus *Babylon's* sins are said to reach unto heaven, *quasi concatenatis funis, Rev. 18. 5.* Therefore she is fallen, she is fallen, *cerro, brevi, penitus, nondum tamen Flagitium & flagellum, ut acus & filum.* Sin and punishment are inseparable companions.

Verf. 6. *The righteousness of the upright shall deliver them*] As *Noah's* integrity prevailed for his safety. Many are the troubles of the righteous: but out of them all they are sure to be delivered. No Country hath more venomous creatures then *Aegypt*, none more Antidotes: So godliness hath many troubles, and as many helps against trouble. As *Moses* hand, it turns a Serpent into a Rod: and as the tree that *Moses* cast into the waters of *Marah*, it sweeteneth the bitter waters of affliction: Well may it be called the *divine nature*: For as God brings light out of darkness, &c. so doth grace.

But transgressors shall be taken in their own naughtiness] Taken by their own consciences (those bloud-hounds) and by the just judgements of God which they shall never be able to avoid or abide: Though now they carry themselves as if they were out of the reach of his rod, or had gotten a protection.

Verf. 7. *When a wicked man dyeth, his expectation shall perish*] He dyed perhaps in strong hopes of heaven, as those seeme to have done that came rapping and bouncing at heaven-gates, with *Lord, Lord, open unto us*, but were sent away with a *Non novi vos, Depart, I know you not. Mat. 7.*

And the hope of unjust men] *Etiā spes valentissima perit.* So some render it: his most strong hope shall come to nothing. He made a bridge of his own shadow, and thought to go over it, but is fallen into the brook: He thought he had taken hold of God: but it is but with him, as with a child that catcheth at the shadow on the wall, which he thinks he holds fast, but he only thinks so.

Verf. 8. *And the wicked commeth in his stead*] Thus it befell *Haman*, and *Daniel's* enemies, and those inhumane *Edomites*,
Lam.

Lam. 4. 21. And *Herod* with his Hachters, *Act. 12.* It is a righteous thing with God. *2 Thes. 1. 6. 7.* though to men it seeme an incredible paradox, and a news by far more admirable then acceptable, that there should be such a transmutation of conditions on both sides, to contraries: But thus it falls out frequently. *John Martin* of *Briqueras* (a mile from *Angrogne* in *France*) vaunted everywhere that he would slit the Ministers nose of *Angrogne*. But behold himself was shortly after assaulted by a Wolf, which bit off his nose, so that he dyed mad thereof.

A. & Mon.
fol. 871.

Verf. 9. *An hypocrite with his mouth destroyeth*] That is, The flatterer, slanderer, evill counsellour, but especially the Heretick, as the *Valentinians*, *qui artificium habuerunt, quò prius persuaderent quam docerent.* by their *Piathanology*, by good words and faire speeches they deceive the hearts of the simple. *Rom. 16. 19.* they bring men into the Lions mouth, as that old seducer did, by telling them of an Angel that spoke to them, and to make prize of them. *Col. 2. 8.* and drag disciples after them, *Act. 19. 30.*

Tertul.

But through knowledge shall the just be delivered] He is too wise to be flattered, and too knowing to be plucked away with the error of the wicked. *2 Pet. 3. 17, 18.* *Zanchius* was set upon by *Socinus*: but the Heretick lost his labour. Wherefore adde to your verue knowledge, *2 Pet. 1. 5.* and have your senses exercised to discern good and evill. *Heb. 5. ult.*

Zanch. Misc.

Verf. 10. *When it goeth well with the righteous*] When they are set in place of Authority, all the Country fare the better for it. All cannot chuse but do well, so long as thou rulest well, said the Senate to *Setorius* the Emperour. And *Isa nati estis* (said he in *Tacitus*) *ut bona malaque vestra ad rempublicam pertineant.* Publike persons are either a great mercy, or a great misery to the whole Country.

πάντες πάντα
καλῶς ποιεῖν
ἐπειδὴ σὺ
καλῶς ἀρχεῖς.
Dion.

And when the wicked perish there is shouting] For by their fall, the people rise: and their ruine is the repaire of the City.

Cum mors crudelem rapuisset seva Neronem,

Credibile est multos Romam aguisse jocos.

Verf. 12. *By the blessing of the upright the City is exalted*] This is given in as a reason of that publike joy in the welfare of the just: Because they are of publike spirits, and will by their good deeds, good doctrines, good counsels, and good prayers, promote the publike good to their utmost. *Catonis mores erant*

— *Toti gentium se credere mundo.* Saints are clouds, *Heb. 12. 1.* *Lucan.*

that water the earth, as a common blessing.

But it is overthrown by the mouth of the wicked] Whether he be a seedsmen of sedition, or a seducer of the people, a *Sheba*, or a *Shebna*, a carnal Gospeller, or a godlesse Politician (whose drift is to formalize and enervate the power of truth till at length they leave us a heartlesse and saplesse Religion) One of these sinners may destroy much good. *Eccles* 9. 18.

Verf. 12. *He that is void of wisdom despiseth his neighbour*] Not remembring that he is his neighbour, cut out of the same cloth, the sheares only going between, and as capable of heaven as himself, though never so poore, meane, deformed or otherwise despicable. None but a foole will do so, none but he that hath a bale and beggerly heart of his own, as the words signifie.

But a man of understanding holdeth his peace] That is, Refraineth his tongue from such opprobrious language, speaketh the best he can of another, thinks with himself,

Aut sumus, aut fuimus, aut possumus esse quod hic est. Or if himself be slighted or reviled, *objecta propra digno supplicio punit, festivo scilicet contemptu & oblivione, vel stanti est, misericordia elevat.* He knows it is to no purpose to wash off dirt with dirt, and is therefore as a dumb man, &c.

Verf. 13. *A tale-bearer revealeth secrets*] *Hebr. A Pedler,* See the Note on *Levit* 19. 16. and on *1 Tim.* 5. 13. *Si sapias arcano vna recunde cado.* God forbids us to chaffer with these petty-chapmen. *Prov.* 25. 19.

Concealeth the matter] *Tacitus* to him is the best Historian, *primus in Historiâ.* He is a rare friend that can both give counsell, and keep counsell. One being hit in the teeth with his stinking breath, wittily excused it, that it was by reason of the many secrets committed to him, and concealed by him so long till they were even rotten in his bosome.

Verf. 14. *Where no counsell is, the people fall*] As where no *Pilot* is, the ship miscarrieth. The Vulgar renders it, *Ubi non est gubernator, corrui populus.* Tyranny is better then Anarchy: And yet, *Woe also to thee O Land, whose King is a child,* that is, wilful and uncounsellable, as *Rehoboam*, who was a child at forty yeares old: when as his father was a man at twelve. Age is no just measure of wisdom; and royalty without wisdom is but eminent dishonour. *Solomon the wise chose him an excellent Councell of State, whom Rehoboam refused to heare,* being as much

much more wilful then his Father as lesse wise; all head, no heart; losing those ten tribes with a churlish breath, and returning to *Jerusalem* lighter by a Crown then he went forth. He and his green headed Councell was like *Acribiades* and his Army, where all would be Leaders, none Learners. Or it may be it was now in *Israel*, as once it was in *Persia*, (and as now it is in *Turky* when the great Turke stands at the dangerous doore) where if any Councellour delivered any thing contrary to the Kings mind, *flagris cadebatur*, he was chastised with rods: Or as in *regno Cy-*

clopico ubi *adels edis edeis adels adels*, where no man cared for better counsell, but each one did what was good in his own eyes. Such cannot long subsist.

But in the multitude of Counsellors] So they be good Counsellours; better then *Balaam* was, better then *Ahiophel*, better then those of *Anrelius*, by whom the good Emperour was even bought and sold. One speciall thing the Primitive Christians prayed for the Emperour, was, that God would send him *Senatum fidelem*, a faithfull Councell. There were in *Josiah's* daies horrible abominations: And why? *The Princes were as roaring Lyons, the Judges Wolves, &c.* *Zeph.* 3. 3. Queen *Elizabeth* was happy in her Councell (by whom she was most what ruled) and grew amiable to her friends, and formidable to her enemies both at home and abroad. *Wisdom is better then strength*, saith *Solomon*; And, *Romani sedendo vincunt*, said they of old. The welfare of a State is procured and preserved, not so much by a multitude of worthy Warriors, as of wise Counsellours; as *Cleon* in *Thucydides* long since observed, and as we have blessedly found in this present *Parliamentum benedictum*, more truly so stiled, then that was in the 25. of *Edward* the third.

Verf. 15. *He that is surety for a stranger shall smart for it*] *Hebr. Shall break,* prove a bankrupt, See the Notes on *Chap.* 6. 1, 2, 3. &c.

Verf. 16. *A gracious Woman retaineth honour*] Such a one as is set forth in *Lemuel's* Lesson, *Prov.* 31. such as was *Sarah*, *Deborah*, *Abigail*, *Esther*, Queen *Elizabeth*, of whom a great French Princess gave this *Elogium*, that she was *gloriosissima, & omnium que nunquam sceptrum gesserunt felicissima femina*, the bravest and happiest woman that ever swayed Scepter. Piety, Sobriety, Purity, Charity, and Chastity (maugre the venomous tongues of all hell-born slanderers, such as *Sanders*, *Rhifson*, and other

Turk. hist.

Keckerm. Politic.

Ulysses interrogat quale regnum esset Cy-

clopicum? respondet Sile-

nus, *Noua des, ane.*

et edis ede-

vde. Tertul. Apol.

Polyb.

Thucyd. lib. 3.

Thuan. hist. lib. 124.

Sanderus lupam Anglicanam appellat. Rhiftonus nostram leonem &c.
Speed: 1236.

other Romish raylers, and dead dogges that barked against her) were her inseparable companions: never suffering any Lady to approach her sacred presence, of whose staine she had but the least suspition.

And strong men retaine riches] By their industry and good husbandry: that they may maintaine their wives honour, and bear up their port according to their place. Others render it *Improbis apprehendunt divitias*. Wicked men catch at wealth, *sc.* in the choise of their wives. And indeed among suitours both in love and in law Money is a common medler, and commonly drives the bargain and businesse to an upthor.

Juvenal.

Protinus ad censum: de moribus ultima sua

Questio.—good enough if goods enow.

Verf. 17. *The mercifull doth good to his owne soule*] His chief businesse is with and for himself: how to set all to rights within, how to keep a continuall Sabbath of soule, a constant composednesse. He will not violate his conscience to get or retaine riches, as *vers.* 16. or purchase earth, with the losse of heaven. And in asmuch as the body is the soules servant (and should therefore be neither *supra negotium*, nor *infra negotium*, but *par negotio* fit for the soules businesse): it ought not to be pined or pinched with penury, and over much abstinence; as those *Impostours Coloss.* 2: 23. and our Popish Merit-mongers that starve their *Genius*, and are cruel to their own flesh. These shall one day hear, Who required these things at your hands?

Corpus five Corpor quali cordis por i. e. puer five famulus; ea forma qua Mancipor. Quintipor. Camer.

Augustin.

Verf. 18. *The wicked worketh a deceitfull work*] By defrauding his *Genius*, and afflicting his flesh (as *vers.* 17.) he thinks he doth a very good work. (some Emperours have left their thrones, and thrust into a Monastery, there to macerate themselves with much fasting and coarse clothing, out of an opinion of promoting their soules health thereby.) But *bodily exercise* profiteth little, *1 Tim.* 4: 8. And as the pride of Virginity is as foule a sin as impurity: so is it in this case. The Formall faster loseth his labour, *Isa.* 58: 3. *Zach.* 7: 5. In seventy yeares they kept severall fasts in Babylon: yet amongst them all not one fast to God. There are that render it thus, *Improbis comparat premium falsum*. The wicked gets a false reward: all that he hath is but the things of this life, *quæ nec vera sunt nec vestra*. For the very fashion of this world passeth away: And surely every man walketh in a vain shew, or shadow, surely he disquieteth himself in vain: he heapeth

eth up riches, and knowes not who shall gather them. *Psal.* 39: 6. They that dig in mines, or labour in mints, have gold enough about them, but are little the better for it. A sumpter-horse beares much treasure on his back all day: but is eased of it at night, and turned into the stable with his back full of galls and bruises. So shall it be with wicked rich men at death: so, that they have no great bargain of it.

But to him that soweth righteousness] And so *soweth upon blessings* (as the Apostles Greek hath it, *2 Cor.* 9: 6. See the Note there, and on *Gal.* 6: 7, 8.) upon well watered places, *Eccles.* 11: 1. To such shall be a sure reward: Only he must have patience; and not look to sow and reap, all in one day. *Jam.* 5: 7. See the Note there.

Verf. 19. *As righteousness tendeth to life*] Hebr. *Lives*, for godlinesse hath the promise of the life that now is, and of that which is to come. *1 Tim.* 4: 8. And this is that sure reward spoken of in the former verse: For he that soweth to the spirit, shall of the spirit reap life everlasting, *Gal.* 6: 8. which indeed is the onely life that deserveth so to be called and counted.

So he that pursueth evil] That followes it hot-foot, as *Asahel* followed *Abner*, that is wholly carried after it, and thinks to have a great catch of it, that works all uncleannesse with greedinesse, *Eph.* 4: 19. This the Prophet calls a *spirit of whoredome*, a strong inclination, a vehement *impetus* to that and other sinnes, an adding *drunkenesse* to *thrift*, *rebellion* to *sinne*, till wrath come upon them to the utmost. Hell gapes for such sinners.

Verf. 20. *They that are of a froward heart, &c.*] Not only those that pursue and practise wickednesse, but they also that harbour it in their hearts, are hated of God, *Luke* 16: 15. A man may dye of inward bleeding: a man may be damned for contemplative wickednesse. *Jer.* 4: 14. The Schooles do well observe that outward sins are *majoris infamia*, but inward hart-sins are *majoris reatus*, as we see in devils.

But such as are upright in their way] The *Antithesis* requires that he should say, such as are *upright in heart*. But he chuseth rather to say *in their way*, not only because a good heart ever makes a good life, but to meet with such as brag of the goodness of their hearts, when their lives are altogether loose and licentious

P

rious

tious. Whereas holiness in the heart (as the candle in the lanthorne) well appears in the body; These boasters are ignorant. *Rev.* 3. 17. proud. *John* 9. 41. carnall. *Rom.* 8. 6. therefore stark naught. *Prov.* 19. 2.

Verf. 21. *Though hand joyn in hand, &c.*] Hebr. *Hand to hand*, that is, *out of hand*, by and by, as some interpret it. *Munster* renders it, *Though plague follow upon plague, the wicked will not amend.* Others, though there be a combination, a conspiracy of wicked doers, as if (*Giant-like*) they would fight against God, and resist his wrath, yet they shall never be able to avert or avoid it. The wicked shall be turned into hell, yea whole Nations that forget God, *Psal.* 9. 17. God stands not upon multitudes: he buried the old world in one universall grave of waters. And turning the cities of *Sodome* and *Gomorrah* into ashes, condemned them with an overthrow, *2 Pet.* 2. 6. This is a good sense. Howbeit I cannot but incline to those that expound *Hand to hand*, for father and child, in regard of the following hemistich, *But the seed of the righteous shall be delivered.* As if the Prophet should say. The wicked traduce a cursed stock offsin to their childer, and shall therefore be punished in their own person, or at least in their posterity. *Psal.* 49. 11. 13, 14. *This their way is their folly: yet their posterity approve their sayings. Therefore like sheep they are laid in the grave, death shall feed on them, &c.*

Verf. 22. *As a jewel of gold in a swine's snout*] It is a small praise saith one to have a good face and an evil nature. No one means, saith another, hath so enriched hell as beautifull faces. *Aurelia Orestilla* *præter formam nihil unquam bonus laudavit*, saith *Solust.* In *Aurelia Orestilla*, there was nothing praiteworthy but her beauty. Art thou faire? saith an Authour: be not like an Egyptian temple or a painted sepulcher. Art thou foule? let thy foule be like a rich pearle in a rude shell.

Si mihi difficilis formam natura negavit:

Ingenio forma damna rependo mee.

So is a faire woman which is without discretion] *Sic dignitas in indigno est ornamentum in Into*, saith *Salvian.* Faire and foolish ones abuse their beauty to pride and incontineny, and so give occasion to some *Diogenes*, to say, *O quam bona domus & malus hospes.* O faire house, but ill inhabitant.

Verf. 23. *The desire of the righteous is onely good*] i.e. So farre as he is righteous, or spirituall; he delights in the Law of God after

Sapph. ap.
Ovid.

after the inward man, willing in all things to live honestly, *Heb.* 13. 18. Evil motions haunt his minde otherwhiles, but there they inhabit not. Lust was a stranger to *David*, as *Peter Martyr* observes out of *Nathan's* parable; There came a traveller to this rich man. *2 Sam.* 12. 4. The maine streame of his desires, the course and current of his heart ran upon God and godlinesse, *Psal.* 119. 4, 5. And *Psal.* 39. 1, 3. he resolved to do better then he did. The spirit ever lusteth against the flesh: howbeit when the flesh gets the wind and hill of the spirit, all is not so well carried. As the ferry-man plyes the oare, and eyes the shore homeward where he would be: yet there comes a gust of winde that carries him back again, so it is oft with a Christian. But every man is with God so good as he desires to be. *In vitæ libro scribuntur qui Bern. quod possunt faciunt, etsi quod debent, non possunt.* They are written in the book of life that do what good they can, though they cannot do as they would.

But the expectation of the wicked is wrath] i.e. The good they expect proves to be indignation and wrath, tribulation and anguish, *Rom.* 2. 8, 9. wofull perplexities and convulsions of soule which will be so great and so grievous, as will make them rave and rage with madnesse and fury, especially because they looked for a better state.

Verf. 24. *There is that scattereth, and yet increaseth*] Bounty is the most compendious way to plenty: neither is getting, but giving, the best thrift. The five loaves in the Gospel, by a strange kind of Arithmetick, were multiplied by division, and augmented by subtraction. So it will be in this case.

But it tendeth to poverty] *St. Austin* descanting upon those words, *Psal.* 76. 5. They have slept their sleep, all the rich men, and have found nothing in their hands, (for so he reads that text) And why is this? saith He; *Nihil invenerunt in manibus suis, quia nihil posuerunt in manu Christi.* They found nothing in their own hands, because they feared to lay up any thing in Christs hands. *Manus pauperum gazophylacium Christi*, saith another Father; The poor mans hand, is Christs treasury.

Verf. 25. *The liberall soule shall be made fat*] See the Note on *Mat.* 5. 7. and my *Common place of Almes.*

Verf. 26. *The people shall curse him*] i.e. complaine and cry out of him: as the people of *Rome* did of *Pompey* in another case. *Nostrâ miserâ tu es Magnus.* In another case, I say: for in this

I must acquit him, remembering that speech of his, when, being by his office to bring in corne from a far-country for the peoples necessity, and wished by his friends to stay for a better winde, he hoyed up saile, and said. *Necesse est, eam, non ut vivam.* There is a necessity of my going, not to of my life: if I *perib.*, I *perib.* Hence he was the peoples *Corculum*, or sweet-heart, as it is said of *Scipio Nasica*.

Verf. 27. *He that diligently seeketh good*] Hebr. *He that is up betime* to promote the publike good, as *Joseph*, who came not in till noone to eat meat, as *Nehemiah* who willingly brake his sleep and traded every talent for his peoples comfort: as *Scipio Africanus*, who usually went before day into the Capitoll in *collum Jovis*, and there stayd a great while, *quasi consultans de Rep. cum Jove*, as consulting with his God about the weale publike: whence his deeds were *pleraque admiranda*, saith mine Authour, amiable and admirable, the most of them. And as *Daniel* who though sick, yet rose up, and did the Kings business. Chapter 8. 27.

It shall come to him] it shall come certainly, suddenly, irresistibly, and (as we say of foule weather) *unsent for*; God will say to such, as *Aulus Fulvius* did to his traitorous son, and then slew him, *Non Catiline te genui sed patria*. The Lord shall poure upon him and not spare, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, therefore hee shall dye in his iniquity. *Ezek.* 18. 18.

Verf. 28. *He that trusteth to his riches shall fall*] Riches were never true to any that trusted to them. The rich churle that trusted and boasted that he had much goodslayd up in store for many yeares, when, like a Jay, he was pruning himself in his boughes, he came tumbling down with the arrow in his side. *Luk.* 12. 15. 16. &c. So did *Nebuchadnezzar*, *Beltshazzar*, *Herod*, &c. The righteous also shall see and fear, and laugh at such an one saying, Loe this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness, *Psal.* 52. 6, 7. But I am like a green olive-tree &c. *ver.* 8. Agreeable whereunto is this that followes here. *But the righteous shall flourish as a branch*, whiles the wicked *faeneà quadam felicitate temporaliter florent, & exoriantur ut exurantur*, flourish and ruffle for a time, but shall be soon cut down like the grasse, and wither as the green herb.

Verf.

Gell. lib 7.
Cap. 1.

Aug. Epist. 120

Verf. 29. *He that troubleth his own house*] Either by prodigality, or excessive parsimony, *Prodigi singulis auribus bina aut ter-na dependent patrimonia*, saith *Seneca*, we have known great rents soon turned into great ruffles, and lands into laces. For parsimony and cruelty, see the Note on chap. 15. 27.

Shall inherit the wind] That is, shall bring all to nothing: as he did that having wasted his estate, vainly vaunted that he had left himself nothing, *prater calum & canum*. His substance shall flye up like smoake into the aire; and nothing be left to maintain him on earth. And when all his goods are gone, his liberty must goe after (for this foole shall be servant to the wife in heart) if not, his life; as that notorious unthrift *Apicius*, who having eaten up his estate, and finding by his account that he had no more then 200000. crownes remaining, thought himself poor, and took down a glasse of poyson.

Verf. 30. *The fruit of the righteous is a tree of life*] i. e. The commodities and comforts that one may every way receive from a righteous person (for *est aliquid quod à viro bono etiam tacente discas*, saith *Seneca*, somewhat a man may learn from a good man, even when he sayes nothing) are more then can be imagined. *Plutarch* reporteth that the Babylonians make three hundred and threescore severall commodities of the Palme-tree, and do therefore greatly honour it. Should not we much more honour the multivarious gifts of God in his righteous ones, for our good? For whether it be *Paul*, or *Apollo*, or *Cephas*—*All is ours.* 1 Cor. 3.

And he that winneth soules] And useth singular art and industry therein, as fowlers do to take birds, (for so the Hebrew word imports) or fisher-men fishes, *He is wise*, and wiseth others, as *Daniel* hath it chap. 12. 3. he is just and justifieth others; he shall save a soule from death, *Jam.* 5. 20. He shall shine as a starre in heaven. And this is instanced as one speciall fruit of that tree of life mentioned in the former hemistich: this is a noble fruit indeed, sith one soule is more worth then a world, as he hath told us, who only went to the price of it, *Mat.* 16. 26.

Verf. 31. *The righteous shall be recompensed*] i. e. Chastened, afflicted, judged of the Lord, that they may not be condemned with the world (for their sufferings are not penall, but medicinal, or probational) and they have it here in the earth (which is their house of correction) not in hell.

P 3

Much.

Much more the wicked] Nahum 1. 9. *Non surge: hic afflictio*, these shall be totally and finally consumed at once. See the Note on 1 Pet. 4. 17, 18. See also my *Love-tokens*, pag. 69. &c.

CHAP. XII.

Verse 1. *Who so loveth instruction, loveth knowledge.*

Vexatio dat
intellectum.

Here is shewed that *Adversity is the best University* saith an Interpreter. *Schola crucis, schola lucis*, Corrections of instruction are the way of life. Men commonly beat and bruise their links before they light them, to make them burne the brighter. God first humbles whom he means to illuminate; as *Gideon* took thornes of the wildernesse and briers, and with them hee taught the men of *Succoth*, *Judg.* 8. 16. See my *Treatise on Revel.* 3. 19. pag. 152. &c. Mr. *Ascham* was a good school-master to *Q. Elizabeth*, but affliction was a better, as one well observeth. That verse was much in her mouth.

Non ignara mali misericorditer succurrere disco.

Virgill.

But he that hateth reproof] Whether it be by the rebukes of men, or the rod of God, he is brutish: *tardus est*, he is fallen below the stirrop of reason, he is a beast in man's shap: nothing is more irrationall then irreligion. That saplesse fellow *Nabal* would hear nothing: there was no talking to him, no dealing with him: but as horse and mule that have no understanding, *Psalm.* 3. 9. *Basil* complains of the *Western Church*, that they were grown so proud, *ut quid verum sit neque sciant, neque sustineant discere*, that they neither knew what was truth, nor would be taught better. Such are neare to ruine, and that without remedy. *Prov.* 9. 1. See the Note.

Epist. ad
Evagr.

Verf. 2. *A good man obtaineth favour of the Lord*] Or, *huh what he will of God, id quod vult a domino impetrat: quia ejus voluntas est ipsissima Dei voluntas, nec aliud vult.* Thus *Mercer* out of *Rabbi Levi*. Thus it is written of *Luther*, that by his prayers he could prevaile with God at his pleasure. When great gifts were offered him, he refused them with this brave speech, *Valde protestatus sum me nolle sic satiari à Deo.* I solemnely protested to God that I would not be put off with these low things. And on a time praying for the recovery of a godly usefull man, among other

other passages he let fall this transcendent rapture of a daring faith, *Fiat mea voluntas*, Let my will be done: and then falls off sweetly, *Mea voluntas, Domine, quia tua*; My will, Lord, because thy will. Here was a good man, here was a blessed man; according to that rule. *Beatus est qui habet quicquid vult, & nihil male vult.* Blessed is he that hath what he will, and willeth nothing but what he should.

But a man of wicked devices] Such as no good man is: he doth not plot or plow mischief, he doth not cater and make provision for the flesh, *Rom.* 13. there is no way of wickednesse found in him: the peace is not broken betwixt God and him, because his minde never yeelds to sin, *Rom.* 7. 25. hee walks not after the flesh, but after the spirit, therefore no condemnation *Rom.* 8. 1. If an evil thought haunt his heart (as eftswoones it befalls) it is the device of the man, he is not the man of such devices. The wicked (on the contrary) is wholly made up of sinfull thoughts and purposes, and is in the midst of them: therefore God will call him to an heavy reckoning, *Jer.* 6. 19. *Revel.* 2. 23.

Psalm. 139.

Verf. 3. *A man shall not be established by wickednesse*] For hee layes his foundation upon fire work, and brimstone is scattered upon his house-top: if the fire of God from heaven but flash upon it, 'twill be all on a light flame immediately. He walks all day upon a mine of gunpowder: and hath God with his armyes ready to run upon the thickest bosses of his buckler, and to hurle him to hell. How can this man be sure of any thing? *Cain* built cities, but could not rest in them. *Ahab* begat 70 sonnes, but not one successour in the Kingdome. *Phocas* having built a mighty wall, heard from heaven; Though thy walls were as high as heaven, sin is under it and will subvert it. *Ἀσάβητον τὸ κακὸν.* Sinne hath no settlednesse.

ἐὰν ὕψους τὰ
τειχὴ εἰς οὐρανὸν
καὶ ἐνδὸν τὸ κα-
κὸν, εὐλατωσ.
ἡ πόλις.

But the root of the righteous shall not be moved] For though shaken with winds, yet they are rooted as trees: like a ship at anchor, they wagge up and down, yet remove not. *God is my Rock*, I shall not be greatly moved, *Psal.* 62. 2. Nay, I shall not be moved at all, verf. 6. the gates of hell cannot do it, *Mat.* 16. 18. None can take them out of Gods hands, *Ioh.* 10. 28. for he hath laid help upon one that is mighty, *Psal.* 89. 19.

Verf. 4. *A vertuous woman is a crowne to her husband*] Hebr. *A valiant woman*, an able huswife, such as *Bathsheba* commends to her son, *Chap.* 31. and as *Paul* describes, *Tit.* 2. 4, 5. Shee is said

said to be a crown to her husband, not a ring for his finger, or a chaine of gold for his neck, but a crown or garland for his head, a chiefe and choise ornament, as Sarah was to Abraham, as Livia to Augustus, as Placilla to Theodosius, as Nazianzen's mother to her husband, &c.

Is as rottenesse in his bones Not a disgrace only to him, but a disease, and such a disease as is far worse then a quartan ague: for there be two good dayes for one bad; but here a continuall paine, and hardly curable. The wise man here expresth the mischeife of an evil wife, by a very apt similitude. And that of Hierome is not much behind it, *Sicut in ligno vermis, ita perit virum suum uxor malefica*. As the worme eats into the heart of the tree, and destroys it: so doth a naughty wife her husband. All evils (as elements) are most troublesome, when out of their proper place, as impicity in Professours, injustice in Judges, dishonour and discomfort in a wife, &c.

Verf. 5. *The thoughts of the righteous are right* He feeds his thoughts upon the best objects; those especially mentioned in that little Bible, Philip 4.8. Finally brethren, whatsoever things are true, whatsoever things are honest, &c. if there be any vertue, if there be any praise, think on these things. If worse, break in as they will, he justles them out and rids the room of them. See the Note on chap. 11. 23.

But the counsels of the wicked are deceit Not the rash thoughts onely, but also their deliberate ones are, how to circumvent others, or to cloke their own wickednesse. Every imagination, the whole frame of their thoughts is evil, onely evil, and continually evil. If good thoughts look into a wicked heart, they stay not there as those that like not their lodging: The flashes of lightnings may be discerned into the darkest priions. The light that shines into an holy heart is constant, like that of the Sunne, which keeps due times, and varies not the course for any of these sublimary occasions.

Verf. 6. *The words of the wicked are to lye in wait for blood* As they think not, so neither speak they the language of the righteous. *Ye are the light of the world*: and because the light stands in the light of their wicked wayes, as the Angel in Balaams way to his sin, therefore they hate the Saints; and (as all hatred is bloody) seek their lives, mixing cruelty with their craft, as Cain, Herod, Julian, &c. The old serpent lends them his seven heads to plot, and

and his ten hornes to push. Their own study and exercise also hath made them expert and skilful in their hellish trade; and the taste of blood hath made them as hungry as hounds after it. Thus I kept the ban-dogs at staves end (said Nicholas Shotterden Martyr) not as thinking to elcape them, but that I would see the Foxes leape above ground for my blood, if they can reach it (so it be the will of God) yet we shall see them gape and leap for it.

But the mouth of the wicked shall deliver them Shall defend harmlesse men that are helpless, Prov. 24. 11. Hence those many Apologies of Tertullian, Apollonius, Arnobius, and others for the Primitive Christians under persecution. Hence we had that unparalleld peece, Calvin's Institutions, which was written upon this occasion. Francis King of France willing to excuse his cruelty exercised upon his Protestant Subjects to the German Princes (whose friendship he then desired) wrote to them, that he only punished Anabaptists for their contempt of the Scriptures, and of all civill Government. Calvin, (though then but five and twenty yeares of age) not able to beare that blur cast upon the Reformed Religion under the name of those Sectarists, set forth that excellent work, as well to vindicate the truth, as to plead for the innocency of those that professed it.

Verf. 7. *The wicked are overthrown and are not* Say that the righteous cannot prevaile by their Apologies for themselves and others, God will take the matter into his own hand, and avenge them, Luk. 18. 7. as he did the Primitive Christians, and the French Protestants, upon their mercilesse Persecutors.

Tu vero Herodes sanguinolente time.

As Beza warned Charles the Ninth Author of the Massacre.

But the house of the righteous shall stand Gods house the Church shall (as the Glosse applies this Text) *The mountaine of the Lord shall be exalted above all mountaines*. The Church as it is, highest in the favour of God, so it shall be highest in it self: when the enemies shall be in that place that is fittest for them, the lowest, that is the footstool of Christ. There is a Councel in heaven will dash the mould of all contrary Councels upon earth, Psal. 2. *Gaudio quod Christus dominus est: aliqui totius desperant sem*. I am glad yet that Christ is King: For otherwise I should have been utterly out of hope, writes Miconius to Calvin, upon the view of the Churches enemies.

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Verf. 8.

Ag. & Mon.

Scutler. Anna
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Verf. 8. *A man shall be commended according to his wisdom*] And all wisdom consists in this, *Ut Deum quis cognoscat & colat*, saith *Lactantius*, That a man rightly know and worship God. This did not *Apollonius*, whom yet *Philostrophus* commendeth, that he was *natus doctus, sed sapiens*, not instructed, but born wise (See the contrary *Job. 11. 12*) Nor *Archimides*, who yet had the name and note (saith *Plutarch*) of a divine and not humane wisdom. Nor *Aristotle*, whom yet *Averroes* admires as the very Rule and Copy that Nature invented, wherein to set forth the utmost of humane perfection: And further saith, that his doctrine was the chiefest truth, and his understanding the utmost extent of humane wisdom. These were wise, I confesse, in their generations, and so accounted: But by whom? Not by *Saint Paul*; he had another opinion of them. See *Rom. 1. 22. 23.* 1 *Cor. 2. 6.* Not by our Saviour, *Mat. 11. 25.* Not by any that are rightly instructed to the Kingdom of heaven, and have their senses exercised to discern good and evil. The Italians arrogate to themselves the monopoly of wisdom in that Proverb of theirs, *Italus sapientie factum, Hispanus in facto, Germanus post factum* Italians, say they, both seeme and are wise: whereas Spaniards seem wise and are fooles, Frenchmen seeme fooles and are wise, Portugals neither are wise, nor so much as seeme so. Thus the Jesuites (those great Clerks, Politicians, and Wisards of the world) do vaunt that the Church is the soule of the World, the Clergy of the Church, and they of the Clergy. But what saith that great Apostle that knew more then twenty of them? He that glorieth, let him glory in the Lord: for not he that commendeth himself is approved, (no nor he whom the world cries up for a wise-man) but he whom the Lord commendeth. 2 *Cor. 10. 18.*

But he that is of a perverse heart] As all are that are not heavenly-wise, and that shew not out of a good conversation their works with meeknesse of wisdom, *Iam. 3. 13. 17.* But so did none of those heathen Sages, whom God for their unthankfulnesse, gave up unto vile affections, and vicious conversation; and so set a *Noverint Universi*, as it were, upon them, Know all men that these men know nothing aright, and as they ought to know; Professing themselves to be wise, they proclame themselves fooles.

Verf. 9. *Better is he that is despised*] *Viz.* Of others, and hath no extraordinary opinion of himself, but sticks close to his business.

nesse, and hath help at hand when he pleases, a servant at his beck and check. This was the case of *Galleacius Caracciolus* that noble Marquess in his exile at *Geneva* for conscience sake. See his life set forth in English by Mr *Crashaw*.

Then he that honoureth himself and lacketh bread] That standing upon his Pantofles, and boasting of his Gentility (as those Spanish *Hidalgos*) ruffle it out in brave apparel, but hath not a penny in his purse, yea, not sometime food sufficient to put in his belly. Spaniards are said to be impudent braggers, and extremely proud in the lowest ebbe of Fortune: If a Spaniard have but a Capon, or the like good dish to his supper, you shall find the feathers scattered before his doore the next morning.

Verf. 10. *A righteous man regardeth the life of his beast*] There be beasts *ad usum, & ad esum*. Some are profitable alive, not dead, as the dog, horse, &c. Some dead, not alive, as the hog: some both, as the Oxe. There is a mercy to be shewed to these dumb creatures, as we see in *Eleazar, Gen. 24. 32.* And the contrary in *Balaam*, who spurred his Ass till the spake, *Num. 22. 27.* Otherwise we shall make them groane under the bondage of our corruption, *Rom. 8. 21.* and he that heares the young Ravens may heare them: for he is gracious. The restraint that was of eating the blood of dead beasts declared, that he would not have tyranny exercised on them whiles they are alive.

But the tender mercies of the wicked] If any such thing there were; but they have no such bowels left, with *Judas*, no such tenderneesse, scarce common humility: Cannibal-like they eate up Gods people as they eate bread, feeding upon them alive, and by degrees; and dealing by them as the cruel Spaniards do by the Indians. They suppose they shew the wretches great favour, when they do not for their pleasure whip them with cords, and day by day drop their naked bodies with burning bacon, which is one of the least cruelties that they exercise toward them. In the sixth Council of *Toledo* it was enacted, that the King of *Spaine* should suffer none to live within his Dominions that professe not the Roman Catholick Religion. In pursuance of which Decree, *Philip* King of *Spaine* said, he had rather have no Subjects then Protestants: And out of a bloody zeale suffered his eldest Son *Charles* to be murdered by the cruel Inquisition, because he seemed to favour that profession. When the Spaniards took *Heidelberg*, they took Monsieur *Mylins* an ancient Minister: and after they

they had abused his daughter before his eyes, tyed a small cord about his head, which with truncheons they wrethed about till they squeezed out his braines. What should I speak of the French Massacres, and late Irish immane and monstrous murders equal-ling if not, exceeding that at *Athens*, taken by *Syll.*, which yet, saith *Appian* was *audientis* a merciles Massacre. Or that of *Pto- lomeus Lathurus* King of *Ægypt*, who slew thirty thousand Jews at once, and forced the rest to feed upon the flesh of their slaine fellows: Or lastly, that of the Jews committed upon the inha- bitants of *Cyrene*, whom they not only basely butchered, but afterwards ate their flesh, drank their blood, and cloathed them- selves with their skins, as *Dio* relates in the life of *Trajan* the Emperour.

Verf. 11. *He that tilleth his land shall be satisfied, &c.* This is true of all other lawful callings *mannuall* or *mentall*, the sweat of the brow or of the braine. Sin brought in sweat, *Gen.* 3. 19. and now not to sweat increaseth sinne; Men must earne their bread before they eate it, 2 *Thes.* 3. 12. and be diligent in their callings to serve God and Men, themselves and others with the fatnesse and sweetnesse thereof; and then they have the promise, they shall be fed, *Psal.* 37. 7.

But he that followeth vain Persons, &c. It is hard to be a good fellow and a good husband too. *Qui agno animo malis im- miscetur, malus est*, saith one, He that delights in bad company cannot be good.

Verf. 12. *The wicked desireth the net of evill men* i. e. He so furiously pursueth his lusts, as if he desired destruction, as if he would out-dare God himself; as if the guerdon of his grace- lessnesse would not come time enough, but he must needs runne to meet it. Thus *Thrafonical Lamech*, *Gen.* 4. 23. thinks to have the oddes of God, seventy to seven. Thus the Princes of the *Philistims* (whilome plagued) came up to *Mizpeh* against *Israel*, (who were there *drawing water*, i. e. weeping abundantly before the Lord,) as it were to fetch their bane. Thus Pope *Innius* the third will have his Pork-flesh, *al despito de dio*. And Doctor *Story* will curse *Queen Elizabeth* in his daily grace afore meat, and yet say in open Parliament, that he saw nothing to be asha- med of, much lesse to be sorry for, but that he had done no more against the hereticks, yea against the Queen her self in the days of her Sister *Mary*. This *Story* escaping out of Prison, got to *Am- sterdam*.

Amsterdam, and there received Commission under Duke *D'Alva* to search all ships coming thither for English Books. Put one *Parker* an English Merchant, trading to *Amsterdam*, laid his net faire to catch this foule bird, causing secret notice to be given to *Story*, that in his ship were store of heretical books, with other intel- ligences that might stand him in stead. The Canonist con- ceiving that all was cock-sure, hasted to the ship where with looks very big upon the poore mariners, each cabbin, chest, and cor- ner above-board were searched, and some things found to draw him further on; so that the hatches must be opened, which seemed to be unwillingly done, and great signes of feare were shewed by their faces. This drew on the Doctour to descend in- to the hold; where now in the trap the mouse might well gnaw, but could not get out; for the hatches went down, and the sails hoysed up, which with a merry gale were blown into *England*, where ere long, he was arraigned and condemned of high Treason, and accordingly executed at *Tiburne*, as he had well de- served.

Speed's hist. of Great Brittain. fol. 1174.

Verf. 13. *The Wicked is snared by the transgression of his lips,* His heart is oft so full of venome that it cannot be hid, but bli- sters his tongue, and breaks out at his lips to his own ruine, as it befell *Story*, *Campion*, *Garnet*, and other Popish poisonfull spi- ders, who were swept down by the hand of Justice, and drew their last threed in the Triangle of *Tiburne*. *Detexit facinus fatu- us, & non implevit*; as *Tacitus* saith of one that was sent by the Senate to dispatch *Nero*, but bewrayed and betrayed him- selfe.

But the just shall come out of trouble, They suffer sometimes for their bold and free invectives against the evils of the times, or otherwise for discharging their consciences: but they shall surely be delivered. There is yet one man, (saith *Ahab*) *Micaiah* the sonne of *Imlah*, by whom we may enquire of the Lord, but I hate him, for he doth not prophecy good concerning me, but evill. It is very probable that *Micaiah* was that disguised Pro- phet, who brought to *Ahab* the fearfull message of displeasure and death for dismissing *Benhadad*: for which he was ever since fast in Prison, deep in disgrace. But God with the temptation made a way for him to escape. So he did for *Peter*, *Acts* 12. *Paul*, 2 *Tim.* 4. All the Apostles, *Acts* 4. *John Baptist* indeed was without any law, right, or reason beheaded in prison, as *fol.* 1423. *Q3* though.

A. G. & Mon. fol. 1423.

A. & Mon.
fol. 1423.

though God had known nothing at all of him, said *George Marsh* the Martyr. And the same may be said of sundry other faithfull witnesses to the truth, but then by death they entred into life eternall. *Mors fuit arumnarum requies*, which was *Chaucer's* Motto: besides that, heaven upon earth they had during their troubles. *Philip Langgrave* of *Hesse*, being a long time Prisoner under *Charles* the fifth, was demanded what upheld him all that while, *Respondit divinas consolationes Martyrum se sensisse*, he answered that he had felt the divine comforts of the Martyrs. The best comforts are usually reserved for the worst times.

Verf. 14. *A man shall be satiated with good.* [Etc.] There are empty vines that bear fruit to themselves, *Hos. 10. 1.* And as empty caskes sound loudest, and base mettall ring shillest: so many empty talkers are full of discourse: *sed cui bono*, as he said. *Plato* and *Xenophon* thought it fit and profitable that mens speeches at meals should be written. And if Christians should so do, what kind of books would they be? And yet for every idle word account must be given; as for every good word there is a book of remembrance. Much fruit will redound by holy speeches to ourselves, much to others. *Paul* sheweth that the very report of his bands did a great deal of good in *Cesar's* house. A poor captive maid was the means of *Naaman's* Conversion. As afterwards, the words of his servants were greater in operation with him, then the words of the great Prophet *Elisha*. One reasonable truth, falling upon a prepared heart, hath oft a strong and sweet influence. Sometimes also though we know that which we ask of others as well as they do: yet good speeches will draw us to know it better, by giving occasion to speak more of it, wherewith the spirit works more effectually, and imprints it deeper; so that it shall be a more rooted knowledge then before; For that satiates the soule that is graciously known: and that is graciously known, that the spirit seals upon our souls. In the morning therefore sow thy seed. and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether they both shall be alike good, *Eccles. 11. 6.*

And the recompense of a man's hands shall be given unto him.] He shall eat the fruit of his doings, *Isa. 3. 10.* For the talk of the lips (if that be all) tendeth only to penury. *Prov. 14. 13.* *Nos non eloquimur magna sed vivimus*, said they of old. *Origen's* teaching and living were said to be both one. He cannot look to

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be satisfied with good by the fruit of his mouth, *qui operibus destruit quod rectè docet*, who sayes one thing and does another. A smooth tongue and a rough hand carries away double judgement.

Verf. 15. *The way of a fool is right in his own eyes*] He thinks his own wit best, *Consiliis satis est in me mihi*, he will not part with this Common-wealth of bables, for the tower of *London*. And such a fool is every natural man, *Job 11. 12.* wise enough, haply in his generation (so is the fox too,) wise with such a wisdom, as (like the Ostrich-wings) makes him out-run others upon earth, and in earthly things, but helps him never a whit towards heaven: nay hinders him and hangs in his light, as it fared with the Pharisees. *Mat. 21. 31.* Of such it may be said, as *Quintilian* said of some over-wearers of themselves, that they might have proved excellent schoollers, if they had not been so perswaded already: so might many have been wise, if they had not been conceited of their own wisdom; and saved, if not over-well perswaded of their good estate to God-ward. They claspe and hug the barn of their own braine with the Ape, till they strangle it.

Arachne ap.
Ovid.

At paris ut vivat regnetque beatus

Cogi posse negat.

But he that hearkeneth to counsell is wise] He that suspecting his own judgement, takes advice of wiser then himself, seldom miscarries. There is that self-love in many, that they think their Molehill a Mountain, their Kestrel an Eagle, their Goose a Swan, And being self-conceited, they love to be flattered. Not so the wise man: He knows that *humanum est errare*. And that *Tristis mortalitatis privilegium est licere aliquando peccare*. He is therefore glad of good counsell, and thankfull for a reasonable reproof. Let the righteous smite me.

Hoc Ep. 2.

Ver. 16. *A fools wrath is presently known*] He hath no power over his passions. Hence חמא a foole, and חמה suddenly, rashly, is from the same root. Like tow he is soon kindled, like a pot he soon boyls, and like a candle whose tallow is mixt with brine, as soon as lighted he spits up and down the roome. A foole uttereth all his minde. *Prov. 29. 11.* The Septuagint render it all his anger. For, as the Hebrews well note in a Proverb they have, A mans mind is soonest discovered, bekis, bekos, be-cognos, in loculis, in poculis, in ira, in his purse, in his drink, in his anger. See my Common-place of Anger.

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But a wise man covereth shame] By concealing his wrath or rather by suppressing it, when it would break forth to his disgrace, or the just grief of another. *Vt fragilis glacies, occidit ira mora*. This was *Saul's* wisdom, 1 Sam. 10. 27. And *Jonathans*, when incensed by his father's frowardness, he went a shooting, 1 Sam. 12. 35. And *Ahasuerus*, when in a rage against *Haman*, he walked into the garden. The Philosopher wilhed *Augustus* when angry, to say over the Greek Alphabet; *Ambrose* desired *Theodosius* to repeat the Lords Prayer, before he decreed any thing.

Verf. 17. *He that speaketh truth sheweth forth righteousness*] will be ready to help the truth in necessity, and will do it boldly (as the word signifies,) even with a courage, not budging for an Angels Authority, Gal. 1. 8. *Charity rejoiceth not in unrighteousness, but rejoiceth in the truth*, 1 Cor. 13. 6.

But a false witnesse uttereth deceit] Colouret his sycophancies with plausible pretences, and faceth down an untruth, *Psal.* 119. 69. The proud have forged a lie against me. The Hebrew hath it *Assunt mendacium mendacio*, they eke out one lie with another, they are loud and lewd liars: as *Egezius* saith of *Pilate*, that he was *Vir nequam et parvi faciens mendacium*. What's truth? said he scornfully to our Saviour. q. d. Thy life is in question, and dost thou talk of truth?

Verf. 18. *There is that speaketh lies like the piercing, &c.*] False witnesses do so, with a witnesse. As *Doeg*, *Psal.* 52. 2. and his fellow-hacksters with their murthering weapons in *David's* bones, *Psal.* 42. 10. whereby they killed him alive, and buried him in their throats, those gaping graves, open sepulchres, *Achimilech* and his fellow-Priests were killed with the tongue as with a tuck or rapier: so was *Naboth* and his for nes; so was our Saviour Christ himself. Reckon thou *Shimei* and *Rabshakeh* among the first and chiefest *Kil-Christ's* (saith one) because ever an honest minde is more afflicted with words then with blows. You shall finde some (saith *Erasmus*) that if death be threatned, can despise it: but to be belied they cannot brook, nor from revenge contain themselves. How was *David* enraged by *Nabals* sayings? *Moses* by the Peoples murmurings? *Jeremy* by the derisions of the rude rabble. chap. 20. 7, 8.

But the tongue of the wise is health] Or a medicine, as the tench is to the wounded fishes, or as that noble Lady *Elianor's* tongue was

was to her husband Prince *Edward*, (afterward *Edward* the first) who being traiterously wounded by a poysoned knife in the holy land, was perfectly cured by her daily licking his rankling wounds, whilst he slept, and yet her selfe received no harme; So Speed. Sovereigne a medicine is a good tongue annointed with the vertue of love and wisdom. Wholefome words as certain salves or treacles, cure the wounds of afflicted hearts, and extract the poyson infused by evill tongues. Camden.

Verf. 19. *The lips of truth shall be established for ever*] *Veritas odium parit*: Truth breeds hatred: a good mistresse she is, but he that follows her too close at heels may hap have his teeth struck out. He that prizeth truth, shall never prosper by the possession or profession thereof, saith Sir *Walter Rawleigh*. This is most true, (for most part) of the truth of the Gospel, *Gal.* 2. 5. the doctrine according to godlinesse, 1 Tim. 6. 3. sweet in the mouth, but bitter in the belly, *Rev.* 10. 9. very pleasant in it self, but the publishing of it, (whereby the fruit of it might come to the rest of the members) is full of trouble and anguish. How many faithfull witnesses of the truth have lost their lives in the defence of it? All which notwithstanding, *the lips of truth shall be established*, saith the Spirit here. Great is the truth, and shall prevaile. He that loseth his life in Christs cause, shall find it in heaven His name also shall be famous upon earth, the generation of the upright shall be blessed. *Hib. lib. 1. c. 1.*

The lying tongue is but for a moment] As is to be seen in *Gehazi*, in *Ananias* and *Sapphira*, in *Doeg* and others, *Psal.* 52. 5. God shall likewise destroy thee for ever, and root thee out of the land of the living. Did he not deale so by *Julian*, *Ecebolius*, *Latomus*, *Bomelius*, *Pendleton*, *Harding*, and other both ancient and moderne Renegadoes and Apostates. How are they brought into desolation as in a moment? they are utterly consumed with terrour. *Psal.* 73. 19.

Verf. 20. *Deceit is in the heart of them, &c.*] Incendiaries and Make-bates, Counsellours of contention, have twenty devices to make trouble, and to put all into a combustion; but they shall either be defeated of their purposes, or have small joy of their achievements: witnesse our late English *bonifaces*, with the whole nation of *Ignatians*, whose practise is to machinate mischief and breed bate: being herein no lesse dangerous then once those Jewes were, who before they were banished hence, threw

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bags of poyson into the wells and fountaines that the people were to drink of, and so endeavoured to poyson them all. The just judgement of God upon *Nicolas Saunders* Priest; (the fire-brand of Ireland Anno 1580. spent with famine, and forsaken of all succour) is most worthy to bee kept in perpetuall remembrance. He being impatiently greived at the evil successe of his rebellion with Earle *Desmond*, and seeing that neither the Popes blessing, nor the consecrated banner, nor the plume of Phœnix feathers (so said to be at least) sent from *Rome* could do him any help, lost himself and ran stark mad, wandering up and down in the mountains and woods, and finding no comfort, died miserably. Thus God met with a restlesse and wretched man: and that foule mouth was stopped with famine, that was ever open to sow sedition, and stirre up rebellions against the state.

But to the counsellours of peace there is joy] They shall have peace for peace: peace of conscience for peace of countrey, *pax pectoris* for *pax temporis*; they shall be called and counted the children of peace, yea the children of God, have the comfort and credit of it, *Matth. 5. 9.* (see the Note there) as *Augustus Caesar*, and our *Henry 7.* had: who as he went into banishment together with the publike peace, so he brought it back with him at his returne; and was afterwards wont to say; If we Princes should take every occasion that's offered, the world should never bee quiet, but wearied with continuall warres.

Verf. 21. *There shall no evil happen to the just*] First, for evil of sin, God will not lead him into temptation, but will cut off occasions, remove stumbling blocks out of his way: *deuoratory evils* (as *Tertullian* calls them) he shall be sure not to fall into. That *Evill* one shall not touch him, 1 *Joh. 5. 18.* viz. *tañti qualitativo*, as *Caietan* expounds it, with a deadly touch; nible he may at their heeles, but cannot reach their heads; shake he may his chain at them, but shall not set his fangs in them: or so far thrust his sting into them, as to infuse into them the venome of that sinne unto death, *verf. 17.* Next for evil of paine; Though many be the troubles of the righteous *Psal. 34.* and they fall into manifold temptations, *Jam. 1. 2.* they go not in step by step into these waters of *Murab*, but fall into them, being as it were precipitated, plunged over head and eares: yet are bidden to be exceeding glad, as a merchant is to see his ship come laden in. Their afflictions are not penall, but probational, not mortal, but medicinal,

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¶ By this shall the iniquity of *Jacob* be purged, and this is all the fruit, the taking away of his sin. *Isa. 27. 9.* Look how the scourging and beating of a garment with a stick, drives out the mothes and the dust, so do afflictions corruptions from the heart; and there's no hurt in that, no evil happens thereby to the just.

But the wicked shall be filled with mischeife] To treasure up sin is to treasure up wrath, *Rom. 2.* Every bottle shall be filled with wine, *Jer. 13. 12.* the bottle of wickednesse when once filled with those bitter waters, will sink to the bottom: the Ephah of wickednesse, when top full shall be born into the land of *Shinar*, and set there upon her own bafe. *Zech. 5. 8, 11.* Hee that makes a match with mischeif, shall have his belly full of it, *Hof. 4. 17.* *Prov. 14. 14.* he shall have an evil, an evil, an onely evil, *Ezek. 7. 5.* that is, judgement without mercy, as *St. James* expounds it. *Chap. 2. 13.* *Non surget hic afflictio*, as the Prophet *Nabum* hath it, *chap. 1. 9.* affliction shall not rise up the second time: God will have but one blow at him, he shall totally and finally be cut downe at once. The righteous are smitten in the branches, but the wicked at the root, *Isa. 27. 8.* those, he corrects with a rod (yea with the rods of men, *hominum debiliū*, of weak or old men, as the word signifyes, 2 *Sam. 7. 11.*) but these, with a grounded staffe, *Isa. 30. 32.* and yet the worst is behind too. For whatsoever a wicked man suffers in this world, is but hell typicall, it is but as the falling of leaves: the whole tree will one day fall upon them. It is but as a drop of wrath forerunning the great storme, a crack forerunning the ruine of the whole building: It is but as a paying the use-mony required for the debt, that must be payd at last.

Verf. 22. *Lying lips are abomination to the Lord*] Who hath therefore threatned to cut them off, *Psal. 12. 3.* and to broile them on coales of Juniper, *Psal. 120. 4.* which burne sweetly, fiercely, lastingly: and to make them eate their false words, as Master *Lewes* of *Manchester* made the Summoner (that came to cite his wife) eate the citation, by setting a dagger to his heart.

But they that deal truly are his delight] He desireth truth in the inward parts, *Psal. 51. 6.* and all his, are children that will not lye, *Isai. 63. 8.* they will rather dye then lye; *Nec prodam, nec mentiar*, said *Firmus* in *Augustine*: *Non ideo negare volo, ne peream;*

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peream; sed ideo mentiri nolo, ne peccem, said that good woman upon the rack mentioned by Hierom. As they love in the truth, 2 Job. 1. so they speak the truth in love, Eph. 4. 15. and are therefore deare to the Father in truth and love, 2 Job. 3. especially since they do truth as well as speak it, 1 Job. 6. and do not more desire to bee truly good then they hate to seem to bee so only.

Verf. 23. *A prudent man concealeth knowledge* [sc. Till hee finds a fit time to vent it: for then, the lips of the wise do spread abroad knowledge, chap. 15. 7. he is no niggard where there is need, but loves not to outlast. *Taciturnity* is a vertue with him, Curtius. lib. 4. *Tacitus* a good historian. *Persa magnam rem sustineri posse non credunt ab eo cui tacere grave sit.* The Persians hold not him fit for great imployments that cannot keep counsell, faith, Curtius.

But the heart of fooles proclai meth foolishnesse] In it is, and out it must: *Pleni rimarum sunt* they can keep no counsel, hold no secrets, must needs tell all what ever come of it: *ut cui nec tacere nec prudenter loqui norint,* they can neither hold their tongue, nor use it to purpose. The Moralist adviseth *ἢ σιγῇ ἢ καὶ ἀποκρίσει* *ἀγνῶν* either to say nothing, or that which is better then nothing. And *Socrates* being asked by one how he might have the reputation of a wise man? First, said He, thou must hold thy tongue oftner then speak: Secondly, thou must learne how to frame thy speeches.

Verf. 24. *The hand of the diligent shall beare rule* [i. e. It shall make rich, and so get preferment: for *regina pecunia*, Money bears the mastery, and is a common medler in most busineses. *Agathocles*, by his industry, gat to be King of Sicily, *Crumwell* to be Earle of Essex, *Craumer* to be Arch-bishop of Canterbury. &c.

But the slothfull (or deceitfull) shall be under tribute] *Cajetan* renders it, *Dolus erit ad liquefactionem.* Deceitfull dealing shall melt to nothing. The same word signifieth both melting and tribute; because too much tribute wasteth mens estates: as when the spleen swells, the rest of the body consumes. King *John* tax-actours received from his Subjects no lesse summes of curses then of coyn: He gathered mony the sinewes of war, but lost their affections, the joynts of peace. He had a troublesome reigne, ill beloved of his people; and far a lesse King, only by striving to be

be more then he was: the just reward of violations; what tribute he payd to the Popes legat at his absolution (8000 Markes, besides other huge summes; insonmuch as that *John Florentinus* the legat was nicknamed *Ferentinus*, for bearing away so much mony) I need not here relate. And yet this King was not slothfull (for his endlesse turmoyles kept his body still in motion, his mind in passions, and his prowesse in ure) deceitfull, I cannot deny him, in breaking promise with His subjects about their just liberties. But a great part of that blame may well lye upon his Court-parasites, who suggested, that now he was a King without a Kingdome, a Lord without a dominion, and a Subject to his Subjects, &c. Wicked Counsellours, as if it were not enough to be above men, but to be above mankind, as those Princes would be, that would not be under the Law. Mat. Paris.]
Spced.
Daniel.

Verf. 25. *Heaviness in the heart of a man maketh it stoop* [Griefe is like lead to the soule, heavy and cold; it sinks downward, and carries the soul with it. *Αἰψὰ γὰρ ἐν καρδίῃ ἐστὶν καταγνῆς* Homer. *Odysseus* 1. *How decrepit was David grown with much griefe at 70.* *Mans mind is like the stone Turbe,* years of age. The like we may say of *Jacob*, who attained not to the dayes of the years of the life of his fathers, *Gen.* 47. 9. as being a man of many sorrowes. And this, some think, was the reason that our Saviour Christ, at little past thirty, was reckoned to be toward fifty, *Iob.* 8. 57. He was the man that had seen affliction by the rod of Gods wrath. *Lam.* 3. 1. like the
stone Turbe,
nus which so
long as it is
whole swim-
meth, but being
once broke,
sinks in.

But a good word maketh it glad] Such as was that of our Saviour to the poor Paralytick, *Sonne, be of good chear, thy sins are forgiven thee.* The promises are called a good word, *Ier.* 29. 10. so *David* found them, *Psal.* 119. 82. Physick for the soule (more truly so called then the library at *Alexandria*) cordials of comfort, breasts of consolation, *Isa.* 66. 11. wells of salvation. *Isay* 12. 3. *μαλακίαιa* *miseriarum* (as *Plato* said of Wine and Musick) that which mitigates mans mileryes: and without which wine, musick, merry company &c. will prove but miserable comforters and at the best, but the devils *Anodynes*. * τῆς λύγης
iargia.

Verf. 26. *The righteous is more excellent then his neighbour* [Let him dwell by whomsoever; he is ever a better man then his neighbours: he is a Prince of God amongst them; as *Abraham* was amongst the *Hittites*. The Jewes say, that those 70. soules that went with *Jacob* into Egypt, were as much worth as all the 70 nations in the world. *Nemo me major nisi qui justior*, said *Agaplaus*

gesilans when he heard the King of Persia stiled *The great King*; i.e. I acknowledge none more excellent then my self, unlesse more righteous: none greater, unlesse better. Upon all the glory shall be a defence, *Isa.* 4.5. that is, upon all the righteous, those onely glorious, those excellent of the earth, *Psal.* 16.2. that are sealed up to the day of redemption, *Eph.* 4.30. Now what soever is sealed with a seal, that is excellent in its own kinde, as *Isa.* 28.25. *hordeum signatum* excellent barley. The poorest village is an Ivory palace, in quo est Pastor & credentes aliqui, saith Luther, if it have in it but a Minister and a few good people.

But the way of the wicked seduceth them] i.e. The wicked will not be perswaded of the just mans excellency; he cannot discern, nor will be drawn to beleve that there is any such gain in godlinesse, any such worth in well-doing, any such difference betwixt the righteous and the wicked, betwixt him that serveth God, and him that serveth him not. He therefore goes another way to work, but is fearfully frustrated: For who ever yet hardened himself against God, and prospered? *Iob* 9.4. They think themselves far better then the righteous: and so they were indeed, if they could finde that felicity in wicked wayes which their deceitful hearts promise them. But this they can never doe.

Verf. 27. The slothfull (or deceitfull) man rosteeth not that which he took in hunting] He shall never enjoy his evil-gotten goods: but though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver. *Iob* 27.16, 17. I read of a false butcher that having stolen an Oxe, and caused it to be dressed on his wedding day, was on that very day apprehended, and not long after executed. I read of *Tecelins*, the Popes pardonmonger in Germany, that having by sale of indulgences scraped together a huge masse of money and returning for Rome, he was met and eased of his cash by an odde fellow; who being afterwards prosecuted for a felon, produced a pardon for future sinnes granted him by *Tecelins* himself, and being thereupon acquitted by the Judge, he roasted that which that other old fox had taken in hunting.

But the substance of a diligent man is precious] Great in value, whatsoever it be in quantity: as a small box-ful of pearles, are more worth then mountaines of pibbles. *Psal.* 37.16. *Prov.* 15.

16. and verf. 2. The house of the righteous hath much treasure, though there be but *corta supellex*, *Res angusta domi*; he is without that care in getting, feare in keeping, griefe in losing, those three fell vultures that feed continually on the heart of the rich Worldling, and disweeten all his comforts. *Iabal* that dwelt in tents, and tended the heards, had *Iubal* to his brother the father of *Musick*. *Iabal* and *Iubal*, diligence and complacence, good husbandry and a well-contenting sufficiency dwell usually together.

Verf. 28. In the way of righteousness is life] And life (in any sense) is a sweet mercy, a precious indulgence. Life natural is but a little spot of time between two eternities, before and after: but it is of great consequence (for *ex hoc momento pendet eternitas*) and given us for this purpose, that glory may be begun in grace and we have a further and further entrance into the kingdome of heaven here, as *Peter* saith. 2 *Ep.* 1.11.

And in the path thereof there is no death] Christ hath unstinged the first death, and made it of a punishment a benefit; of a posterne to let out temporal life, a street-doores to let in eternal life. Surely the bitterness of this death is past to the righteous there is no gall in it (as the Hebrew word there signifies) nay there is honey in it, as once there was in the corps of *Sampson*; dead lion. And for the second death, there is no danger: for they shall passe from the jaws of death to the joyes of heaven; Yea, though hell had closed her mouth upon a child of God, it could as little hold him, as the whale could *Jonah*; it must (perforce) regurgitate, and render up such a morsel.

Mors janua-
vitæ, porta
celi. Bern-

CHAP. XIII.

Verf. 1. A wise son heareth his fathers instruction]

Heb. is the instruction (or discipline) of his father: he was not *natus sapiens* (as *Apollonius*) sed factus, not born wise to *Philostratus*. salvation, but made so by his fathers discipline, as *Solomon*, *Prov.* 4.4. See the Note there.

But a scorner heareth not rebuke] Or, heareth and jearesh, as *Lot*'s sons-in-law, as *Etie*'s sonnes; and (afterward) *Samuel*. *Samuel* succeeds:

succeeds *El* in his crosse as well as in his place, though not in his sin of indulgence. God will shew, that grace is by gift, not by inheritance, or education. *Ciceroni degenerem fuisse filium constar, & sapiens ille Socrates liberos habuit matris similes quam patri, faith Seneca.* Cicero had a sonne nothing like him: so had *Socrates*.

Verf. 2. *A man shall eat good by the fruit of his mouth*] See the Note on Chap. 12. verf. 14. and on Chap. 10. verf. 5. and on *Mat.* 12. 37.

Verf. 3. *He that keepeth his mouth*] As the guard keepeth the gates in a siege. God hath set a double guard of lips and teeth before this gate: and yet unless hee himselfe set the watch, and keep the door, all will be lost, *Psal.* 141. 3.

But he that openeth wide his lips] As she did hee feet, to multiply her whoredomes, *Ezek.* 16. 25. *Κεχροτες* Caping-mouthed men are noted for fooles by *Lucian* and *Aristophanes*. An open mouth is a purgatory to the Maffer, say we. And *cave ne feriat* Sicilg. Arab. Prov. cent. 1. *lingua tua collum tuum*, say the *Arabians* in their Proverb; Take heed that thy tongue cut not thy throat.

Verf. 4. *The soule of the sluggard desireth &c.*] *Vult, & non vult piger* (so the Vulgar reads it.) The sluggard would, and he would not: he would have the end, but hee would not use the meanes; he would sit at Christ's right hand, but he would not drink of his cup, or be baptized with his baptisme. *Lyra* compares these men to Cats that would faine have fish, but are loth to wet their feet. (This is an English Proverb; for *Lyra* was a famous English Jew, and flourished in the year: of grace 1320.) Affection without endeavour is like *Rachel*, beautiful, but barren.

But the soule of the diligent shall be made fat] i.e. Those that work as well as wish, that adde endeavours to their desires, as *2 Cor.* 8. 11. *David* ravished with the meditation of the good mans blessednesse, presently conceives this desire and pursues it: not, *Oh that I had this happinesse!* but, *Oh that I could use the means, that my wayes were so directed,* *Psal.* 119. 4. 5.

Verf. 5. *A righteous man bateh'lyng*] *Hater* it as hell, *Rom.* 12. 9. I hate and abhorre lying faith *David*, *Psal.* 119. 163. and yet among other corruptions, he had an inclination to this sinne. See how roundly he tels three or foure lyes together, *1 Sam.* 21. 2. 8. and *1 Sam.* 27. 8. 10. but he both hated it in himself, and prayd against it, *Psal.* 119. 29.

But

But a wicked man is loathsome] Stinks above ground; a lyer especially is looked upon as a Pest. Riches cannot make a man so graceful, as lying will disgrace him: for a poor man walking in his integrity, is better then a rich man that is a lyer. *Prov.* 19. 22. Hence the lyer denyes his own lye, because he is ashamed to be taken with it. Some read it thus; *A wicked man maketh others loathsome, and casteth shame upon them*, so. by raising or reporting lyes of them, by blasting or blemishing their good names. Thus *Core* and his complices sought to cast an Odium on *Moses*, The Pharisees upon our Saviour, the *Arrians* upon *Athanasius*, the Papists upon *Wicliffe*, whom *Binius* slanders for his missing the Bishoprick of *Worcester*, to have fallen upon that successful contradiction: like as the spiteful Jewes said *Paul* did, because he could not obtaine the high Priest's daughter to wife.

Epiphani.

Verf. 6. *Righteousnesse keepeth him that is upright*] That, though belyed or otherwise abused, he will not let go his integrity, *Job* 27. 5. *David's* feet stood on an even place, *Psal.* 26. 12. The Spouse, though despoiled of her veile, and wounded by the watch, yet cleaves close to Christ. *Cant.* 5. Not but that the best are sometimes disquieted in such cases: for not the evenest weights, but at their first putting into the ballance, somewhat sway both parts thereof, not without some shew of inequality: which yet after some little motion, settle themselves in a meet poize and posture.

But wickednesse overthroweth the sinner] Hebr. *the sin*, as if the man were transformed into sinne's image. What is the transgression of *Jacob*? is it not *Samaria*, *Mic.* 1. 5. *Tubulus quidam paulo supra Ciceronem Prator fuit: homo tam projecte improbus ut ejus nomen non hominis, sed vitii esse videretur*, faith *Lippius*. The Pope is called the man of sin, *2 Thes.* 3. 2. to note him *Merum scelus*, faith *Beza*, made up meerely of sin.

Lipf. Antiq. lcc.

Verf. 7. *There is that maketh himself rich*] Such *ταλαηδζορες* (as the witty Grecian calleth them) there are not a few, that stretch their wing beyond their nest, that beare a port beyond their estate, that trick up themselves with other mens plumes, laying it on above measure in clothes, faire building &c. when not worth a groat, but dye in prison, or make a fraudulent composition. This is no better before God then rapine and robbery.

There is that makes himself poore &c.] As the new-elected Pope doth, when in his Lateran procession, he calls among the people

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people peeces of brasle and copper, saying, *Silver and gold have I none, but such as I have I give you.* So the Friars are a race of people (saith One that hath been long amongst them) that are alwaies vowing Obedience, but still contentious: Chastity, yet most luxurious: Poverty, yet everywhere scraping and covetous. No Cappucine may take or touch silver: at the offer of it he starts back, as *Moses* from the Serpent: yet he carries a boy with him that takes and carries it, and never complains of either metall, or measure. We had in King *Stephen's* daies a rich Chancellour of England, who yet was and would be called *Roger paupere censu.*

Verf. 8. *The ranfome of a mans life are his riches*] They may help a man out at a dead list, and get him a releafe out of captivity, or a lease of his life. Slay us not say they (*Jer. 41.8.*) for we have treasures in the field, &c. So he forbore and slew them not among their brethren. Some reade it thus, *The price of a mans life are his riches.* It costs him his life that he is rich, as *Naboth*, and as many Turkish *Vissers.* In the daies of *Caligula* the Tyrant, *publicum crimen fuit, divitem fuisse,* it was crime enough to be rich; And in the reigne of *Henry* the second of France, many were burned for Religion as was pretended: but indeed, to satiate the covetousnesse of *Diana Valentina* the Kings Mistris, to whom he had given all the confiscations of goods made in the Kingdome, for cause of heresie.

But the poore heareth not rebuke] He escapes many times as not considerable, as not worth a chiding, as under-law. In a Tragedy there is no place for a poor man, but only to dance, as *Arrian* hath observed upon *Epiſtetus.*

Verf. 9. *The light of the righteous rejoyceth*] As the Sun rejoyceth to run his race, and seemeth sometimes to suffer ecclipse, but doth not. A Saints joy is as the light of the Sun, fed by heavenly influence, and never extinct, but diffused through all parts of the world.

But the Lamp of the wicked shall be put out] Their joy is but as the light of a candle, fed by base and stinking matter, soone wasting and ending in an offensive snuffe. The light of the wicked shall be put out, and the sparke of his fire shall not shine. The light shall be darke in his Tabernacle: and his candle shall be put out with him. *Job 18.5.6. Ecquandone vidisti flammam stipulam exortam claro strepitu, largo fulgore, cito incremento, sed enim*

Apuleius in Apolog.

enim materia levi, caduco incendio, nullis reliquiis? *Salomon* compares it fitly to a handfull of brush-wood, or seare thorne under the pot. *Eccles. 7.6.*

Verf. 10. *Only by pride cometh contention*] Hebr. *dabit jurgium.* Pride if there be no cause of contention given, will make it. *Transcendo, non obedio, perturbo,* is the Motto written upon prides tripple-crown. A proud person is full of discontent: nothing can please him, &c. Just like one that hath a swelling in his hands, something or other toucheth it still, and driveth him to out-cries. Pride maketh a man drunk with his own conceits, *Hab. 2.5. The proud man is as he that transgresseth by wine:* And drunkards we know are quarrellsome. The *Corinthians* had riches, and gifts, and learning: and carried aloft by these waxen wings, they domineered and despised others, *1 Cor. 4.8.* they were divided and discontented, *1 Cor. 3.3.* and these over-flowings of the gall and spleen came from a fulnesse of bad humours. Pride is a dividing distemper: gouty swollen legs keep at a distance: bladders blown up with wind spurt one from another, and will not close: but prick them, and you may pack a thousand of them in a little roome.

But with the well-advised is wisdom] The meeknesse of wisdom (as *St James* hath it (*Chap. 3.13.*) of the which we may well say as *Tertullus* said to *Felix. Act. 24.2. By thee we enjoy great quietnes.* It was a great trouble to *Haman* to lead *Mordecai's* horse, which another man would not have thought so. The moving of a straw troubleth proud flesh: whereas humility if compelled to goe one mile, will go two for a need: yea, as far as the shoes of the Gospel of peate can carry it. The wisdom from above is peaceable, *James 3.*

Verf. 11. *Wealth gotten by vanity shall be diminished*] *De male quaſitis vix gaudet certius haeres.* Ill gotten goods flie away without taking leave of the owner: leaving nothing but the print of talons to torment him. *Prov. 23.5.* Many when they have a losse in their riches, it is as it were raked out of their bellies, *Job 20.15.* A peece of their very heart goes with it.

But he that gathereth by labour, shall encrease] Howbeit sometimes it is otherwise; *Master, we have laboured all night and taken nothing.* Behold, is it not of the Lord of Hosts, that the people shall labour in the very fire, and the people shall weary themselves for very vanity? *Hab. 2.13.* There is a curse upon

unlawful practices, though men be industrious, as in *Iehojakim*, *Ier. 22.*

Verf. 12. *Hope deferred maketh the heart sick*] Hope's houres are full of eternity : and how many see we lye languishing at *Hope's Hospitall*, as he at the poole of *Bethesda*? *Spes in terrenis incerti nomen boni : spes in divinis nomen est certissimum*, *Heb. 11. 1.* Hope unfailable, *Rom. 5. 5.* is founded upon faith unfained, *1 Tim. 1. 5.*

But when the desire cometh] As come it will to those that wait patiently upon God : (for waiting is but *hope and trust lengthened*) *Deo confisi, nunquam confusi*. The vision is but for an appointed time; therefore wait, *Hab. 2. 3.* you shall be well paid for your patience. We are apt to antedate the Promises, and to set God a time, as they (*Ier. 8. 20.*) looked for salvation at Summer at furthest : We are short-breathed, short-spirited : But as God seldom comes at our time, so he never failes at his own : and then he is most sweet, because most seasonable.

Verf. 13. *Who so despiseth the Word, shall be destroyed*] Bishop *Bonners* Chaplaine called the Bible (in scorne) his little pretty Gods Book. *Gifford* and *Rainolds* said, it contained *doctrinam peregrinam* strange doctrine, yea, some things profane and Apocryphal. The more modest Papists account Traditions the touchstone of doctrine, and foundation of faith : And repute the Scriptures to be rather a kind of storehouse for advice in matters of Religion. We account them the divine beame, and most exact ballance. *Cor & animam Dei*, the heart and soule of God, as *Gregory* calleth them; the best fortresse against errors, as *Austin*, &c. though some of our sublimated Sectaries blaspheme that blessed Book as a dead letter, and a beggerly element.

But he that feareth the Commandment] That honoureth the Scriptures, and trembleth at the word preached, as King *Edward* the sixth did; (that second *Iosiah*) and as Queen *Elizabeth* (his sweet sister *Temperance*, as he used to call her) who when the Bible was presented to her as the rod triumphantly thorough *London* after her Coronation, she received the same with both her hands : and kissing it, laid it to her breast, saying, that it had ever been her delight, and should be her Rule of Government.

Verf. 14. *The law of the wise is as a well of life*] Or, *the Law to the wise is a fountaine*, &c. whence he may draw the best di-

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rections and helps to holinesse and happinesse. It confines him to live in that element where he would live (as if one were confined to *Paradise* where he would be) though there were no such Law. The wicked, on the contrary, leaps over the pale after profit and pleasure, and falls upon the snares of death : as *Shimei* sought his servants, lost himself.

Verf. 15. *Good understanding giveth favour*] See this exemplified in *Ioseph*, *David*, *Daniel*, *Paul*, *Act. 27. 43.* & *28. 2.* God oft speaketh for such in the hearts of their enemies, who cannot but admire their piety and patience, and spend more thoughts about them then the world is aware of; as *Darius* did about *Daniel* when cast into the Den. Natural conscience cannot but do homage to the Image of God stamped upon the natures and workes of the godly; when they see in them that which is above the ordinary nature of men. or their expectation, they are afraid of the name of God, whereby they are called, *Deut. 28. 9. 10.* and are forced to say, *Surely this is a wise and understanding nation*, *Deut. 4. 6.* *God is in this people of a truth*, *1 Cor. 14. 25.* Certainly this was a righteous man, *Luk. 23. 47.*

But the way of transgressors is hard] Or rough and rugged. Satan is a rough harsh spirit, (hence devils are called *Shugnirim*, hairy ones, *Levit. 17. 7.* Satyres, *1 Sa. 34. 14.*) So are all his; *disquepos*, fierce, heady, high-minded, *2 Tim. 3. 3. 4.* living in malice and envy, hateful and hating one another, *Tit. 3. 3.* Such were *Ishmael*, *Esaú*, *Saul*, *Antiochus*, (that little Antichrist) the Pope that *Antichristus*, and our *Richard the third*; who well knowing it was no good policy to play the devill by half deale, resolved to leave never a rub to lye in the way that might hinder the running of his bowle : and hence was he so infinitely hated of all.

Verf. 16. *Every prudent man dealth with knowledge*] Observes circumstances, and deports himself with discretion : thrusts not himself into unnecessary dangers, carves not a peece of his heart but to those he is well assured of. See an instance of this prudence in *Ezra*, *chap. 8. 22.* in *Nehemiah*, (*chap. 2. 5.* He calls it not the place of Gods worship, (such an expression that Heathen King might have disgusted) but the place of his fathers Sepulchres;) in *Esther*, who concealed her stock and kindred till she saw her time in Christ, when he was tried for his life: in *Paul*, *Act. 23. 6.* & *Act. 19. 10.* he lived two yeares at *Ephesus*, and spake not much

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against

against the worship of their great Goddesse Diana, *Verf. 37.* The prudent shall keep silence in an evil time. *Amos 5. 13.* 'Tis not good provoking evill men that are irreformeable: nor safe pulling a beare or mad dog by the eare.

But a foole layeth open his folly] *Plasbeth it*, and setteth it a *funning*, as it were, by his headlong headstrong exorbitancies: by his inconsiderate courtes he openly bewraies and proclaimes what he is: he sets his folly upon the cliffe of the rock, that it should not be covered, *Ezek. 24. 7.*

Verf. 17. A wicked messenger falleth into mischief:] Incurs the displeasure and just revenge of them that sent him: Or at least, of God, in case of their slacknesse. How much more: then wicked Ministers, those Messengers of the Churches, *2 Cor. 8. 23.* that do the Lords work *negligently*, that corrupt his melleage, *2 Cor. 2. 17.* that huckster it and handle it craftily and covetously, calling good evil, and evil good, &c. who is blind but my servant? or deafe as my messenger? *Isa. 42. 19.* Such an Embassadour was once worthily derided in the Roman State. As at another time, a certaine stranger coming on Embassage to the Senatours of Rome, and colouring his hoary haire and pale cheeks with vermillion hiew, a grave Senatour espying the deceit, stood up and said, *What sincerity are we to expect of this man's hands, whose locks, and looks, and lips do lye?* It was an honest complaint of a Popish Writer, We (saith he) handle the Scripture, *tantum ut nos pascat & vestiat*, that we may pick a living out of it: and are therefore fain to preach *placentia*, and so to put men into a fooles paradise. But shall they thus escape by iniquity? *Psal. 56. 7.* have they no better *medicina's*?

But a faithful Embassadour is health] To him that sendeth him, to those he is sent to, and to himself: So is a faithfull Minister that delivers the whole counsel of God, all that he hath in Commission. *Jer. 1. 17. Ezek. 3. 17.*

Verf. 18. Poverty and shame] These two are faily set together; for poverty is usually slighted, if not shamed. *James 2. 16.*

Nil habet infelix paupertas durius in se

Quam quod ridiculos homines facit.

The world looks over a poore, though vertuous man. *Luk. 15.* *This thy son, not this my brother.* And why? but because in poverty. How much more an uncounsellable and incorrigible man,

Jer. 48 10.
καταπαύειν.

man, as here, and that Prodigal had been, till he came to himselfe

But he that regardeth reproofe, shall be honoured] Though not haply enriched, he shall be of good account with the wise and godly, though in meaner condition. Master Fox being asked whether he knew such an honest poor man, who had received succour & good counsell from him in time of trouble, answered, *I remember him well; I tell you I forget Lords and Ladies to remember such.*

Verf. 19. The desire accomplished is sweet to the soul] *Tota vita boni Christiani sanctum desiderium est*, saith *Augustine*. The whole life of a good Christian is one holy desire: he even spends and exhales himself in continuall fallies as it were, and expressions of strongest affection to God, whom he hath chosen, and with whom he hath much sweet intercourse; he cannot be at rest without some commings in from him every day: And then *O the joyes, the joyes, the unconceivable joyes!* as she once cryed out, *O Mrs Kath. that joy!* *O my God, when shall I be with thee?* These were the dying words of the young Lord Harrington: He was in heaven aforehand, as having let out his holy soule into God, the fountain of all good. Fun. Sermon by Mr. Stock.

But it is abomination to fools to depart from evill] To be pulled from their vaine delights, though never so sinful, never so destructive: *Esau* for a messe of pottage sold his birth-right. Cardinal *Burbon* would not part with his part in *Paris*, for a part in *Paradise*. *Theatimus* in *Ambrose*, being told that intemperance would be the losse of his eye-sight, cryed out, *vale lumen amicum*. He would rather lose his sight then his sin: so doth many a man his soul. The Panther loves mans dung, they say, so much, that if it be hanged a height from him, he will leap up and never leave till he hath burst himself in pieces to get it: and this is the way they get that creature. Like policy useth Satan, by base lusts to draw many to hell. It was a speech of *Gregory Nyssen*; He that does but hear of hell, is without any further labour or study taken off from sinful pleasures. Mens hearts are grown harder now adays.

Verf. 20. He that walketh with wise men, shall be wise] He that comes where sweet spices and ointments are stirring, doth carry away some of the sweet savour, though he think not of it: so he that converseth with good men, shall get good. Holinesse is such
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an *Elixir*, as by *Contaction*, (if there be any disposition of goodnesse in the same metall) it will render it of the property. A child having been brought up with *Plato*, and afterwards hearing his father break out into rage and passion, said, *I have never seen the like with Plato*.

Sen. de ira
1. 3. c. 11.

But a companion of fools shall be broken] There is an elegancy in the Original that cannot be Englished. *Bede* by a companion or friend of fools here, understands those that take delight in jesters, Stage-players, and such idle companions, unprofitable burdens, — *fruges consumere nati*, the botch and canker of the Common-wealth. *Theatra juvenes corrumpunt*, saith *Plato*, — *Indi præbent semina nequitiæ*, saith *Ovid*. The Lacedæmonians would not admit of them, that so they might not heare any thing contrary to their laws, whether in jest or in earnest. And *Henry* the third Emperour of *Germany*, when a great sort of such fellows stocket together at his wedding, sent them all away, not allowing them so much as a cup of drink, *Anno Dom. 1044*.

Plutarch.

Fane. Chron.

Verf. 21. *Evill pursueth sinners*] Hard at heels. *Flagitium & flagellum, ut acus & filum*. Sin and punishment are linked together with chains of adamant. Of sinne we may say as *Isidore* doth of the Serpent, *Tot dolores, quot colores*, so many colours, so many dolours: The wages of sinne is death, but the gift of God is eternall life, *Rom. 6. ult.* The same in effect with this sentence of *Salomon*.

But to the righteous good shall be repaid] Or he (that is God.) shall repay good. Now he is a liberal paymaster, and all his retributions are more then bountifull. Never did any yet do or suffer ought for God that complained of an hard bargain. God will recompense your losses, (saith that thrice noble Lord *Brook*, who lost his precions life in this late unhappy warres, at *Litchfield*;) as the King of *Poland* did his noble servant *Zelislus*: having lost his hand in his warres, he sent him a golden hand. *Cains* (*Agrippa* having suffered imprisonment for wishing him Emperour,) when he came afterwards to the Empire, the first thing he did was to preferre *Agrippa*, and gave him a chaine of gold, as heavy as the chaine of iron that was upon him in Prison. Those that lose any thing for God, he seals them a bill of Exchange, of a double returne, nay an hundred fold here, and eternal life hereafter.

Verf. 22. *A good man leaveth inheritance to his child:*] *Perfor-*
nal

L. Brooks disc.
course of E-
piscop.

nal goodnesse is profitable to Posterity: God gives not to his servants some small annuity for life only; (as great men use to do) but keepeth mercy for thousands of generations of them that feare him, *Exod. 34. 7.* Where the *Majorites* observe. *Nunc Bab-*
baib, a great N in the word *Notser* keepeth: to note the large extent of Gods love to the good mans posterity. God left *David* a lamp in *Jerusalem*, *1 Kings 15. 4.* although his house were not so with God, *2 Sam. 23. 5.*

And the wealth of the sinner is laid up for the just] As *Nabals* was for *David*, *Haman* for *Mordecai*, the *Canaanites* for the *Israelites*. Howbeit this holds not perpetually and universally in every wicked person: for some of them are full of children, and leave the rest of their substance for their babes, *Psal. 17. 14.* Hereupon their inward thought is, that their houses shall continue for ever, &c. they call their lands after their own names, (as *Cain* called his new built city after the name of his sonne *Henoch*, *Gen. 8. 4.*) This their way is their folly, or is their constant hope, (for the word signifies both) and their Posterity approve their sayings, and vote the same way, *Psal. 49. 11, 13.* But together with their lands, they bequeath their children their sins and punishments, which is farre worse then that legacy of leprosie that *Isaiah* left his issue, *2 Sam. 3. 29.* Confer *Job. 27. 16, 17. Isa. 61. 5.*

Verf. 23. *Much food is in the tillage of the poore*] who have but a little, and look well to it. That of the Poet is well known — *Landato ingenti arura, Exiguum colito* — It is best for a man to have no more then he can master and make his best of. The ground should be weaker then he that tills it, saith *Columella*. The earth is a fruitful mother, and brings forth meat meet for them by whom it is dressed, *Heb. 6. 7.* *Virgil. Georg. lib. 2.*

But there is that is destroyed for want of judgement] viz. in plowing and sowing. *Isa. 28. 26.* or in managing and husbanding what he hath gotten, for the best. For *non minor est virtus quam quæ-
rere, parti tueri*. We must be good husbands, and see that *Condu-*
be fortior promo, our commings in more then our layings out. *Bonus Servarius facit bonum Bonifacium*, saith the Dutch man in his blunt Proverb; *A good sower makes a well-doer.* *Lib. 1. cap. 3.*

Verf. 24. *He that spareth his rod hateth his sonne*] It's as if one should be so tender over a childe, as not to suffer the wind to blow upon it, and therefore hold the hand before the mouth of it; but

Bern.

so hard as he stranglenth the child: It is said of the Ape that she huggeth her young one to death: so do many fond Parents, who are therefore *peremptores potius quam parentes*, rather Parricides then Parents. *Eli* would not correct his children: God therefore corrected both him & them, *David* would not once crosse his *Abolom*, and his *Adonijah*, and he was therefore singularly crost in them, ere he died. The like befel old *Andronicus* the Greck Emperour, in his unhappy Nephew of the same name; and *Muleass* king of *Tunes*, in his sonne *Amida*: whom he cockered o long, till *Abolom*-like he rose against his father: and possessing himselfe of the kingdome, put out his father and brethrens eyes, slew his Caprains, polluted his Wives, and took the Castle of *Tunes*.

Turk. hist. 745-747.

Iarqeta 716
n naidia. A.
rist. Ethic. 1.2.

But he that loveth him, chasteneth him betimes.] And this is a God-like love, *Prov. 3. 12. Rev. 3. 19.* see the Notes there. Correction is a kind of cure saith the Philosopher, the likelyest way to save the child's soul: where yet, *curam exigeris, non curationem*, saith *Bernard* it is the care of the child that is charged upon the parent, not the cure; for that's Gods work alone. But he usually worketh by this mean, and therefore requires that it be soundly set on, if need so require. A faire hand, we say, makes a foule wound. A weak dose doth but stirre bad humours and anger them, not purge them out: In some diseases the Patient must be let blood, even *ad deliquium animæ*, till he swoon againe. So here, *Quintilian* tells us of some faults in a child that deserve not a whipping. And *Chrysippus* is ill spoken of by some, because he first brought the use of the rod into the schooles. It was he (I trow) that first offered that strict and tetricall dvision to the world, *Aut mentem aut restim comparandam*. Either a good heart or a good halter for your self, and yours. The condemned person comes out of a dark prison, and goes to the place of execution: so do children left to themselves, and not nurtured, come from the womb their prison to the fire of hel their execution. *Severus tamen non sit tetrased tetrica;* Corrections must be wisely and moderately dispensed. Parents, provoke not your children to wrath; lest they be dispirited, and, through desponcency, grow desperate, or heartlesse. Our *Henry 2.* first crowned his eldest son *Henry* whilest he was yet alive: and then so curbed him, that, through discontent, he fell into a feaver, wherof he dyed before his father. A prince of excellent parts, who was at first cast away by his father's indulgence: and afterward, by his rigour.

Ver

Sidonius Ep.
lib. 4.

Col. 4. 21.

Daniels hist.

Verf. 25. The righteous eateth to the satisfying of his soule.] Have he more or lesse, he hath that which satisfyes him; Nature is content with a little, grace with lesse: *Cibus & potus sunt divisie Christianorum*. If *Jacob* may but have bread to eat, & clothes to put on, it sufficeth him: and this he dare be bold to promise himself. Beg his bread he hopes he shall not: but if he should, he can say with *Luther* (who made many a meale with a broyled herring) *Mendicatio pane hic vivamus; annon hoc pulchre saccitur in eo quod pascimur pane cum angelis, & vita aterna, Christo, & sacramentis*. Let us be content to fare hard here: Have we not the bread that came down from heaven?

Luth. in Mat.
32.

But the belly of the wicked shall want.] Because their belly prepares deceit, *Jab 15. 35.* not their heads only: they take as much delight in their witty wickednesse, as the *Epicure* in his belly-tim-ber, therefore in the fulnesse of their sufficiency they are in straits, *Mic. 6. 4. 16.* they are sick of the bulimy or doggish appetite.

CHAP. XIV.

Verse 1. Every wise woman buildeth her house.]

Quævis pia & perita. Every holy and handy woman buildeth her house; not only by bearing and breeding up children, as *Rachel* and *Leah* builded the house of *Israel*, *Ruth. 4. 17.* but by a prudent and provident preventing of losses & dangers, as *Abigail*, as also by a careful plotting and putting every thing to the best: like as a Carpenter that is to build an house, layes the plot and platforme of it first in his braine, for casts in his minde how every thing shall be; and then so orders his stuffe that nothing be ever to waste. Loe such is the guise of the good housewife. As the husband is as the head from whom all the sinewes do flow: so she is as the hands into which they flow, and enable them to do their office.

But the foolish plucketh it down with her hands.] With both hands earnestly: she undoes the family, wherof she is the calamity, be she never so witty, if withall she be not religious and thrifty, heedly and handy. Be the husband never so frugal, if the wife be idle, or lavish, or proud, or given to gadding and gossiping, &c. he doth but draw water with a seive, or seek to pull a loaded cart through

Sicut in ligno
vermis ita
perdit virum
lignum mulier
maleica. Hier.

through a sandy way without the help of a horse; it little bootes him to bestirre himself, for he puts his gets into a bag with hales; Hag. 1. 6. he labours in the very fire, Hab. 2. 15. as Comper Bishop of Lincolne did, whose wife burnt all his Notes; that he had been eight yeares in gathering, lest he should kill himself with over-much study (for she had much adoe to get him to his meales) so that he was forced to fall to work again, and was eight yeares in gathering the same Notes wherewith he composed his Dictionary, that useful book. How much happier in a wife was that learned Gul. Budens? *Conjux mea, scilicet, sic mihi morem gerit ut non traheret negligentius libros meos quam liberos, &c.* My wife seeing me bookish, is no lesse diligent about my books then about my barnes, whom she breeds up with singular care and tendernes. How well might he have done, (having such a learned helper) as a country man of his did, of whom *Thuanus* reporteth, *quod singulis annis singulos libros & liberos, Reip. dederit*, that he set forth every yeare a book and a child, a book and a child? But this, by the way only.

Vers. 2. *He that walketh in his uprightness, feareth the Lord*] He is in the fear of the Lord all day long, *Prov. 23. 17.* hee walketh in the fear of the Lord, and in the comforts of the holy Ghost, *Acts 9. 31.* The feare of the Lord is upon him, so that he takes heed and does it, *2 Chron. 19. 7.* for he knowes it shall be well with them that fear God, that fear before him. *Eccles. 8. 12.* Gods Covenant was with *Ley*, of life and peace, for the feare wherewith he feared God, and was afraid before his Name. Hence the Law of truth was in his mouth, and iniquity was not found in his lips: he walked with God in peace and equity, and did turne many from iniquity, *Mal. 2. 5, 6.* He that truly fears God, is like unto *Cato*, of whom it is said, that he was *Homo virtutis similimus*, and that he never did well that he might appear to do so, *sed quia aliter facere non potuit*, but because he could not do otherwise.

But he that is perverse in his wayes, despiseth him] Sets him aside, departs from his fear, dares to do that before him that hee would be loth to do before a grave person. Thus *David* despised God when he defiled his neighbours wife, *2 Sam. 12. 9.* Note but that even then he had God for his cheif end, but he erred in the way, thinking hee might fulfil his lust and keep his God too (he would not forgoe God upon any termes) as *Solomon* thought to

to retaine his wisdom, and yet to pursue his pleasures. Hence his partiall and temporary Apostacy (as the word here rendered perverse importeth) his warping and writhing from the way of righteousness (as the Septuagint here interpret it) which was interpretative, a despising of God, a saying *Hee seeth it* σκολιζέων τον νοτον tuold incedens not.

Vers. 3. *In the mouth of the foolish, is a rod of pride*] wherewith he beats others, and layes about him like a mad-man, or rather like a mad-dog he bites all he meets, and barks against God himself: till he procure the hate of God and men, and smart for his petulancy; being beaten at length with his own rod, as the Lyon beats himself with his own taile.

But the lips of the wise shall preserve them] From the aspersions of false and foolish tongues. Their good names are oyled, so that evil reports will not stick to them. Dirt will stick upon a mud wall, not so upon marble. Or if they lye under some undeserved reproach for a season, either by a reall or verball Apology they wade out of it; as the Eclipsed Moon, by keeping her motion, wades out of the shadow, and recovers her splendour, *Esa. 54. 17.*

Vers. 4. *Where no oxen are, the crib is clean*] The barn and Garners are empty. *Neque mola, neque farina*, no good to be got without hard labour of men and Cattell. Let the idle mans Motto be that of the Lilly, *Neque laborant, neque nent*. They neither toyle nor spin. *Mat. 6. 28.* Man is born to toyle, as the sparks flie upwards, *Joh 5. 7.* And Spinster they say is a terme given the greatest women in our Law. Our lives are called the lives of our hands, *Isa. 57. 10.* because to be maintained by the labour of our hands.

But much increase is by the strength of the Oxe] This is one of those beasts, that serve *ad esum & ad usum*, and are profitable both alive and dead. An heathen counsellor good husbands that would thrive in the world to get first an house, then a wife, and then an ox that lustily ploweth, and bringeth in much increase. *Bede* applies this text to painfull Preachers (set forth by oxen, *1 Cor. 9. 9. Rev. 4. 7.* for their tolerance and tugging at the work) where these labour lustily, there is (commonly) a harvest of holinesse, a crop of comfort. Only they must be *dustily dilig-* Δι' ἁλονος ot kovi's dust.

Vers. 5. *A faithful witnesse will not lie*] *Nec prece nec precio,* he

he cannot lend an oath for a need before a Magistrate. Nay, he will not lie upon any condition. See the note on chapter 13. 5.

But a false witnesse will utter lies] Or he that telleth lies will be a false witnesse: he that makes light of a lie, will not stick at Perjury. That was a foule blur to the Romanes of old (if true) that *Mirrhane* the Persian General chargeth upon them, *Romanis promittere promptum est, promissis autem quamquam iuramento firmatis minime stare*. The Romans will presently promise any thing, but perform no promise though confirmed with an oath. Of the Romists at this day it is written by an Italian (no stranger to the Court of Rome) that their Proverb is, *Mercatorum est, non Regum, stare iuramentis*. It is for Merchants, not for Princes to stand to what they have sworn. *Fides cum hereticis non est servanda* is their position: and their practice is according. They play with oathes as the Monkey doth with his collar, which he doth slip on for his Masters pleasure, and slip off again for his own. *Pascenius* scoffes King *James* for the invention of the Oath of Allegiance.

Verf. 6. *A Scornor seeketh wisdom and findeth it not*] Or, he seeketh wisdom and he seeketh it not. He seeketh it not seriously, seasonably, duly: he seeks it as a Coward seeks his adversary, with a hope he shall not find him: or a man seeks his false coyn, which he hath no joy to look upon. What's truth said *Pilate*? in a jeare to Christ; but said not the answer. How can this man give us his flesh to eat, said those carnal Capernaites? *John* 6. and away they went; who if they had stayed out the Sermon, might have been satisfied in the point. *Herod* sought to see Christ, but never sent for him, nor went to him: and when the Lord Christ was brought before him, he looked upon him no otherwise then as upon some Jugler to shew him some tricks, and make him sport; and is therefore answered with silence.

But knowledge is ease to him that doth understand] In any science the worst is at first: as the root of the herbe. *Moly* in *Homer*, is said to be black and unsightly, but the leafe lovely, and the fruit pleasant. The more a man sees into heavenly mysteries, the more he may. I love them that love me, saith Wisdom, and those that seek me early shall find me: Provided that they be not proud Persons, but come with a desire to learn, and a resolution to pra-

ctise.

ctise. He that comes to a fountain to fill his pitcher, must first wash it, and then put the mouth of it downward to take up water: So he that would have heavenly knowledge must first quit his heart of corrupt affections and high conceits, (*Intus existens prohibet alienum*) and then humble himself at Gods feet, every one to receive his words. See the Note on chapter 8, 9.

Verf. 7. *Go from the presence of a foolish man*] If he be a proud foole, as verf. 6. a scorner and derider of good counsel, and one that knows not how to lisp out the least syllable of savoury language: Break off society with such, as soone as may be: for what good can be gotten by their company or conference? Doe men gather grapes of thornes, or figs of thistles? They infect the very aire they breath upon: and are therefore called *loquaci*, *Pests* (according to the Septuagint) *Psal.* 1. 1. their tongues have the very plague in them, *their breath as fire shall devoure you*, *1/a. 33. 10. Non potest vir ille sine convitiis quinquam a quo dissentit vel in levissimis, nominare*, saith Dr. *Rivet* concerning Bishop *Montague*. That man hath not the power to forbear railing at any one that dissents from him, though in never so small a matter. Is there any good to be gotten by such? do not their words

Dabhar a word, Debber a Pest.

2 Tim. 2. 17.

eat as a gangrene? *Verf. 8. The wisdom of the prudent is to understand his way*] His wisdom begins in the right knowledg of himself, and ends in the right knowledge of God, that he may walk worthy of God in all wel pleasing, worthy of the calling wherewith he is called, that high and heavenly calling, *Heb* 2. 1. to the fruition of high and heavenly privileges, to an Angelical and convincing conversation, such as may draw hearts or daunt them. We use to say of him that knows his place, and carries himself accordingly, *Such a man understands himself well enough*: So here.

But the folly of foolles is deceit] Or, is to understand deceit, to know the devils depths, to search his skull for carnal arguments that they may *cum ratione insanire*, be mad with shew of reason, and deceive the hearts of the simple. This their way is their folly: yet their posterity (as wise as their foole-fathers) approve their sayings, abbet their practices, *Psal.* 49. 13.

Verf. 9. *Foolles make a mocke of sin*] A sport or pastime of it, *Prov.* 10. 22. (See the Note there) they dance with the devil all day, and yet think to sup with Christ. But what saith the

Hea-

Procop. lib. 1.
de bel. Persic.

James

James

17. 1. 5

Prov. 8. 17.

Heathen Historian, *Næ illi falsi sunt qui diversissimas res expectant, ignavia voluptatem & præmia virtutis.* In good truth they are utterly out, that take their swinge in sin, and yet look for the reward of vertue. No: their sweet meat must have sowre sawce. God also will laugh at their destruction, and mock when their feare commeth: And then they all shall be damned that had pleasure in unrighteousnesse, *2 Thes. 2. 12.* yea double-damned because they jeared when they should have feared, *2 Pet. 2. 13.*

But among the righteous there is favour. That, though they sin of infirmity, yet for as much as they are sensible and sorrowfull for their failings, and see them to confession, God will never see them to their confusion. *Homo agnoscit, Deus ignoscit.* Man repenteth, and God remitteth: yea, he compasseth his returning people with favour as with a shield, he re-accepts them with all sweetnesse through Christ, who is the propitiation for their sins, *1 Joh. 2. 2.*

Verf. 10. The heart knoweth his own bitterness. None can conceive the terrors and torments of a heart that lies under the sense of sin, and feare of wrath. A little water in a leaden vessel is heavy. Some can beare in their griefe better then others: But all that are under this affliction have their back-burden. *Iob's stroke was heavier then his groaning;* and yet his complaint was bitter too. Chap. 23. 2. Some holy men (as Mr. Leaver) have desired to see their sin in the most ugly colours; and God hath heard them. But yet his hand was so heavy upon them, that they went alwaies mourning to their graves: And thought it fitter to leave it to God's wisdom to mingle the potion of sorrow, then to be their own choosers.

And the stranger doth not intermeddle with his joy. None but such as are of the family of faith, can conceive the surpassing sweetnesse of spiritual joy. The Cock on the dunghill knows not the worth of this jewel. It is joy unspeakable, *1 Pet. 1. 8.* Such as none feele but those that stir up sighs unutterable, *Rom 8. 26.* It is joy unspeakable and full of glory, a hanſel of heaven, a foretaste of eternal life. It is the peace that passeth all understanding: they that have it understand not the full of it, nor can relate the one halfe of it. Paul said somewhat to the point, when he said, *I do over-abound exceedingly with joy:* but words are too weake to utter it. Father Latimer said somewhat, when he said it was the sweet-meats of the feast of a good conscience. But *sermo non valet*

expri-

exprimere, experimento opus est. It is a thing fitter to be beleevd, then possible to be discoursed. Tell a man never so long what a sweet thing honey is, he can never beleevc you so well, as if himself taste it. Those that never yet tasted how good the Lord is, are far from intermeddling with the just mans joy. The World wonders (saith Mr Philpot Martyr) how we can be so merry in such extreme misery. But our God is omnipotent which turneth misery into felicity. Beleeve me there is no such joy in the World as the people of Christ have under the Crosse: I speak it by experience, &c. Another holy Martyr, Richard Collier, after his condemnation sang a Palme: Wherefore the Priests and the Officers railed at him, saying, *He was out of his wits.*

Act. & Mon.
fol. 1668.

Ibid. 1533.

Verf. 11. The house of the wicked shall be overthrown. As Phocas his high walls were, because sin was at the bottome Brimstone also shall be scattered on the top, *Iob 18. 15.* As it befel Dioclesian, whose house was wholly consumed with fire from heaven: Wherewith himselfe also was so terrified, that he dyed within a while after.

Euseb. de vir.
const. lib. 5.

But the tabernacle of the upright shall flourish. The wicked have houses, and are called the Inhabitants of the earth, *Revel. 12. 12.* The upright have Tabernacles or Tents that were transportative, and taken down at pleasure: Here they have no continuing City, no mansion-place: And yet that they have shall flourish. Our bed is green, the beames of our house are Cedar, and our rafters of Firre. *Cant. 1. 16. 17.* See *2 Sam 23. 4.*

Verf. 12. There is a way that seemeth right unto a man. Sin comes cloathed with a shew of reason, *Exod. 1. 10.* And lust will so blear the understanding, that he shall think that there is great sense in sinning. Adam was not deceived, *1 Tim. 2. 14.* That is, he was not so much deceived by his judgement (though also by that too) as by his affection to his wife, which at length blinded his judgement. The heart first deceives us with colours: and when we are once a doting after sin, then we joine and deceive our hearts, *James 1. 26.* using fallacious and specious sophismes, to make our selves think that lawfull to day, which we our selves held unlawfull yesterday: and that we are possesse of those graces whereto we are perfect strangers.

But the end thereof are the waies of death. Via multiplex ad mortem. The very first step in this evill way was a step to hell: But the journeyes end (if men stop not, or step not back in time) is undoubted destruction. Some flatter themselves as *Micah,*

Indg.

Dr Sibbes.

Gal. 6.

Phil. 4. 7.

2 Cor. 7. 4.

Chrysol.

Judg. 17. 13. They flye to the Temple of the Lord: the Temple of the Lord: And think to take Sanctuary and save themselves there from all danger; as the Jews fable that Og King of Bashan escaped in the flood by riding astride upon the Ark without. Wherein it falls out oft as it did with the risers of Semiramis her tomb: who, where they expected to find the richest treasure, met with a deadly poyson. Or, as it doth with him that lying asleep upon a steep rock, and dreaming of great matters befall him, starts suddenly for joy, and so breakes his neck at the bottome. As he that makes a bridge of his own shadow, cannot but fall into the water: So neither can he escape the pit of hell who laies his own presumption in place of Gods promise, who casts himselfe upon the unknown mercies of God, &c.

Verf. 13. Even in laughter the heart is sorrowfull] *Nulla est sincera voluptas. Labor est etiam ipsa voluptas.* Of carnal pleasures a man may break his neck, before his fast. *All this availes me nothing said Haman. Omnia fui & nihil profuit,* said that Emperour. *Vanity of vanities, all is vanity,* said Salomon, and not vanity only, but vexation of spirit. Nothing in themselves, and yet full of power and activity to inflict vengeance and vexation upon the spirit of a man; so that even in laughter the heart is sorrowfull. Some kind of frothy and flashy mirth wicked men may have: such as may wet the mouth, but not warme the heart, smooth the brow, but not fill the breast: It is but a cold armfull, as Lycophron saith of an evill wife: as they repent in the face, Mat. 6. 16. so they rejoyce in the face, not in the heart, 1. Cor. 5, 12. *Rideri & ringuntur:* there is a snare or a cord in the sin of the wicked, that is, to strangle their joy with, but the righteous sing and are merry, Prov. 29. 6. Others may revell, they only must rejoyce. Hos. 9. 1.

And the end of that mirth is heavinesse] They dance to the Timbrel and Harp, but suddenly they turn into hell, Job 21. 12, 13. & so their merry dance ends in a miserable downfall. *See be to you that laugh now:* those merry Greeks (that are so afraid of sadness, that they banish all seriousness) shall one day wring for it. Adoniah's guests had soone enough of their good cheere and jollity: So had Belshazzar and his combibones optimi. *Thou mad foole what dost thou?* saith Solomon to the mirth-monger that holds it the only happinesse to laugh and be fat. Knowest thou not yet there will be bitterness in the end. *Principium dulces est, sed finis amaris.*

amoris amarus. The candle of the wicked shall be put out in a vexing snuffe. Their mirth (as Comets) blazeth much, but ends in a pestilent vapour. As lightning it soon vanisheth, leaveth a greater darknesse behind it, and is attended with the renting and roaring thunder of Gods wrath.

Verf. 14. The Back-slider in heart shall be filled with his own waies] He hath made a match with mischief, he shall soon have enough of it: he hath sold himselfe to do wickednesse, and he shall be sure of his payment: he hath drawn back to perdition, he hath stolen from his colours, run away from his Captaine, Heb. 10. 38. he shall have martial Law for it. God will serve such odious Apostates, as Theodorick King of Gothes did a Deacon, that to ingratiate with this Arrian Prince, turned Arrian: instead of preferring him, he cut off his head. Or as that Turk served the Traitor that betrayed the Rhodes: His promised wife and portion were presented: but the Turk told him that he would not have a Christian to be his Son-in-law, but he must be a Musulman, that is, a beleeving Turk both within and without. And therefore he caused his baptized skin (as he called it) to be taken off, and him to be cast in a bed strawed with salt that he might get a new skin, and so he should be his Son in law. But the wicked wretch ended his life with shame and torment.

But a good man shall be satisfied from himself] For he hath a spring within his own breast, he needs not sharke abroad: he hath an antarkie, a self-sufficiency, 1 Tim. 6. 6. *Hic sat lucis,* said Oecolampadius clapping his hand on his breast, when sick and asked whether the light did not offend him? Another being likewise sick and asked how he did? answered, *My body is weak, my mind is well.* A third, when the pangs of death were upon him, being asked by a very deare friend that took him by the hand, whether he felt not much paine? Truly no, said he, *the greatest I find is your cold hand.* These good men knew within themselves, that they had in heaven a better, and a more enduring substance, Heb. 10. 34. within themselves they knew it, not in others, not in books, but in their own experience and apprehension, in the workings of their own hearts. Their knowledge was *Non in codicibus sed in cordibus:* They could feelingly say, that in doing of Gods will 'not only for doing it, or after it was now done, but even whiles they were doing of it) there was great reward. Psal. 19. 11. Righteousnesse is its own reward, and is never without a

double joy to be its strength: *Gaudium in re, gaudium in spe, gaudium de possessione, gaudium de promissione, gaudium de presenti exhibitione, gaudium de futura expectatione*, joy in hand, and in hope, in present possession, and in certaine reversion.

Verf. 15. *The simple beleeveth every word*] You may draw him any way with a wet finger, perswade him, to any thing, as *Rehoboam* that old baby. *Nūc rē uqumō dīssiv.* was a very good rule of *Epicharmus*. *Be not light of beliefe*: Try before you trust, look before you leap. *Alioqui saliens antequam videat, casurus est antequam debeas*. Wildome would that as men should not be over censorious (*This man blasphemeth*, said they of our Saviour) so neither over credulous as the giddy-headed *Galatians* were, to their seducing Doctours, Chap. 1. 6. *I wonder that ye are so soon removed, &c.* Let us leave to the Papists *Ministrorum muta officia, populi ceca obsequia*, their Ministers dumb services, their peoples blind obediences: And ever count it a singular folly, to take mens bare authority in matters of faith, and not to prove the spirits whether they are of God, 1 *Joh.* 4. 1. as those noble *Be-reans* did; and are worthily renowned for it, *Act.* 17.

But the prudent man looketh well to his goings] He looketh not so much what others beleve, or not beleve, do or not do, as what he is bound to beleve or do. He pins not his faith to another mans sleeve, he frames not his pace by another mans practise, but walks by line and by rule, treads gingerly, steps warily, lifts not up on foot till he finds sure footing for the other, as those *Psal.* 35. 6. This is to walke exactly, accurately, not as fooles, but as wise, *Eph.* 5. 15.

Verf. 16. *A wise man feareth and departeth from evill*] He trembleth at the judgements, whiles they hang in the threatenings, meets God with entreaties of peace, and so redeemes his own sorrows. *Solo auditu contremisco*, saith *Hierom*, Speaking of that terrible text, *Ezek.* 16. 42. I tremble at the very hearing of it. So *Erasmus* repeating those words, *Ezek.* 3. 18. *His bloud will I require at thy hands*, These, saith he, are *fulmina non verba*, not words, but thunderbolts. A good child, if but threatned only, will amend his fault: yea, if he but hears others threatned. *Daniel* was more troubled then *Nebuchadnezzar* was, *Dan.* 4. 18. *Habakkuck*, when in a vision he saw the judgements of God that were to come upon the *Caldeans*, it made his very heart to ake and quake within him, *Chap.* 3. 16.

But

But the fooler rageth and is confident] Some render it *Rangeth* and is confident, *transit & confidit*, (so the Vulgar and the Original will well-enough beare it) he passeth on from sin to sin like a madman, and yet perswades himself that all shall do well; such a desperate fool was *Balaam*: though the Angel met him with a drawn sword, yet he would needs on: and what was the issue? he died by the sword of *Israel*, though he seemed a friend to *Israel*. Not to be warned, is both a just presage and desert of ruine.

Verf. 17. *He that is soon angry dealeth foolishly*] Alexander in his hot blood slew his dearest friends, whom he would have revived again with his heart-blood. — *Qui non moderabitur ira*

Infectum velit esse dolor quod suaserit, & mens.

Rath anger differs from madnesse, (saith *Seneca*) in nothing, but in time only. See my Common-place of *Anger*.

And a man of wicked devices is hated] i. e. He that beareth a grudge, intending revenge (as one that only wants, and therefore waits a fit time, as *Abolom* did for *Amnon*) this is a dangerous man, and deservedly detested of all: Its counted *Manhood*, indeed its doghood. The *Curses of Congo* they say, bite but never bark: *Esau* threatned *Jacob*. *Tiberius lentus in meditando ubi propripisset, tristioribus dictis atrocita facta conjungebat*. The more he meditated revenge, the more did time and delay sharpen it: and the further off he threatned, the heavier the stroke fell: therefore he was generally hated, as an odious miscreant.

Verf. 18. *The simple inherit folly*] *Acceperunt per successionem seu hereditario jure*, so one renders it, they are as wise as their forefathers, and they are resolved to be no wiser. *Me ex ea opinione quam a majoribus accepi de cultu deorum, nullius unquam movebit oratio*, said *Tully*. I will never forsake that way of divine service, that I have received from my forefathers, for any mans pleasure, or by any mans perswasion. The Monarch of *Morocco* told the English Ambassadour for King *John*, that he had lately read Saint *Pauls* Epistles, which he liked so well, that were he now to chuse his Religion, he would, before any other, embrace *Heyl. Geog.* Christianity. But every one ought, saith he, to die in the religion received from his Ancestours, and the leaving of the faith wherein he was born, was the only thing that he disliked in that Apostle.

U 3

But

But the prudent are crowned with knowledge] They know that *dies diem docet*: and therefore are not so wedded to their old Principles, Superstitions and Fopperies, but that they can, as right reason requires, relinquish and abjure them, glorifying the word, *Acts* 13. And receiving the truth in love, *2 Thes.* 2. 10. Whereby it soone comes to passe that they get good repute and report of all men (as *Demetrius* had) yea and of the truth is self, *3 John* 12. which is the Crown of all commendation. *Haud velim Erasmi gloriam aut nomine vehi*, saith *Luther*. I care not to be cryed up as *Erasmus* is, &c.

Verf. 19. The evill bow before the good] Here they do so many times, as *Joseph's* brethren before him in his greatness, as *Saul* before *Samuel*, *Balthazar* before *Daniel*, the persecuting tyrants before *Constantine* the great; yea one of them viz. *Maximinus Galerius*, being visited with grievous sicknesse, not only proclaimed liberty to the poore persecuted Christians, but also commanded their Churches to be reedified, and Publike Prayers to be made for his Recovery. So *Ezra*. 6. 10. Pray for the Kings life and for his sonnes: some of which had died in their minority, for the rest therefore Prayer must be made by the Church. That place is well known, *Isa.* 49. 23. Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet, &c. The Prophet seems to allude to the manner of the Persians: who when they were to speak to their King, did first kisse the pavement whereon he trod. Howsoever natural consciences cannot but do homage to the image of God, stamped upon the natures and practices of the righteous (as is afore noted,) and the worst cannot but think well of such, and honour them in their hearts. In the life to come these things shall have their full accomplishment, and at the last day when the Saints shall judge the World, and Christ shall have put all things under his feet, so that they shall have power over the Nations, *Rev.* 2. 26.

Verf. 20. The poore is hated] i.e. Little loved, little respected, as *Gen.* 29. 31. *Mal.* 1. 5. *Luke* 14. 26. The Heathen could say, *Αχιος το δυσχερες*. A diversity finds few friends. *Et cum fortuna statque caditque fides*. Few will appear for suffering Saints, (This *Job* and *David* much complain of;) but as when a Deere is shot, the rest of the herd push him out of their company; so here

Tem.

Tempora si fuerint nubila, solus eris. The same Hebrew word that signifies *Winter*, (an Embleme of *Poverty*;) signifies *reproach*. This thy sonne, *Luke* 15. 30. Not this my brother, because in poverty. *Joseph*. The Samaritanes would not once own the Jews when they were at an under, but disavow them, as they did to *Antiochus Epiphanes*. But when in Prosperity, then they would curry favour with them, and call them their sweet Cousins. When it was sometimes disputed among the Romanes in the Councell, using to deifie great men, whether Christ, having done many wonderful works, should be received into the number of the gods: it was resolved that he should not, *propter hoc quod paupertatem predicavit & elegerit, quam mundus contemnit*, because he preached poverty and chose poore men whom the world cares not for.

But the rich man hath many friends] Such as they are, *ollives* Purchas. amici, trencher-flies, such as follow the scent, and (like Bohemian cures) will fawn upon a good suit. As for faithful friends, *divitibus idem amicus deest, quia nihil deest*, saith one, few such to be found, such as with *Ittai* the Gittite, and *Hushai* the Archite will stick close to a *David* when stripped of all. *Josephus* relates of the Jews, that they were very carefull how they received Proselytes in *Salomon's* time, because then the State of the Jews flourished.

Verf. 21. He that despiseth his neighbour, sinneth] His poore neighbour: Where the hedge is low, the beast will easily break over: None usually are so trampled on with the feet of pride and contempt by the great Bulls of *Babylon*, as the necessitous and afflicted. Hence poore and afflicted are set together, *Zeph.* 3. 12. so are to want, and to be abased, *Phil.* 4. 11. This is a great sinne saith *Salomon*, it is to commit sinne, and to be convinced of the law, as transgressours, saith Saint *James*, chap. 3. 9.

But he that hath mercy on the poore, happy is he] His sins shall be remitted, his necessities relieved, and the blessings of God multiplied upon him, even a *muero quareguis*. See my Common-place of *Almes*.

Verf. 22. Doe they not erre that devise evill] Heb. *That plow it and plot it, that dig it and delve it*: that whet their wits and beat their braines about it: do not these erre? are they not bea- *Toto crant venty wide*, utterly out? shall they not misse of their purpose, *carlo*, and meet with disappointment? witnesse those *Babel*-builders, *Gen.* 11. those *Kil-carists*, *Psal.* 2. those *Statetraitours*, *Sheba*, *Shebna*,

Shebna, &c. divers English Traitors who drew their last threed in the Triangle of Tiburn. *Kinte* the first Danique King, caused the false *Edrics* head to be set on the highest part of the tower of *London*: therein performing his promise of advancing him above any Lord in the Land. Traitors alwayes become odious, though the treason be commodious. *Philip* Duke of *Austria*, paid the Ambassadors of *Charles* the fourth (who had betrayed their trust) in counterfeit coyne: whereof when they complained, he answered that false coyne was good enough for false knaves: *James* the first King of *Scots*, was murdered in *Perth*, by *Walter* Earle of *Athol*, in hope to attain the Crown: but his hopes failed him. Crowned indeed he was, but with a Crown of red hot iron clapt upon his head, being one of the torture: wherewith he ended at once his wicked days and devices.

But mercy and truth shall be to them that devise good] Mercy and truth were the best that *David* could wish to his fait friend *Ittai*, 2 *Sam.* 15. 20. These two attributes of God shall cause that good deviles shall not miscarry. His mercy moves him to promise, his truth binds him to perform, 2 *Sam.* 7. 18, 21. For thy words sake, and according to thine own heart hast thou done all these things. According to thine own heart, that is of meere mercy, out of pure and unexcited love, thou didst give thy word and promise, and for thy words sake thou hast performed it.

Verf. 23. In all labour there is profit.] In all honest labour: for there are that do wickedly with both hands carnally; and what profit have such of all their labour, &c. *Eccles.* 1. 3. do they not take pains to go to hel? There are also that labour about *ταλαιπωρία* toyle some toyes, that pay not for the pains, that do *magno conatu magnas nugas agere*. Such a one was *Paleottus* Archbishop of *Bonony*, who made a great book of the shadow of Christs body in a sindon; and it was commented upon by the Professour there. This *Aristotle* calls laborious losse of time. The Apostle calls upon men to labour working with their hands the thing that is good: so shall they have, not for their owne uses only, but also to give to him that needeth, *Ephesians* 4. 28.

But the talk of the lips tendeth only to penury] Great talkers are do-littles, for most part *Corniculus citius in Africa quam res rationesque solidas in Turriani scriptis invenies*, saith, one *Turrian* was a very

a very wordy man, ye cannot find matter for words in him. *λογος ὡς ἐπιβόητος ἐμπεριέχεται*. The Athenians fought against *Philip* with words and messages, saith one: but *Rabshakeh* could tell *Hzechiah*, that warre was to be made, (so is work to be done) not with words, and the talk of the lips, but with counsell and strength, *Isa.* 36. 5. And why stand you looking upon one another? get you down to *Egypt*, said *Jacob* to his sonnes, *Genes.* 42. 1.

Verf. 24. The Crowne of the wise is their riches] An ornament, an encouragement in well-doing, and an instrument of doing much good, if God give an heart thereto: for *quid cervo ingentia cornua cum desit animus?* To what end is a treasure, if a man have lost the Key that leads to it?

Vel mihi da clavem, vel mihi tolle seram.

But the foolishnesse of fools is folly] That is, of rich fools: such as was Pope *Clemens* the fifth, of whom the Historian saith, *Papa hic ditior quam sapientior*, that he was more wealthy then wise. The Crown of the wise is their riches; but yet give them a foole, you put a sword into a mad mans hand; the folly of such fools will soon be foolishnesse. Why? was it not foolishnesse before they were rich? yes, but now it is become egregious foolishnesse. *Ἀπορτὸς ὅτι μάστιγας ἐντοχῶν* the earth cannot beare the insolencies of such. Set a beggar on horseback, &c.

Verf. 25. A true witnesse delivereth souls] Or lives that lie at stake. He that helps the truth in such a necessity, doth a worthy work. To walk about with slanders is to shed blood, *Ezek.* 22. 9. Way was made to that bloody French massacre, by false reports cast abroad by the Fryar-liars, that the Protestants under pretence of religion met by night that they might feed daintily, and then lie together promiscuously. He that hath a mind to hang his dog (saith the French Proverb) will first give out that he is run mad. The devil was first a liar, and then a murtherer from the beginning. John 8. 48.

Verf. 26. In the feare of the Lord is strong confidence] The reverential feare of God is *monimentum, munimentum, ornamentum*. The wise man had said, *Verf.* 24. The Crown of the wise are their riches, and chap. 18. 11. he will tell us, that the rich mans wealth is his strong city. Now lest any should hereby be brought to think of riches more highly then is meet, he gives us to know that wealth severed from the feare of God, can neither adorn us nor

secure vs. Great is the confidence of a good conscience. Our God whom we serve is able to deliver us, and he will deliver us out of thine hand, *Dan. 3. 17.* *Hezekiah* pulled down the brazen serpent, for he trusted in God. *ut ego rem divinam facio.* But I am sacrificing said *Numa*, when they told him the enemy was at hand. *Non sic Deos colimus, aut sic vivimus ut illi nos vincerent,* said the Emperour *Antoninus*. We are bold to beleieve that God will deal better with us then so.

And his children have a place of refuge] i. e. God's children run to his name and are safe. Or the children of him that fears God. For God will blesse those that feare him, both small and great, *Psal. 115.* If I can but once find the feare of God in those about me, said Reverend *Claviger*, *satis habeo, satisque mihi, mea uxori, filiis, & filiabus prospexi.* I shall have enough for my selfe, wife and children: they will be all cared for.

Verf. 27. The feare of the Lord is a fountain of life.] So said to be, both for the constant faithfulness as never failing, and for the gracious effects, viz. Blessings of all sorts; 1. Temporal, *Prov. 22. 4.* Riches, Honour, Life. 2. Spirituall, *Mal. 4. 2.* Such shall grow up as the Calves of the stall, fat and faire liking. 3. Eternal, *Psal. 31.* O how great things, &c. eye hath not seen, &c. It shall be always well with them, *Eccles. 8. 12.* And though many afflictions, &c. yet he that feareth God, shall come out of them all, *Eccles. 7. 18.*

To depart from the snares of death] Satan that mighty hunter, hath laid snares for us in all places: And the way of this world is like the vale of *Siddim*, slimy and slippery, full of lime-pits and pitfalls, snares and stumbling-blocks, laid on purpose to maim us or mischief us. He that fears God comes off without hurt, by remembering that, (which as short as it is, yet our memories are shorter) *Cave, Deus videt.* Take heed, God seeth thee. A godly man had these verses written before him, on a Table in his study;

*Ne pecces, Deus ipse videt, tunc Angelus astat:
Accusat Satanas & lex, mens conscia culpe:
Mors incerta furit; cruciat te lividus Orcus:
Et manet eternum tristi damnatio pena.*

Verf. 28. In the multitude of people is the Kings honour] For that's a signe of peace, plenty, prosperity and just government, as in *Salomon's* days, when *Israel* and *Judah* were many as the sand

sand which is by the sea in multitude, eating and drinking and making merry, *1 King. 4. 20.* and as in *Augustus* his daies, when Christ (the Prince of peace) was borne into the world, *cuncta atque continua totius generis humani aut pax fuit, aut pacatio.* *Ferdinand* the third, King of *Spaine*, raigned full 35 yeares: In all which time, *nec fames nec pestis fuit in regno suo*, saith *Lopez*, there was neither famine nor pestilence throughout that Kingdom. What incredible waste of men hath war lately made in *Germany*, (that stage of warre,) in *Ireland*, and here in this Kingdom, besides what formerly? In the Civil dissensions between the houses of *Yorke* and *Lancaster*, were slain eighty Princes of the blood royall, and twice as many Natives of *England*, as were lost in the two Conquests of *France*. The dissensions between *England* and *Scotland*, consumed more Christian blood, wrought more spoile and destruction to both Kingdoms, and continued longer then ever quarrel we read of, did between any two People of the world. Be wise now therefore O yee Kings, &c. *Tu vero Herodes sanguinolente time*, as *Beza* covertly warned *Charles* the ninth, author of the French Massacre. Many parts of *Turkie* lie unpeopled: most of the poore being enforced with Victuals, and other necessities, to follow their great armies in their long expeditions: of whom, scarce one of ten ever return home again, there by the way perishing, if not by the enemies sword yet by want of Victuals, intemperatenesse of the aire, or immoderate pains-taking. Hence the Proverb, Whereever the great Turk sets his foot, there grasse grows not any more.

Verf. 29. He that is slow to anger, is of great understanding] The wisdom from above is first pure, then peaceable, tractable, &c. Thunder, Haile, Tempest, neither trouble nor hurt celestial bodies. Anger may rush into a wise mans bosome, not rest there, *Eccles. 7. 9.* it dwells only where it domineers: and that is only where a fool is master of the family. A wise man either receives it not, or soon rids it. Be slow to wrath, is a lesson that God hath engraven, (as one wittily observeth) in our very nature. For the last letter that any child ordinarily speaketh is R: and that's the radical letter of all words of strife and wrath, almost in all languages.

But he that is hasty of spirit, exalteth folly] He sets it up upon a pole, as it were: he makes an O yes, and proclames his own folly, by his ireful looks, words, gestures, actions, as that furious

Friar *Fevardenſius* doth in his book called *Theomachia Calvinisti-*
ca: where he took up his Pen with as much paſſion and wrath
as any Souldier takes up his sword. Such another haſty foole was
Frier *Alphonſus* the Spaniard; who reaſoning with Mr *Bradford*
Martyr, was in a wonderfull rage chafing with *Om*, and *cho*: ſo
that if *Bradford* had been any thing hot, one houſe could not have
held them.

Verſ 30. *A ſound heart is the life of the fleſh*] A heart well
freed from paſſions and perturbations holds out long, and en-
joyes good health: Neither cauſeth it moleſtation of mind, or
want of welfare to others. It is the life of *fleſhes* (it. the plural)
not only its own but other mens bodies are the better (at leaſt
not the worſe) for it: whereas the envious and angry man ran-
geth and rageth: and like a mad dog biting all he meets, ſets
them (as much as in him lies) all a madding, and undoes
them.

But envy is the rottenneſſe of the bones] A corroding and cor-
rupting diſeaſe it is, like that which the Phyſicians call *Corrup-*
tio totius ſubſtantie, it dries up the marrow; and becauſe it can-
not come at another mans heart, this hell-hag feeds upon its
own; tormenting the poore carcaſſe without and within. It is
the moth of the ſoule, and the worme (as the Hebrew word
ſignifies) of the bones, thoſe ſtronger parts of the body: it is
the ſame to the whole man that ruſt is to iron, (as *Antiſthenes*
affirmeth,) it devoureth it ſelf firſt, as the worme doth the nut
it grows in. *Socrates* called it *ferram anime*, the ſoules ſaw; and
wiſhed that envious men had more eares and eyes then others,
that they might have the more torment by beholding and hearing
of other mens happineſſes. For *invidia ſimul peccat & pleſtitur:*
expedita juſtitia. Like the Viper, it is borne by eating through
the dams belly: like the Bee it loſeth its ſting and life together:
like the little flie, to put out the candle, it burnes it ſelf: like the
Serpent *Porphyrus*, it drinks moſt part of its own venome: like
the Viper that leapt upon Saint *Pauls* hand to hurt him, but pe-
riſhed in the fire: or as the ſnake in the Fable that lick'd off her
own tongue, as envying teeth to the ſile in the forge. In fine,
Envy ſlayeth the ſilly ſoule, *Job* 5.2. as it did that ſel ow in *Pau-*
ſanias: who envying the glory of *Theagenes* a famous wreſtler,
whipt his Statue (ſet up in honour of him after his death)
every night ſo long, till at length it fell upon him, and killed
him.

Verſ.

A. & Men.

R. Levi.

Pauſan. Eliac.
188.

Verſ. 31. *He that oppreſſeth the poore, reproacheth his maker*]
Sith it is he that maketh poore, and that maketh rich, and (there-
by) killeth and maketh alive, *1 Sam.* 2.6,7. Rich men only ſeem
to be alive. Hence *David*, ſending his ſervants to that *Pampha-*
gus, that rich cormudgin *Nabal*, ſpeaketh on this ſort: *Thus ſhall*
ye ſay to him that liveth (there is no more in the Original) as if
rich men only were alive; poore people are free among the dead
(free of that company, as *David* was) when they are cruſhed
and oppreſſed, eſpecially by rich cormorants and Cannibals, *Pſal.*
14.4. A poore mans livelihood is his life, *Luk.* 8.43. for a
poore man in his houſe is like a ſnail in his ſhell, cruſh that, and
you kill him. This reflects very much upon God, the poore mans
King, (as *James* the fourth of Scotland was called) who will
not ſuffer it paſſe unpuniſhed: for he is gracious. As unſkilful
hunters may ſhoot at a beaſt, but kill a man: ſo do theſe oppreſ-
ſours, hit God the poore mans maker.

But he honoureth him that hath mercy on the poore] *Quibus ver-*
bis nihil gravius, nihil efficacius dici potuit: God takes it for an
honour: how ſhould this prevaile with us? Honour the Lord
with thy ſubſtance, *Prov.* 3.8. and take it for a ſingular honour,
that he will vouchſafe to be thus honoured by thee, as *David* did,
2 Sam. 29. How exceedingly ſhall ſuch be honoured in that great
Panegyris at the laſt day, when the Judge ſhall ſay, *Come ye bleſ-*
ſed, &c. *I was hungry and ye fed me, &c.* *Mat.* 25.

Verſ 32. *The wicked is driven away in his wickedneſſe*] Being
arreſted by death (as a cruell Serjeant) in the devils name, he is
hurried away, and hurled into hell, as dying in his ſins, and kil-
led by death, *Rev.* 2.23. and oh what a dreadful ſkreek gives the
guilty ſoule then to ſee it ſelf launching into an infinite Ocean of
ſcalding lead, and muſt ſwim naked in it for ever!

But the righteous hath hope in his death] Death to the righ-
teous, as the vally of *Achor*, is a doore of hope to give entrance
into paradise: to the wicked it is a trap-doore to hell. *Improbi-*
dum ſpirant, ſperant: juſtus etiam cum expirat, ſperat. *Alian*
tels how he once heard a dying Swan ſing moſt ſweetly and me-
lodiouſly, which in her lifetime hath no ſuch pleaſant note. As
on the other ſide *Sirens* are ſaid to ſing curiouſly while they live,
but to roare horribly when they dye. Such is the caſe of the god-
ly and the wicked when they come to dye.

Verſ. 33. *Wiſdome reſteth in the heart of him, &c.*] He ſets
not

X 3

not his good parts and practises a *sunning*, as vainglorious fooles use to do, that they may be cried up and applauded. *Hierome* calls *Crates* the Philosopher (we may call the whole nation of them so) *Glorie animal, popularis aura vile mancipium*, a base hunter after praise of men. The truly wise concealeth himself till he seeth a fit time: and may be compared to the red Rose, which though outwardly not so fragrant, is inwardly far more cordial then the Damask; being more thrifty of its sweetnesse, and reserving it in it self: Or, to the Violet which grows low, hangs the head downward, and hides it self with its own leaves: Whereas the Marrigold (of nothing so good a smell) opens and shuts with the Sun; which when it is set, it hangs down the head, as forlorne and desperate. So, that which is in the midst of of fooles is made known. *Jehonadab* must needs see what zeale *Jehu* hath for the Lord of hosts: His piety is shored up by popularity, &c.

Verf. 34. *Righteousnesse exalteth a nation*] True Religion and the power of godlinesse is the beauty and bulwark of a State: so are good Laws enacted and executed. This made the faithful City (*Isa* 1. 21.) to be the Princeesse of Provinces, *Sam* 1. 1. that land, a land of desire, an heritage of glory. *Ier* 3. 19. even the glory of all Nations, *Ezek* 20. 6. *Iosephus* calls that Commonwealth *Θεοκρατία*, and *Prosper*: conceit is, that *Inaai* were so called because they received *jus Dei*. It was laid of old *Angli quasi Angeli*, and, *Anglia regnum Dei*. England was called the Kingdome of God; and *Albion quasi Olbion*, a happy Country, the Paradife of pleasure and garden of God. Now the Lord is with us, while we are with him, &c. But if we cast off the yoke of his obedience, as *Capernaum*, though lifted up to heaven, we shall be brought down to hell. Sins are the Snuffes that dim our Candlestick, and threaten the removall of it: the leaven that defiles our Passeovers, and urges God to passe away and depart from us: the reproach, that will render us a Proverb and a by-word, *Deut* 28. an astonishment and an hissing, *Ier* 25. 9. like *Sodom* and her sisters, a reproach and a taunt, *Ezek* 5. 15. which to prevent, *Curat penitentia ne praecurrat sententia*. *Mittimus preces & lacrymas cordis legatos*. Let us break off our sins and cry mightily to God: For otherwise a dismal change, a sad removal of our Candlestick may be as certainly foretold, and foretold, as it visions and letters were sent us from heaven, as once

to

to those seven Churches of *Asia* *Rev* 2. & 3.

Verf. 35. *The Kings favour is toward a wise servant*] As was *Pharaohs* toward *Ioseph*, *Salomons* toward *Ieroboam*, *Darius* toward *Daniel*, *Henry* the eighth toward *Cromwell*, whom for his wisdom and faithfulness he raised from a mean man (Son to a blacksmith) to be first Master of his jewel-house, then Baron of *Okeham* in *Rutlandshire*, then Knight of the garter, Earle of *Essex*, Lord great Chamberlaine, and lastly, ordained him his Vicar general. And if Kings do thus, what will not the King of Kings do for every faithful and wise servant of his, whom he hath made Ruler over his household? *Mat* 24. 45. Verily, I say unto you, that he shall make him Ruler over all his goods *ver* 47. yea, partaker of his masters joy, *Mat* 25.

But his wrath is against him that causeth shame] Such as was *Ieroboam* at length, *Haman*, *Shebna*, *Ziba*, *Gebezi*, *Ahitophel*, *Iudas*, &c. It fares with many Princes, as it doth with the creature called *Millipeda*, which the more feet it hath, the slower it goeth. Corrupt servants hinder the course of justice, that it cannot run down as a torrent. This reflects upon their lords, and at length falls heavily upon themselves.

CHAP. XV.

Verf. 1. *A soft answer turneth away wrath*]

IT is easier to stir strife then to stint it. Hard to hard will never do: But lay a flint upon a pillow, and you may break it with ease.

Frangitur ira gravis quando est responsio suavis.

What more boisterous then the winds? *tamen idem imbris so-*
pinuntur, saith *Pliny*, yet are they laid with soft showres. How soon was *David* disarmed by *Abigails* gentle Apology, and made as meek as a Lamb? So were the hot and hasty *Ephraimites* by *Gideons* mild and modest answer, *Iudg* 8. By long forbearing is a Prince perswaded, and a soft tongue breaketh the bones. *Prov* 25. 15. Howbeit some persons must be more roughly dealt with (or they will never have done; Nettles hardly handled sting not as they will if gently touched,) in some cases especially, as when

Gods

God's glory is engaged. When *Servetus* condemned *Zuinglius* for his harshness, he answers, *In aliis mansuetus ero, in blasphemis in Christum non ita*. In other cases I will be mild; but in case of blasphemies against Christ I have no patience. So *Luther* in a letter to *Staupicius*, *Inveniar sane superbus, &c. modo impii silentii non arguar dum Dominus patitur*. Let me be counted proud or passionate, so I be not found guilty of sinful silence when the cause of God suffereth. Madnesse in this case is better then mildnesse: Moderation here is meere mopingnesse, nay it is much worse.

But greivous words stir up anger.] Hebr. *make it to ascend, viz. into the nostrils*, as fire in a chimney, when blown up with bellows. Some men have quick and hot spirits: yea, some good men, as those two brethren, *sons of thunder*, how loon was their choler up? *Luk. 9.55*. Now, hard and harsh words do cast oile upon the flame, and set their passions afloat: and then there is no *ho* with them. *Fertur equis auriga, nec audit currus habenas*. How was *Saul* enkindled by *Doeg*, and *David* by *Nabal's* curishnesse? *Rehoboam* with one churlish breath lost ten tribes. And *Adrian* the Emperor gave the Cryer great thanks, who when he was bidden to quiet the tumultuous people with an imperious *Σιωπήσατε*, *Hold your tongues*, he held out his hand only: and when the people listned with great silence (as the manner was) to heare the Cry, *Hoc verò, inquit, Princeps vult*. This is that, said he, that the Emperour requires you, *viz.* to be silent. The best answer to words of scorne and petulancy (saith One) is *Isaack's* Apology to his brother *Ismael*; patience, and silence. *ἢ σὺ δὲν ἤνῃ ἢ κἀμὸν σιγῆς λέγειν: ἢ ἡμεῖς ἢ ἡμεῖς*. Either reply not at all, or else so that all may be well betwixt you.

Verf. 2. *The tongue of the wise useth knowledge aright*] Hebr. *deales kindly with her*, offers her no abuse, by venting her unseasonably, and making her over-cheap, and little set by. Eloquence wisely ordered is very commendable, and avails much: but what a pore praise was that to the Duke of Buckingham, that speaking to the *Londoners* in the behalfe of that Usurper *Richard* the third, he gained the commendation, that no man could deliver so much bad matter in so good words and coynt phrases? Here was *eloquentia satis, sapientia parum*. The tongue was given us for better purpose; 'twas *David's* glory, and he used it accordingly.

But

But the mouth of fooles poureth out foolishnesse] Hebr. *bubbleth, it out; blurteth it out* as a fountain casteth out its waters, with a great force and swiftnesse: *non quid sed quantum* is all their care being talkative above measure, and forward to utter whatsoever comes into their chaps.

Verf. 3. *The eyes of the Lord are in every place*] He is *πανός, ολνός, All-eye*: and his providence like a well-drawn picture, that vieweth all that come into the roome. *Rev. 2*. I know thy works and thy labour not thy works only, but thy labour in doing them. And as for the Offendour, though he think to hide himselfe from God, by hiding God from himselfe. yet God is nearer to him then the bark is to the tree; *for in him all things subsist, Col. 1. 17. and move, Acts 17. 28.* understand it of the minds motions also. And this the very Heathen saw by nature's rush-candle. For *Thales Milesius* being asked, whether the gods knew not when a man doth ought amisse? yea said he, if he do but think amisse. *Dens intimior nobis intimo nostro*, saith another, God is nearer to us then we are to our selves. Repletively he is every where, though inclusively nowhere. *Nusquam est, & ubique est*. As for the world it is to him as a sea of glasse, *Rev. 4. 6. corpus diaphanum*, a clear transparent body, he sees thorough it.

Beholding the evill and the good] The evill are first mentioned, because they make question of this truth. But what saith a worthy Divine yet alive? Think not that he who is invisible, cannot see; God, like the Optick vertue in the eye sees all, and is seen of none. No man needs a window in his breast, (as the heathen *Momus* wish't) for God to look in at; every man before God is all window. *Job 34. 22*. The eyes of Christ are as a flaming fire, *Rev. 1. 14*. And the schoole of nature teacheth, that the fiery eye needs no outward light, that sees *extra mittendo*, by sending out a ray, &c.

Verf. 4. *A wholesome tongue is a tree of life*] As uttering words that have a healing property in them, pure, precious and profitable: not unlike that tree of life in the midit of God's Garden, that would have given immortality to the eaters. See *August. de Civit. dei lib. 15. cap. 20*.

But perversenesse therein is a breach of the spirit] that is, in the conscience which it goreth and gatheth: and in the heart, which it defileth and dispoeth to further evill: it leaveth both a sting and

Quicquid in buccam.

Vide Sen. Ep. ad Lucil. 34.

Interest animis nostris & cogitationibus. Sen.

Ep. ad Servet.

Dio in vit. Adri.

Daniels hist.

and a staine in a mans own soule; besides the much mischief that it doth to the spirits and manners of other men that are corrupted by it. Gods spirit also is not a little grieved and vexed, when the godly man suddenly fals, (as sometimes he doth,) into bitter words, clamours and evil speakings: these are even as smoke to the eyes, and make the spirit of God ready to loath and leave his lodging, as the Apostle intimates, *Eph. 4. 30. 1.* There are that thus translate the text, *But the mischiefness of it is as a breach made by the Winde*; and set this sence upon it, as a blustering winde, which throws down trees and houses doth much harm: so a violent and venemous tongue, causing troubles and calamities is very pernicious and hurtful, *Iob 8. 2.* Pray we therefore with David, *Psal. 120. Deliver me Lord from a lying lip and a deceitfull tongue, &c.*

Verf. 5. *A fool despiseth his fathers instruction*] Heb. entertains it with contumelious and opprobrious language, as a mad man doth a potion offered him for his health. Hierome oft renders the word, to blaspheme: and indeed to reject good counsell, of a father especially, with scorne and reproach, is blasphemy in the second Table.

But he that regardeth reproof, is prudent] Wise he is, and wiser he will be. This made David prize and pray for a reprover, *Psal. 141. 5.* And tis said of Gerson (that great and wise Chancellor of Paris) that he took pleasure in nothing more, *quàm si ab aliquo fraternè & charitativè redargueretur* then in a friendly reproof. The like is reported of Sir Anthony Cope, by Dr. Harris, who preached his Funeral: and of that famous man of God, Mr. William Wheatly by Mr. Scudder, who writes his life. He was glad, saith he, when any of the righteous smote him, and would take it well, not from his Superiours only, but from his equals and inferiours.

Verf. 6. *In the house of the righteous is much treasure*] Every righteous man is a rich man, whether he hath more or lesse of the things of this life. For first, he hath plenty of that which is precious. Secondly *Propriety*: what he hath, is his own, he holds all in *Capite-tenure* in Christ, he shall not be called to account as an usurer. *All is yours, 1 Cor. 3. 22. because you are Christs, and Christ is Gods.* And although he hath little (many times) in present possession, yet he is rich in reversion: rich in bills and bonds, rich in an apparent pledge, that is worth all the world besides:

that

In vit. Gerf.
Samuels fun.
Epist.

Mr. Wheat-
lys Archtyp.
Pref.

that is, in Christ; for having given us his son, how shall he not with him give us all things also? *Rom. 8.*

But in the revenues of the wicked are trouble] For besides the curse of unsatisfiability, in the very pursuit of them he meets with many grievances, fears, jealousies, disgraces, interruptions, discontentments: and then after the unsanctified enjoyment of them, follows the sting of conscience that dissweetens all, and that will inexpressibly vex and torment him thorough all eternity. He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly, &c. *Iob 20. 15.* Disgorge he shall surely those murdering morsels, either by remorse and restitution in the meane time, or with despaire and impenitent horreur hereafter.

Verf. 7. *The lips of the wise disperse knowledge*] They are the lights of the world, and they diffuse light whereever they come, shining as lamps, or luminaries: and seeking to save themselves, and those that heare them. How did those learned Scribes, (our famous Reformers) bring forth their rich treasure, and liberally disperse it; by preaching, writing, and every way trading their talents for the Churches good? *Farellus* with his talent, gained to the faith five cities of the Caytons, with their territories. *Wickliffe, Hus, Luther, Calvin, &c.* how active and fruitful were they in their generations to disperse and scatter light over the Christian world, to wife and winne souls to Christ? *Prov. 11. 30.* These surely shine as starres in heaven, *Dan. 12. 3.* that like starres by their light and influence, made such a scatter of riches upon earth. Every starre (saith one) is like a purse of gold, out of which God throws down riches and plenty, upon the sonnes of men. And as it is the nature of gold to be drawn forth marvellously, so that, as the learned affirme, an ounce of gold, will go as farre as eight pound of silver: so it is the nature of sound knowledge to be spreading and diffusive.

But the heart of the foolish doth not so] Or, is not right. 'Tis little worth, *Prov. 10. 20.* as having no true treasure in them, but froth and filth, vanity and villany: hence they do not only not disperse knowledge, (which they have not, *Pf. 14. 4.*) but patronize and promote ignorance and errour, sow cockle, as fast as wiser men do corne: and are as busie in digging descents to hell, as the other are in building staire cases for heaven.

Y 2

Verf.

Phil. 2.

Hic est ille Farellus qui Geneveses, Novocomenes, Monipelgardeneses, &c. Christo lucre fecit. Melch. Adam. in vit.

Zanch. de o. per. dei part. 2. l. 3. c. 6.

Verf. 8. *The sacrifice of the wicked is an abomination.* Their very incense stinks of the hand that offers it, *Isa. 1. 13.* Good words may be uttered, but we cannot heare them, because uttered with a stinking breath: and good meat may be presented but we cannot eat of it, because cook't or brought to Table by a nasty sloven. Works materially good, may never prove so formally and eventually; viz. when they are not right *quoad formam & quoad finem*. 1. When they proceed not from a right principle, a pure heart, a good conscience, and faith unfained. *1 Tim. 1. 5.* 2. When they tend not to a right end, the glory of God in our own or other mens salvation. *Christus opera nostra non tam actibus quam finibus pensat.* The glory of God must consume all other ends, as the Sunne puts out the light of the fire.

Zanchius.

Cant. 4. 11.
Psal. 141. 2.
Hos. 14. 2.

וּנְל
incantamco-
sum.

שׁוּבָה

But the Prayer of the righteous is his delight. His musick, his hony drops, his sweetest perfume, his Calves of tre lips, with which when we cover his altar, he is abundantly well-pleased. For as all Gods senses, nay his very soule is offended with the bad mans sacrifice, *Isa. 1. 13, 14, 15.* (His sharp nose easily discerneth and disgusteth the stinking breath of his rotten lungs. though his words be never so sented and perfumed with shew of holines.) So the Prayer that proceeds from an upright heart. though but faint and feeble, doth come before God, even into his ears, *Psal. 18. 6.* and so strangely charms him, *Isa. 26. 16.* (see the margin) that he breaks forth into these words, *Ask me of things concerning my sonnes, and concerning the works of my hands command yee me.* *Isa. 45. 11.* O that we understood the latitude of this Royal charter! Then would we pray always with all Prayers and Supplications in the Spirit: then would we watch thereunto with all perseverance, and nor faint or shrink back, *Ephes. 6. 18, Luke 18. 1.*

Verf. 9. *The way of the wicked is abomination.* Not his sacrifices only, but his civilities: all his actions natural, moral, recreative, religious, are offensive to all Gods senses, (as the word signifies.) The very plowing of the wicked is (inne, *Prov. 21. 4.* all they do is defiled, yea their very consciences. Their hearts like some filthy bog or fenne, or like the lake of Sodom, send up continual poisonous vapours unto God: And he not able to abide them, sends down est-soones a counterpoison of plagues and punishments, *Psal. 11. 6. Rom. 1. 18.*

But he loveth him that followeth after righteousness. Although

be

he fulfill not all righteousness, yet if he make after it with might and main, (as the word signifies, if he pursue it and have it in chace, (as ravenous creatures have their prey.) if by any means he may attain to the resurrection of the dead, *Phil. 3. 11.* That is, that height of holiness that accompanieth the Resurrection: This is the man whom God loves. Now Gods love is not an empty love: it is not like the winter Sunne, that casts a goodly countenance when it shines, but gives little warmth and comfort. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways. *Isa. 64. 5.* that think upon thy commandments to do them, *Psal. 103. qui faciunt precepta, etsi non perficiant*, that are weak, but willing, *Heb. 13. 18.* that are lifting at the latch, though they cannot do up the door: Surely (shall every such one say) In the Lord have I righteousness and strength, *Isa. 45. 24.* Righteousnesse, that is, mercy to those that come over to him, and Strength to enable them to come, as the sea sends out waters to fetch us to it.

Aug.

8:20:716.

Verf. 10. *Correction is grievous unto him that forsaketh the way.* He pleaseth himself in his out-strays, and would not be reduced: he is in love with his own ruine, and takes long strides toward hell, which is now but a little afore him. And if any man seek to save him, with feare pulling him out of the fire, he flies in his face. This is as great madnesse, as if they whom our Saviour Jude 23. had healed or raised, should have raged and railed at him for so doing.

And he that hateth reproof shall die. He that is embittered by rebukes, and not bettered by chastisements shall die, *τελὶ τῶν αἰώνων*; say the Septuagint: shall die shamefully, yea, shall die eternally, as the next verse shows, shall be swallowed up of hell and destruction, which even now gapes for him. They that will not obey that sweet command, *Come unto me all yee, &c.* shall one day have no other voice to obey, but that terrible *Discedite*, Go yee cursed into everlasting flames.

Verf. 11. *Hell and Destruction are before the Lord.* Tophet is prepared of old: and where ever it is, as it skils not curiously to enquire, (below us it seems to be, *Rev. 14. 11.* & ubi sit sentient qui curiosius querunt) so it is most certain, that hell is naked before God, and destruction uncovered in his sight, *Iob. 26. 6.* We filly filthes, see one another jerked out of the pond of life, by the hand of death: but we see not the frying pan and the fire that

Pareus in loc.

they are cast into, that die in their sins and refuse to be reformed. Cast they are into utter darknesse, *Mat. 8. 12. In tenebras exte-*
nebris infelicitate exclusi, infelicitus excludendi. Howbeit this thick-
 est darknesse hideth not from God, but the light shineth as the
 day, *Psal. 139. 12.* he perfectly knows the state of the dead and
 the damned. Oh that men knew more of it! and d d beleve in
 any measure that eternity of extremity that is there to be endu-
 red! Oh that they would be forewarned to flie from this wrath
 to come! Oh that they were wise, that they understood this,
 that they would consider their latter end, those *quatuor novis-*
sima! *Deut. 32. 29. Utinam ubique de Gehennâ disjiceretur,* saith
Chrysostome. He that doth but heare of hell, is without any fur-
 ther labour or study taken off from sinful pleasures, saith *Nyssen.*
 But if a man had but one glimpse of it, it were enough, (saith
Bellarmino) to make him not only turn Christian and Sober, but
 Anchorite and Monk; to live after the strictest rule that can be.
 But alas! we cannot get men to think of it, til they be plunged
 headlong into it.

Esse aliquos manes, &c. —

Nec pueri credunt nisi qui nondum are lavantur.

No though one should come from the dead to testifie unto
 them, they would not be perswaded, *Luke 16. 31.*

How much more then the hearts of the children of men] Though
 deep and deceitful, full of turnings and windings. *Multa sunt*
in animo latebrae, multi recessus, saith *Tully*: yet God can fathom
 and find them out, *Ier. 17. 9, 10.* He searcheth the hearts and
 reins, which yet are the most remote and abstruse of all the en-
 trails, covered from the eye of the Anatomist with fat and flesh,
 &c. By hearts and reins understand thoughts and affections; the
 reins being the seat of the strongest affection, that which is for
 generation. Loe these are perviewous and patent to the eyes of
 of God, yea dissected, quartered, cleft in the back bone, (as the
 Apostles word, *Heb. 4. 13.* signifies) how much more then their
 evil actions? these cannot possibly be hid from Gods all-seeing
 eye, though they dig deep to secure themselves, as those Gun-
 powder-traitours: though they throw thereupon Wood, Stones,
 and Rubbish: all these to God would be, but as spectacles to
 make their sins appear the greater, or as Perspectives to multiple
 them.

Verf. 12. A Scornor loveth not one that reproveth him] Nay he
 hateth

hateth those that reprove him in the gate. *Amos. 5. 10.* as *A-*
hab did *Micaiah*, *Herodias* *John Baptist*, the Pharisees our Saviour
 &c. *Bishop Ridley* lamenting a little before his death, the state
 of *England*, even of the greatest Magistrates some (the Kings
 highnesse excepted) evermore unkindly and ungently against those
 that went about most busily and wholesomely to cure their sore
 backs, spurned privily, and would not spare to speak evil of them,
 even to the Prince himself; and yet would they toward the same
 Preachers outwardly bear a jolly countenance, and faire face. As
 for *Latimer*, *Lever*, *Bradford* & *Knox*, their tongues were so sharp,
 they ripped so deep in their galled backs to have purged them,
 no doubt of their filthy matter that was festered in their hearts;
 of unsatiable covetousnesse, of filthy carnality, and voluptuous-
 nesse, of intolerable ambition and pride, of ungodly lothfomnesse
 to hear poor mens causes and to hear Gods word. And these
 of all others, these Magistrates then could never abide, &c. Thus that godly Martyr, and much more to the same
 purpose.

Neither will he goe unto the wise] Men should run to and fro
 to increase knowledge, *Dan. 12. 4.* The *Shunamite* rode ordinan-
 ly to the Prophet on the Sabbaths, and other holy-dayes. Those
 good soules *Psal. 84. 7.* passed on from strength to strength,
 setting the best foot forwards for like purpose; yea those that
 were weake and unfit for travel, would be brought to the ordi-
 nances upon horses, in chariots, and in litters, *Isa. 66. 20.* But
 now the Scornor holds it not worth while to put himself to
 this paines: and is ready to say with *Jeroboam*, It is too much
 for men to go up to *Jerusalem*, to go up to the mountaine of the
 Lord to learn his wayes, *Isa. 2. 3.* Yea, he set watchers to oblerve
 who would go from him to *Judah* to worship, that he might
 shame them at least, if not slay them. *Hos. 5. 1.* He would ne-
 ver have gone to the Prophet to be reprov'd, and when the Pro-
 phet came to him, he stretcht forth his hand to apprehend him.
 So *Herod* had a desire to see Christ, but could never find a heart
 to go heare him: and yet our Saviour looked, that men should
 have come as far to him, as the Queen of *Sheba* came to *So-*
lomon.

Verf. 13. A merry heart makes a chearfull countenance] It lits
 smiling in the face, and looks merrily out of the windowes of
 the eyes. This is not, till faith have healed the conscience, and
 till

Aug. Hom. 16

Juvenal.

—Lux al-
 tissimi cœli
 occultum ni-
 hil esse finit
 latebraeque
 per omnes.
 Intrat clau-
 dian.

till grace have hushed the affections, and composed all within: Saint Steven looked like an Angel, when he stood before the council, *Act. 6.* and the Apostles went away rejoicing, *Act. 5.* There are that rejoyce in the face onely, and not in the heart, *2 Cor. 5. 12.* this is but the hypocrisie of mirth, and we may be sure that many a mans heart bleeds within him, when his face counterfeits a smile. It is for an Abraham only to laugh for joy of the promise, and for a David to rejoyce at the word as one that findeth great spoile: wherein the pleasure is usually as much as the profit. Christs chariot wherein he carries his people up and down in the world, and brings them at length to himself, is paved with love, *Cant. 3. 9, 10.* he brings them also into his wine-cellar, where he cheares up their hearts, and clears up their countenances: and this is *premium ante premium*. Heaven afore-hand these are some few clusters of the grapes of the celestial Canaan.

But by the sorrow of the heart, the spirit is broken. As the lookes are marred, so the spirits are dulled, and disabled, as a limb out of joynt can do nothing without deformity or paine. Dejection takes off the wheelles of the soule, hinders comfortable intercourse with God, and that spiritual composednesse, that habitual chearfulnesse, that Sabbath of spirit that every man should strive to enjoy. Afflictions (saith one) are the wind of the soul, passions the storme. The soul is well carried, when neither so becalmed, that it moves not when it should, nor yet tossed with tempests of wrath, grief, fear, care &c. to move disorderly. Of these we must be careful to crush the very first insurrections: stormes rise out of little gusts; but the top of the mountaine above the middle region are so quiet, that ashes (lightest things) are not moved out of place.

Vers. 11. *The heart of him that hath understanding seeketh knowledge* As an hungry man seeks meate, or a covetous man gold; the more he hath, the more he desires. Moses was no sooner off the mount where he had seen God face to face, but he cries *Lord shew me thy glory.* David that knew more then his teachers, cries ever and anon, *Teach me thy statutes.* Job preferres knowledge before his necessary food; Chrysippus was so studious, that hee could not make time to eat his meat, but had perished with hunger, if his maid Melissa had not put meat into his mouth. John eate the book that the Angel gave him, *Rev. 10. 9.* Jacobus de Voragine, and Petrus Comestor had their names, from devouring the Bible

Psal. 119. 162.

Cant. 2. 4.

Job 23. 12.

Bible. Let fools feed on foolishnesse, as swine do on swill, as flies do on botches, as carrion-kites do on stinking carcases, as Tartarians do on dead camels, asses, dogs, cats &c. the wise-man findes no such sweetnesse in the most delicate and dainty dishes, as in the search after divine knowledge, *Psal. 119. 103.* Even Aristotle saith that a little knowledge, though conjectural about heavenly things, is to be preferred above knowledge, though certaine, about earthly things. And Agur saith, it is to ascend into heaven: *Prov. 30. 4.*

Vers. 15. *All the dayes of the afflicted are evil* The guilt of sin puts a sting into afflictions, and makes them very grievous. *Nihil est miserius quam animus hominis conscius*, said the Heathen. Such an affliction may well be called as *Am. 6. 6.* *Shebharim* abreaking to shivers, for then God is a terrour to man, *Jer. 17. 17.* and runs upon the thick bosses of his bucklers, *Iob 15. 26.* Himself is also a *Magor-missabib* to himself: so that he is for the time, in the very suburbs of hell, and ready to become his own deathman as *ludas*. Hence Anselm, *Mallempurus à peccato*, saith he, *gehennam intrare, quam peccati serde pollutus, celorum regna tenere.*

But he that is of a merry heart, hath a continuall feast The sincere heart, the quiet conscience will not only stand under greatest pressures, as Paul *2 Cor. 1. 9. 12.* but goes as merrily to dye in a good cause as ever he did to dine, as diverse Martyres: be the aire clear or cloudy, he enjoys a continual serenity, and sits continually at that blessed feast, whereat the blessed angels are cookes and butlers (as Luther hath it) and the three Persons in Trinity glad some guests. Master Latimer saith, that the assurance of heaven is the sweet-meats of this feast. There are other dainty dishes, but this is the banquet. Another saith, *In minimo maximum est, bona mens in corpore humano: quæ si adsit, deliciosius vivit etiam is qui teruntium non habet in orbe, quam si in unum hominem sexcentos confles Sardanapalos.* All other feasts to this are stark hunger. It is a full feast, a lasting feast, not for a day as that of Nabal, nor for 7. dayes as that of Sampson, no nor of nine score dayes, as that of Ahabuerols, but a durable continual feast without intermission of solace, or interruption of society. *Vix ergo à homo semper epulari? vis nunquam tristis esse?* (saith Bernard) *benè vive.* Wilt thou therefore, O man, never be sad? wilt thou turne thy whole life into a merry festival? get and keep a good

Z

con-

Diogen.

conscience. The Heathen Philosopher could say. *Ὁ ἀγαθὸς ἀνὴρ ἡμέρας καὶ νύκτας*. A good man keeps holy-day all the year about.

Juvenal.

Verf. 16. *Better is a little with the feare of the Lord*]. This is one special consideration that keeps up the good heart in continual comfort. Contented godlinesse is great riches — *Miseria est magni custodia census*. Great treasures bring great troubles. It is not the great cage that makes the bird sing. It is not the great estate that brings alway the inward joy, the cordiall contentment. The little lark with a wing fees further then the oxen with a bigger eye, but without a wing? Birds use not to sing when they are on the ground; but when got into the aire, or upon the top of trees. If Saints be sad, it is because they are too busie here below, and (*Martha* like) troubled about many things with neglect of that one thing necessary. They that will be rich, perize themselves thorough with many sorrowes. If the bramble bear rule, fire will rise out of it that will consume the cedars: the lean sene will soon eat up the fat, and it shall not be seen by them. It is hard to handle these thornes hard, and not to prick one's fingers. Riches (though well got) are but as Manna: those that gathered lesse, had no want: and those that gathered more, 'twas but a trouble and annoyancie to them.

Verf. 17. *Better is a dinner of herbes where love is*.] *Mensa consecrata est amicitia*, saith one. The table is dedicated to friendship, and an absurd thing it is there to raise quarrels, or to revenge wrongs, as *Abolom* did when he killed his brother *Amnon*, as *Alexander* did when he killed his friend *Philotes*: as if as the great Turk when he intends the death of any of his great Bashaws, hee invites them to a feast, in the midst whereof he commandeth the black gown to be cast upon their shoulders, and then they are presently taken from table and strangled. *Isaac* made a feast for *Abimelech* and *Phicol* to shew that he was heartily reconciled to them, *Gen.* 26. 30. The Greeks had their *χαριστήρια*, or love-feasts for like purpose. Among the Latines (as *Varro* testifieth) it was held a compleat feast, *si belli convenient homines, si temporis sit habitatio, si locus sit non ingratus, si non negligens apparatus*, if they were merry men that met, if they sate not over-long nor over-late, if the place were pleasant, and the chear indifferent. Green herbes (it seemes) was a great dish with them, which therefore they called *Holus ab ὅλον*, as if they thought no dish were wanting, if that were set upon the table. These herbes they are called.

Varro.
In veteri
fragm.

called *ἄκαρα* *Acetaria*, because they used to dip them in vinegar: and thereunto if they had bread, (which they called *Panis* of *πᾶν*) they held, they had all that heart could wish, or need require.

Verf. 18. *A wrathfull man stirreth up strife*.] *Miscet lites*, he minglith strife with his meat, and feeds upon chafing-dishes. Such troublesome guests *Augustin* forbade his table by these two verses written round about it,

*Quisquis amat dictis aliorum rodere famam,
Hanc mensam vetitam noverit esse sibi.*

Possid. in vita.

This is the worst musike at meat that may be. But some men *maledictis aluntur, ut venenis capree*. *David* met with such hypocritical mockers in feasts, that most uncivilly gnashed upon him with their teeth, *Psal.* 35. 16. Hence much mischief many times ariseth: For, as *Basil* noteth, *Ira exitat rixam, rixa parit convicia, convicia ictus, ictus vulnera, & saepe vulnera mors consequitur*. Wrath stirres up strife, strife causeth ill words, ill words draw on blowes, bloodshed, and losse of life sometimes.

But he that is slow to anger, appeaseth strife] Is as busie to stint strife, as the other to stirre it; brings his buckets to quench this unnatural fire betwixt others, and puts up injuries done to himself, as *Jonathan* did when his father slung a javelin at him, he rose from table, and walked into the field. *David* also, though provoked, yet he, as a deaf man heard not, and was as one dumb, in whose mouth there was no reproofe. Such peaceable and peace-making men are blessed of God, and highly esteemed of men; when wranglers are to be shunned as perilous persons. Make not friendship with an angry man, saith *Solomon*, *Prov.* 22. 24. And they are not much to be regarded, that with every little offensive breath, or disgraceful word are blown up into rage, that will not be laid downe without revenge or reparation, to cure their credits.

Verf. 19. *The way of a slothfull man, is as a hedge of thornes*.] Perplexed and let some; so that he gets no ground, makes no riddance; he goes as if he were shackled, when he is to go upon any good course; so many perils he casts, and so many excuses he makes: this he wants and that he wants, when in truth it is a heart only that he wants; being woefully hampered, and intrahled in the invisible chaines of the Kingdome of darknesse, and driven about by the devil at his pleasure. This will be a bodkin at these mens hearts

hearts one day to think, I had a price in my hand, but no heart to make use of it; I foolishly held that *a little with ease was best*, and so neglected so great salvation; shifting off him that spake to me from heaven, *Heb. 12. 25.* and pretending some *Lion in the way*, some *goose at the gate*, when I was to do any thing for my soules health. Never any came to hell (saith one) but had some pretence for their comming thither.

But the way of the righteous is made plaine] Or, is cast up as a Cause, a Cabbatha, *Joh. 19. 13.* a rode raised above the rest. There seemes to be an allusion to that bank, or cause, that went from the kings house to the Temple, *1 Chron. 26. 16. 8. 1 Kings 10. 5. 2 Chron. 9. 11.* And the sense is, that the godly by much practise of piety, having gotten an habit, dispatch away with delight, and come off with comfort; see *Isa. 40. 31.*

Verf. 20. *A wise son maketh a glad father*] See the Note on chap. 10. 1.

Verf. 21. *Folly is joy to him that is destitute of understanding*] See the Note on chap. 10. 23.

But a man of understanding walketh uprightly] And hee doth it with delight as the opposition impliyes. Christs burden is no more grievous to him, then the wing is to the bird. *Mat. 11. 30. 1 Joh. 5. 3.* His sincerity supplies him with a serenity; the joy of the Lord, as an oyle of gladnesse, makes him litch and nimble in waies of holinesse: And this spirituall joy in some is an habitual gladnesse of heart, which constantly after assurance is found in them, though they feel not the passions of joy: but in others there are felt at sometimes the vehement passions of joy, but not any constant gladnesse.

Verf. 22. *Without counsell purposes are disappointed*] The word here rendered *Counsell*, signifies *Secret*: because counsel should be kept secret; which to signifie, the old Romans (as *Servius* testifieth) built the Temple of *Consus* their God of counsel *sub testro in Circo*, in a publike place, but under a covert. And it grew to a proverb, *Romani sedendo vincunt.* The Romans, by sitting in counsel, conquer their enemies. But what a strange man was *Xerxes* (and it prospered with him accordingly) who in his expedition against Greece called his Princes together, but gave them no freedom of speech, nor liberty of counsel: Left (saith he to them) I should seem to follow mine own counsel, I have assembled you: And now, do you remember, that it becomes you rather

rather to obey then to advise. Such another was that *James* that reigned in Scotland, in our *Edward* the fourths time. He was too much wedded (saith the Historian) to his own opinion, and would not endure any mans advice (how good soever) that hee fancied not: he would feldome ask counsel, but never follow any. See the Note on chap. 11. 14.

Verf. 23. *A man hath joy by the answer of his mouth*] It reflects comfort upon a man when he hath spoken discreetly to the benefit and good content of others. Some degree of comfort followes every good action, as heat accompanies fire; as beams and influence issue from the Sun, which is so true, that very Heathens upon the discharge of a good conscience, have found comfort, and peace answerable.

A word spoken in due season, how good is it?] One seasonable truth falling on a prepared heart, hath oft a strong and sweet operation. *Galeacius* was converted by a similitude used by *Peter Martyr* reading on *1 Corinth. 9. 11.* *Junius* was reduced from Atheisme, by conference with a countrey-man of his. *Luther* having hard *Strupicinus* say that that is kinde repentance which begins from the love of God, ever after that time the practice of repentance was the sweeter to him. Also this speech of his took well with *Luther*, *Doctrina predestinationis incipit a vulneribus Christi.* The doctrine of predestination begins at Christs wounds. *Melancthon* tells how that one time, when *Luther* (as he was naturally passionate) fell into a great distemper upon some provocation, hee quickly quieted him by reciting this verse

Vince animos iramque tuam qui cetera vincis.

At the hearing hereof *Luther* curbs in his passion, and smiling said, *Non volumus de his amplius, sed de aliis colloqui.* Wee'le talk no more of these matters. Johan. Manl. loc. com.

Verf. 24. *The way of life is above to the wise*] He goes an higher way then his neighbour, even in his common businesses, because they are done in faith and obedience. He hath his feet where other mens heads are, and (like an heavenly Eagle) delights himself in high-flying. Bused he may be in mean low things, but not satisfied in them as adequate objects. A wise man may sport with children, but that is not his business. *Domitian* spent his time in catching flies, and *Alexander* in making hafts for knives, but that was the basenesse of their spirits. Wretched worldlings make it their work to gather wealth: as children do to tumble a

Germani dicunt Anser est in porta.

Via strata.

Sinceritas serenitatis mater, sine qua tranquillitas omnis temperata est. Isidor.

Val. Max. lib. 8. cap. 5.

snow-ball; they are scattered abroad throughout all the land, (as those poor *Israelites* were, *Exod.* 5. 12. to gather stubble) not without an utter neglect of their poor soules. But what, I wonder, will these men do when Death shall come with a writ of *Habeas corpus*, and the Devil with a writ of *Habeas animam*, when the cold grave shall have their bodies, and hot hell hold their soules? O that they that have their hands elbow deep in the earth, that are rooting and digging in it, as if they would that way dig themselves a new and a nearer way to hell, O that these greedy moles, these insatiate muck-wormes would be warned to flye from the wrath to come, to take heed of hell beneath, and not sell their soules to the devil for a little pelf, as they say Pope *Silvester* did for seven years enjoyment of the Popedom! Oh that they would meditate every day a quarter of an houre (as *Francis Xaverius* counselled *John* 3 King of Portugall) on that diuine sentence, *What shall it profit a man to win the whole world and lose his own soule!* He should be a loser by the sale of his soule, hee should be (that which he so much feared to be) a beggar, begging (in vaine) though but for a drop of cold water to coole his tongue.

Verf. 25. *The Lord will destroy the house of the proud*] Where he thinks himself most safe, God will pull him (as it were by the eares) out of his tabernacle, he will surely unroote him, unneest him; yea though he hath set his nest among the starres, as he did proud *Lucifer*, who kept not his first estate, but lost his habitation which indeed he could hold no longer; for it spued him out into Hell that *Infernum ab inferendo dictum*. See the Note on chap. 12. 7. & 14. 11.

But he will establish the border of the widow] Not the rest of her goods only, but the very utmost borders of her small possession. She hath commonly no great matters to be proud of, nor any patrons to stick to her and sticke for her. She hath her name in Hebrew of dumbnesse: because either she cannot speak for her self (death having cut off her head, her husband who was wont to speak for her) or if she do speak, her tale cannot be heard, *Luke* 18. 4. God therefore will speak for her in the hearts of her greatest opposites and oppressours. He also will do for her, and defend her borders: as he did for the *Shunamite*, and for the *Sareptan*, and for the poor Prophets widdow (whose debts he paid for her) and for the widow of *Naim*, whose son he raised un-

requested

requested, *Luke* 7. 13. Especially if she be a widow indeed, *1 Tim.* 5. such as *Anna* was, *Luke* 2. A vine whose root is uncovered thrives not: a widow whose covering of eyes is taken away, joyes not. But in God the fatherlesse findeth mercy, *Hos.* 14. 3. and he will cause the widowes heart to sing for joy, *Job* 29. 13.

Verf. 26. *The thoughts of the wicked are abomination*] Let him not think to think at liberty. *Thought is not free*, as some fools would have it. To such God saith, Hearken, O earth, Behold I bring evil upon this people, even the fruit of their thoughts, *Ier.* 6. 19. The very Heathen could say, *Fecit quisque quantum voluit*, what evil a man wills hee does. And *Incesta est & sine stupro quæ stuprum cupit*. He that lusteth after a woman, hath lain with her in his heart. If I regard iniquity in mine heart, saith *David*, shall not God find this out, and for it reject my prayer? *Psal.* 66. 18. *Kimchi* (being sowed with pharisaicall leuen) makes this strange sense of that Text: If I regard iniquity only in my heart, so that it break not forth into outward act, the Lord will not hear me, that is, he will not hear so as to impute it or account it a sin. But was not this *cædem Scripturarum facere*, (as *Tertullian* hath it) to murther the Scripture, or at least to set it on the rack, so to make it speak what it never intended: to force it to go two miles, when it would go but one?

But the words of the pure are pleasant words] Such as God books up, *Mal.* 3. 16. and makes hard shift to hear, as I may so say, for he *hearkens and heares. ib.* The rather, because these pleasant words are the fruits and products of that law of grace within, that good treasure, that habit of heavenly mindednesse they have acquired. For though the heart of the wicked be little worth, and as little set by; yet the tongue of the just is as choice silver, *Prov.* 10. 20. (See the Note there.) He mints his words, and God layes them up as his riches, yea looks upon them as apples of gold in pictures of silver, *Prov.* 25. 11. as gold put in a case of cutwork of silver, which is no lesse precious then pleasant. See *Eccles.* 12. 10. with the Note there.

Verf. 27. *He that is greedy of gaine, troubleth his own house*] Fires his own nest, while he thinks to feather it; fingers that that will burn in his purse, will prove *lucrum in arcâ, damnum in conscientia*, gain to his purse, but losse to his conscience. Adde hereunto that the covetous mans house is continually on a tumult of

Augustin.

of haste and hurry: Up, up, up, saith he: to bed, to bed: quick at meat, quick at work, &c. what with labour, and what with passion and contention, he and his household never live at hearts-ease and rest. Thus it was in the houses of *Laban* and *Nabal*.

But he that hateth gifts, shall live] *Viz.* Gifts given to pervert or buy justice: the fire of God shall devour the tabernacles of such corrupt judges. *Iob. 15.*

So for those that are bribed out of their Religion, *Stratagemata nunc est Pontificum, ditare multos, ut pii esse desinant.* The Papists propose rewards to such as shall relinquish the Protestant Religion, and turn to them, as in *Ausburgh*, where they say there is a known price for it, of 10. Florens a year. In *France*, where the Clergy have made contributions for the maintenance of Renegado Ministers. Thus they tempted *Luther*, but he would not be hired to go to hell; and thus they tempted that noble *Marquesse* of *Vicini*, Nephew to Pope *Paul* the fifth, who left all for Christ and fled to *Geneva*, but he cried out, *Let their money perish with them that preferre all the worlds wealth before one dayes-communion with Iesus Christ and his despised people.*

Verf. 28. The heart of the righteous studieth to answer] His tongue runs not before his wit: but he weighs his words before he utters them (as carrying a paire of ballance betwixt his lips) and dippes his words in his mind ere men see what colour they are of, as *Plutarch* saith *Phocion* did. He hath his heart (not at his mouth but) at his right hand, saith *Solomon*, to make use of, when he sees his time. *Melanethon*, when some hard question was proposed to him, would take three dayes-deliberation to answer it. And in his answer to *Staphylus* he ingenuously confesseth, or rather complaineth: *Quos fugiamus habemus, quos sequimur nondum intelligimus:* We know whom we are to flye from (meaning the Papists) but whom to follow, we as yet know not. Such divisions there were amongst themselves, and such lack of light, at the beginning of the Reformation, that it was an ingenious thing to be a right reformed Catholike. A young man, one *Vincencius Villor* (as *Cheremnitius* relates it) when learned *Augustin* denurred, and would not determine the point concerning the Original of a rational soule, censured boldly the Fathers unresolv'dnesse, and vaunted, that he would undertake to prove by demonstration, that soules are created *de novo*, by God. For which peremptory

rash-

Joh. Egnat.
Gelli. dial. 5.

Specul. Europ.
Hem. Germa-
na illa bestia
non curat au-
rum.

ωρεδενον
* λεγει εις
ουκ αποβλη-
των.

rashnesse, the Father returned the young man a sober reprehension, a mild answer, as the Hebrew word here used importeth: not so sharp as that of *Basil* to the Emperours cook (who yet well enough deserved it.) For when the fellow would needs be pouring forth what he thought of such and such deep points of divinity which he understood not, *Basil* rounded him up with, *Εν ετι της των ζουων κακουκας οεσνηεν.* It is for thee, man, to look well to thy porridge-pot, and not to meddle with these disputes.

Verf. 29. The Lord is farre from the wicked] He was so from the proud Pharisee, who yet gat as neare God as he could: pressing up to the highest part of the Temple. The poor Publican, not daring to do so, stood aloof off: yet was God far from the Pharisee, near to the Publican. *Videte magnum miraculum,* (saith *Augustin*.) *Altus est Deus; erigis te, & fugit a te; inclinas te & descendit ad te, &c.* Behold a great miracle: God is on high, thou liest up thy self, and he flies from thee: thou bowest thy self downward, and he descends to thee. Low things he respects, that he may raise them, proud things he knowes afar off, that he may deposite them. When a stubborn fellow being committed, was no whit mollified with his durance but the contrary; One of the Senators said to the rest, let us forget him a while, and then he'll remember himself. Such is Gods dealing with those that stout it out with him. I will go and returne to my place till they acknowledge their offence and seek my face: in their affliction (if ever) they will seek me early. *Hof. 5. 15. Hof. 5. 15.* And it proved so, *Chap. 6. 1.*

But he heareth the prayer of the righteous] The Lord is neare to all that call upon him. *Psal. 145. 18.* His cares are in their prayers, *1 Pet. 3. 12.* Yea, he can feel breath, when no voice can be heard for faintnesse, *Lam. 3. 56.* when the flesh makes such a din, that it is hard to hear the spirits sighs, he knowes the meaning of the Spirit. *Rom. 8. 26, 27.* and can pick English out of our broken requests: yea, he hears our afflictions: *Gen. 16. 11.* our teares, *Psal. 39. 12.* our chatterings, *Isa. 38. 14.* though we cry to him but by implication only, as the young Ravens do, *Pf. 147. 9.* It is not with God as with their *Jupiter* of *Creet*, that had no cares, that was not at leisure to attend smal matters, that had *cancellus* in *caelo*, as *Lucian* faines, certain crevices or chinkes in heaven thorough which, at certain times, he looks down upon men

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תנן signifi-
cat respondere
humiliare, ne-
gotiari.

geitruu.

Non vacat ex-
iguitas ad
Lucian. dia-
log.

and heares prayers: whereas at other times he heares them not though they call upon him never so long, never so loud. Neither is it with God as with *Baal*, that pursuing his enemies, could not hear his friends: nor yet as with *Diana*, that being present at *Alexander's* birth, could not at the same time preserve her Ephesian Temple from the fire. *Am I a God at hand saith the Lord, and not a God a far off?* Jer. 23. 23. Yes, yes, he is both: and delights to distinguish himself from all dunghill-deities by hearing prayers. Hereby *Manasseh* knew him to be the true God, 2 Chron. 33. 13. and all *Israel* hereupon cryed out with one consent, *The Lord he is God, the Lord he is God.* 1 King. 18. 39. See the Note on vers. 8, of this Chapter.

Verf. 30. *The light of the eyes rejoiceth the heart*] Light and sight are very comfortable. He was a mad fool that being warned of wine by the Physicians, as hurtful to his eyes, cryed out, *Vale lumen amicum*, If they will not bear with wine, they are my eyes for me. Truly the light is sweet, & a pleasant thing it is to be old the Sun. Eccles. 11. 7. *Eudoxus* professed, that he would be willing to be burnt up by the Sun presently, so he might be admitted to come so near it, as to behold the beauty of it, and to see further into the nature of it.

And a good report maketh the bones fat] *Fama bona, vel auditio bona*. A good name, or good newes. *Ego si bonam famam servasse, sat dives ero*, saith he in *Plautus*. It is riches enough to be well reputed and reported of. It is ἡδίστον ἀκουσθαι, the sweetest hearing. It pleased *David* well, that whatsoever he did pleased the people. It pleased St. *John* well, that his friend *Demetrius* had a good report of the truth, 3 Joh. 12. and he had no greater joy then to hear that his children walked in the truth. *Pindarus* could say, that the Bath doth not so refresh the bones, as a good name doth the heart.

Verf. 31. *The ear that heareth the reproofe of life*] That is, lively and life-giving reproofes. *Veritas aspera est, verum amaritudo ejus utilior & integris sensibus gratior quam meretricis lingua distillans favus*. Truth is sharp, but be it bitter, yet is it better and more savoury to sound senses, then the hoary-drops of a flattering tongue.

Verf. 32. *He that refuseth instruction, despiseth his own soule*] Is a sinner against his own soule, as *Core* and his co-nplices were: and sets as light by it, as if it were not worth looking after. Oh is it

Plutarch.

Xenophon.

Joh. Satif. de nugis curialium.

is it nothing to lose an immortal soule, to purchase an everliving death? wilt thou destroy that for which Christ dyed? 1 Cor. 8. 11. what shall a man give in exchange for his soule? There is no great matter in the earth but man, nothing great in man but his soule, said *Favorinus*; whose image and superscription is it but Gods? Give therefore unto God the things that are Gods, by delivering it up to his discipline.

But he that heareth reproofe, getteth understanding] Hebr. *Possesseth his heart*. This is like that sentence of our blessed Saviour, *In your patience possessee ye your soules*] They have need of patience that must hear reproof: for man is a crosse creature, and likes not to be controlled or contraried. But suffer (saith that great Apostle) the words of exhortation: suffer them in Gods name, sharp though they be, and set on with some more then ordinary earnestnesse. Better it is that the vine should bleed then dye. *Sinite virgam corripientem, ne sentiat malleum conterentem*. Certes, when the Lord shall have done to you according to all the good that he hath spoken concerning you, and hath brought you to his Kingdome, *This shall be no griefe unto you or offence of heart* (as he said in a like case) that you have hearkened to instruction, and been bettered by reproof. Mat. 20. 22.
Luke 21. 19.

Verf. 33. *The feare of the Lord is the instruction of wisdom*] See the Note on chap. 1. 7.

And before honour is humility] *David* came not to the Kingdom till he could truly say; *Lord, my heart is not haughty, nor mine eyes lofty*, &c. Psal. 131. 1. *Abigail* was not made *David's* wife, till she thought it honour enough, to wash the feet of the meanest of *David's* servants, 1 Sam. 25. 40. *Moses* must be forty years a stranger in *Midian*, before he become King in *Ieshurun*, he must be struck sick to death in the Inne, before he go to *Pharaoh* on that honourable Embassage. *Luther* observed that ever (for most part) before God set him upon any special service for the good of the Church, he had some sore fit of sickness. Surely, as the lower the ebbe, the higher the tide: so the lower any descend in humiliation, the higher they shall ascend in exaltation: the lower this foundation of humility is laid, the higher shall the roof of honour be over-laid.

C H A P. XVI.

Verf. 1. *The Preparations of the heart in man*]

HE saith not of *man*, as if it were in mans power to dispose of his own heart; but in *man*, as wholly wrought by God; for our sufficiency is not in our selves; but in him (as we live, so) we move, *Act. 18. 28.* (understand it of the motions of the mind also.) It is he that fashioneth the hearts of men, *Pf. 33. 13.* shaping them at his pleasure. He put small thoughts into the heart of *Abimelech*, but for great purposes. And so he did into the heart of our *Henry 8.* about his marriage with *Katherine of Spain*, the Rise of that Reformation here, *quàm desperasset atas praterita, admiratur præsens, obſpectat futura*, as *Sculptum* hath it, which former ages despaired of, the present admireth, and the future shall stand amazed at.

And the answer of the tongue is from the Lord] For though a man have never so exactly marshalled his matter in his hand, as it were in battel array, (as the Hebrew word here imports, and as *David* using the same word, saith, he will marshall his Prayer, and then be as a spie upon a watch-tower, to see what became of it, whether he got the day, *Pfal. 5. 3.*) though he have set down with himself both what and how to speak: so that it is not only *scriptum in animo, sed sculptum etiam*, as the Orator said: yet he shall never be able to bring forth his conceptions, without the *obſtrication* of Gods assistance. The most eloquent *Demosthenes*, being sent sundry times in Embassage to *Phi-*

lipking of *Macedony*, thrice stood speechless before him, and thrice more forgot what he intended to have spoken. Likewise *Latomus* of *Lovain* (a great scholler,) having prepared a set speech to be made before the Emperour, *Charles* the fifth, was so confounded when he came to deliver it, that he uttered nothing but non-sense, and thereupon fell into a fit of despaire. So *Augustine* having once lost himself in a Sermon, and waiting what else to say, fell upon the Manichees, (a point that he had well studied) and by a good Providence of God, converted one there present, that was infected with that error. Digressions are not always,

Sculpt. Anna,
dec. 2. ep. dedic.

נח דיפו-
נעו ערדנא
& אעו ער
פירענע פגנא
עא.

ἡ δὲ ἀποκρί-
σις ἐγένετο, καὶ
οὐκ ἐλάλει
ὅτι ἡ λαλῆν
ἐπέμνη.

always unuseful: Gods spirit sometimes draws aside the doctrine to satisfy some soule which the Preacher knows not. But though God may force it, yet man may not frame it; and it is a most happy ability to speak punctually, directly and readily to the point. The Corinthians had *eloquentia* as a special gift of God: and Saint Paul gives God thanks for them, that in every thing they were enriched by him, in all utterance and in all knowledge, *1 Cor. 1. 5.*

Verf. 2. *All the ways of a man are clean in his own eyes*] Every man is apt enough to think well of his own doings, and would be sorry but his penny should be good silver. They that were born in hell know no other heaven: neither goes any man to hell, but he hath some excuse for it. *Quintilian* could say *sceleri nunquam defuisse rationem*: As covetousness, so most other sins go cloaked and coloured. *Sed sordet in conspectu judicis quod fulget in conspectu estimantis.* All is not gold that glitters. A thing that I see in the night may shine; and that shining proceed from nothing but rottenness. *Melius est pallens aurum, quam fulgens aurichalcum*; That which is highly esteemed amongst men, is abomination in the sight of God, *Luke 16. 15.*

But the Lord weigheth the spirits] Not speeches and actions only, as *Prov. 5. 21.* but mens aimes and insides. Men see but the surface of things, and so are many times mistaken: but Gods fiery eyes pierce into the inward parts, and there discover a new found world of wickedness. He turns up the bottom of the bag, as *Josephs* steward did: and then out come all our thefts and misdoings, that had so long laine latent.

Verf. 3. *Commit thy works unto the Lord*] Depend upon him alone for direction & success; this is the readiest way to an holy security & sound settlement. Hang not in doubtful suspense, as *Meteors* do in the ayre, *Luke 12. 29.* Neither make discourses in the ayre, (so one renders it,) as those use to do, whose hearts are haunted with carking cares. Let not your thoughts be distracted about these things. So the Syriack hath it. But cast your burden upon the Lord, *Pfal. 55. 22.* by a writ of remove, as it were. Yea cast all your care upon God: for he careth for you, *1 Pet. 5. 7.* I will be Carelesse according to my name, said *John Carelesse* Martyr. Commit the matter to God, and he will effect it, *Psal.*

37. 5.

And thy thoughts shall be established] Never is the heart at rest,

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all.

M. Cafe.

till it repose upon God: till then it flickers up and down, as *Noah's* dove did upon the face of the flood: and found no footing, till she returned to the Ark. This is certain (saith a Reverend Divine, yet living) *so farre as a soule can stay on, and trust in God, so farre it enjoys a sweet settlement and tranquillity of spirit: perfect trust is blessed with a perfect peace: A famous instance for this we have in our Saviour: Now is my soule troubled and what shall I say? Father save me from this houre; but for this cause came I to this houre: Father glorifie thy name, John 12. 27, 28.* All the while the eye of his humanity was fixed upon deliverance from the houre of temptation, there was no peace nor rest in his soule: because there he found not only incertainty but impossibility; for this cause came I to this houre. But when he could come to this, *Father glorifie thy name*, when he could wait on, acquiesce in, and resigne to the will of his Father, we never heare of any more objections, feare or trouble. Thus he.

Plato finem
hujus mundi
bonitatem Dei
esse affirmavit.

De Doctr.
Christiana.

Bern.

Verf. 4. *The Lord hath made all things for himself*) that is, for his own glory, which he seeks in all his works, and well he may: for first he hath none higher then himself, to whom to have respect; And secondly, he is not in danger (as we should be in like case, of being puffed up or desirous of vain-glory. Or thus, *He hath made all things for himself*, that is, for the demonstration of his goodnesse, according to that of *Augustine, Quia bonus est deus sumus: & in quantum sumus, boni sumus.* We owe both our being and well-being, and the glory of all to God alone, *Rom. 11. ult.*

The wicked also for the day of evil] i. e. of destruction. Hereof *Dei voluntas est ratio rationum: nec tantum regit sed regulat.* Howbeit whereas Divines make two parts of the decree of Reprobation, viz. Preterition and Predamnation. All agree for the latter (saith a learned Interpreter,) that God did never determine to damne any man for his own pleasure, but the cause of his Perdition was his own sin. And there is a reason for t. For God may (to shew his sovereignty) annihilate his creature; but to appoint a reasonable creature to an estate of endless pain, without respect of his desert, cannot agree to the unspotted Justice of God. And for the other part of passing over and forsaking a great part of men for the glory of his Justice, the exactest Divines do not attribute that to the meer will of God, but hold, that God did first look upon those men as sinners at least in the general corruption brought in by the fall; For all men have sin-

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ned by *Adam*, and are guilty of high treason against God.

Verf. 5. *Every one that is proud in heart, &c.]* That lifts up himself against God and his righteous decree, daring to reprehend what they do, not comprehend about the doctrine of Reprobation, as those *chatters, Rom. 9. 20.* These whiles like proud and yet bricke clay, they will be knocking their sides against the solid and eternal decree of God (called mountains of brasse, *Zach. 6. 1.*) they break themselves in pieces. So likewise do such as stumble at the word, being disobedient, whereunto also they were appointed, *1 Pet. 2. 8.* How much better were it for them to take the Prophets counsell, *Heare and give care, be not proud, for the Lord hath spoken it. Give glory to the Lord your God,* (let him be justified and every mouth stopped; subscribe to his most perfect justice, though it were in your own utter destruction) *before your feet stumble upon the dark mountains, &c. Jer. 13. 15, 16.* That was a proud and Atheistical speech of *Lewis* the eleventh. *Si salvabor, salvabor: si verò damnabor, damnabor.* If I shall be saved, I shall be saved, and if I shall be damned, I shall be damned; and there's all the care that I shall take. Not unlike to this was that wretched resolution of one *Ruffin*, of whom it is storied, that he painted God on the one side of his shield, and the devill on the other, with this mad Motto, *Si tu me nolis iste rogat.* If thou wilt not have me here's one will.

Though hand joyne in hand] See the note on chap. 11. 21. Some make *hand in hand* to be no more then *out of hand, Immediately*, or *with ease*; for nothing is sooner or with more ease done, then to fold one hand in another. God shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim, and he shall bring down their pride together with the spoile of their hands, *Is. 25. 11.* The motion in swimming is easie, not strong: for strong strokes in the water would rather sink then support. God with greatest facility can subdue his stoutest adversarie, when once it comes to handy-gripes, when once his hand joyns to the proud mans hand, (so some sense this text,) so that they do *manus conferere*, then shall it appear that it is a fearful thing to fall into the hands of the living God, *Heb. 10.*

Verf. 6. *By mercy and truth iniquity is purged]* Least the proud Person hearing these dreadful threats should fall into despair, here

here is a way shewed him how to escape. *By mercy and truth,* that is, by the goodnesse and faithfulness of God, by his love that moved him to promise pardon to the penitent, and by his truth that binds him to performe, iniquity (though never so hateful, be it blasphemy or any like hainous sin, *Mat. 12. 31.*) is purged or expiated, viz. thorough Christ, who is the Propitiation for our sins, *1 John 2. 2.* See *chap. 14. 22.* with the note.

And by the feare of the Lord men depart from evill] As in the former clause were declared the causes of Justification, so here the exercise of sanctification, for these two go ever together. Christ doth not only wash all his in the fountain of his blood opened for sin and for uncleannesse, *Zach. 13. 1.* but healeth their natures of that swinish disposition, whereby they would else wallow againe in their former filth. The Laver and Altar under the Law situated in the same Priests Court signified the same, as the water and blood issuing out of Christs side: viz. the necessary concurrence of Iustification and Sanctification in all that shall be saved: that was intimated by the Laver and water, *this* by the altar and blood.

Verf. 7. When a mans ways please the Lord] Sin is the only make-bait that sets God and man at difference. Now when God is displeased, all his creatures are up in armes to fetch in his rebels, and to do execution. *Who then would set the briar: and thorns against him in battell?* would he not go thorough them? would he not burn them together? *Let him then take hold of my strength,* faith God, that he may make peace with me, and he shall make peace with me, *Isa. 27. 4, 5.* And not with God or ly, but with the creature too that gladly takes his part, and is at his beck and check. *Laban* followed *Jacob* with one troop. *Esau* met him with another: both with hostile intentions. But God so wrought for *Jacob* whom he had chosen, that *Laban* leaves him with a kisse, *Esau* meets him with a kisse. Of the one he hath an Oath. Tears of the other, Peace with both. Who shall need to feare men, that is in league with God?

Verf. 8. Better is a little with righteousness, &c.] A small stock well-gotten, is more comfortably enjoyed and bequeathed to Posterity, then a cursed hoard of evill gotten goods. The reason why People please not God, and are contrary to all men (as this verie refers to the former) is because they preferre gain before God, and care not how they wrong men, so they may have it. See *chap. 15, 16.*

Verf.]

Verf. 9. A mans heart deviseth his way, but God directeth his steps.] Man purposeth, God disposeth of all. *Prov. 19. 21.* Events many times crosse expectation, neither is it in man to order his own ways, *Ier. 10. 23.* This the Heathen saw, and were much troubled at, as the Athenians were, when their good General *Nicias*, lost himself and his army in *Sicily*. So the Romans, when *Pompey*, *Cato*, and others, worthy Patriots, were worsted by *Julius Caesar*, *Brutus* a wise and valiant man overthrown by *Antonius*, cries out *ὦ τῶν ἀνθρώπων ἀρετῶν, &c.* O miserable vertue, thou art a meer slave to fortune. Christians have learned better language, and can set down themselves with sounder reason, if crossed of their designs or desires; they know it is the Lord; they are dumb because it is his doing, and they are punished lesse then their deserts, *Ezra 9. 13.* *Pompey* (that seeing all to go on *Caesar's* side, said, there was a great deal of mist over the eye of Providence,) did no better then blame the Sunne, because of his fore eyes.

Verf. 10. A divine sentence is in the lips of the King] It is, or should be. His words usually passe for oracles, and many times stand for laws: It should be his rare therefore to speak as the Oracles of God, *1 Pet. 4. 11.* yea so to speak and so to do, as one that shall be judged by the law of Liberty, *Iam. 2. 12.* (Or as some read it,) as they that should judge by the Law of liberty. Our old word *Koning*, and by contraction *King* comes of *Con* (faith *Becanus*.) which comprehends three things, *Possum*, *Scio*, *Audeo*, I can do it, I know how to do it, and I dare do it. If either he want power, or skill, or courage to do justice, the People in stead of admiring his divinations, will cry out of him as the Romans did of *Pompey*, *miseria nostra Magnus est*. This Grandee is our great misery.

His mouth transgresseth not in judgement] viz. if he ask counsell at Gods mouth, as *David* did, and execute Justice, Justice, as *Moses* speaks, *Deut. 16. 20.* that is, pure justice, without mud or mixture of selfish affections, sparing neither the great for might, nor the mean for misery.

Verf. 11. A just weight and ballance are the Lords] i. e. are commanded and commended by him. See *chap. 11. 1. Deut. 25. 14, 15, 16.* with the notes.

All the waights of the bag are his work] i. e. his ordinance, and therefore not to be violated. Yea they are *judicia Domini*, as the

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vulgar

Ανδρῶν ὁρῶν.
τις θεοφιλήν ἔ-
στιν ὁ ποιητής
τῆς τυχῆς
ἡσθῆναι τῆς κα-
κίας. Thucyd.
Dio.

vulgar here reads the former clause, God's judgements. Let no man therefore go beyond or defraud his brother in buying and selling, for God is the Avenger of all such, 1 Thef. 4. Surely his Magistrates must not transgresse in judgement, lest they prove but *fures publici*, as Cato called them, *latrones cum privilegio*, as Columella, publike thieves, *scabs*, as the Prophet Esay terms them, chap. 5. 7. and lest their regiment without righteousness appear to be but robbery with Authority: So neither must private Persons cheate and deceive their brethren by false waightes and measures &c. lest they be looked upon as the botches of the Common-wealth, and enemies to civil society.

Verf. 12. *It is an abomination for Kings to commit Wickednesse* It is so for any man, but especially for great men. Peter Martyr told Queen Elizabeth in an Epistle, that Princes were doubly obliged to God, first as men, secondly as chiefe men. When I was born into the world said Henry the fourth of France, there were thousands of others born besides my self; what have I done to God more then they? it is his meer grace and mercy which doth often bind me more unto his justice, for the faults of great men are never small. Thus he. It is reported of Tamberlane that warlike Scythian, that having overcome Bajazet the great Turk, he asked him whether ever he had given God thanks for making him so great an Emperour? who confessed ingenuously he never thought of it. To whom Tamberlane replied, that it was no wonder so ungrateful a man should be made a spectacle of misery. For you, saith he, being blind of one eye, and I lame of a leg; was there any worth in us, why God should set us over two great Empires of Turks and Tartars, to command many more worthy then our selves? Good turnes aggravate unkindnesses: and mens offences are increased by their obligations.

For the Throne is established by righteousness Politicians give many directions for the upholding and conserving of Kingdomes: but this of Salomon is farre beyond them all. See it exemplified, Jer. 22. 13. to 20. Shalt thou reigne because thou closest thy self in Cedar? did not thy father eate and drink, and do judgement and justice, and then it was well with him, &c.

Verf. 13. *Righteous lips are the delight of Kings* i. e. Of good Kings, such as David was, who loved Nathan never the worse, but the better, for dealing plainly with him, gave him free access

Gal. 1. 11. c. 18.
Colum. lib. 1.

French Chron.

Leunclav, Anal. Turcic.

to his bed-chamber, and named him a Commissioner for the declaring of his Successour, 1 Kings 1. King Edward the sixth took much delight in Latimer that faithful Preacher; and Queen Elizabeth enquired much after Dearing, after she had once heard him telling her in a Sermon, that once it was *Tanquam ovis*, but now *Velut indomita juvenca*, &c. But Dearing was without her Privy laid up fast enough by the Bishops, and kept far enough from coming near the Court any more.

And they love him that speaketh right They should do so: but it falls out somewhat otherwise oft-times. Ahab hated Micaiah, and looks upon Eliab as a troubler of Israel: Alas! what had these righteous ones done? they taxed his sinne, they foretold his judgement: they deserved it not, they inflicted it not, they were therefore become his enemies, because they told him the truth. Truth breeds hatred, as the faire Nymphs are fained to do the ugly Faunes and Satyres. Most Princes are led by their Parasites, who sooth them up in their sins, and smooth them up with faire words, which soake into them, as oyle doth into earthen vessels. David was none such, Psal. 101. he went not attended, saith one, *ut nunc sit, magno agmine Aionum, Negonum, Ganeonum, Palponum, Gnathonum, Balatronum*, with a great sort of Sycophants, Count-parasites, Flatterers, &c. but had the best he could pick to be next his Person, and loved them that spoke right.

Verf. 14. *The wrath of a King is as messengers of death* In the plurall number, the better to let forth the danger of a Kings displeasure. Thou shalt surely die Abimelech, 1 Sam. 22. 16. Adonijah shall be put to death this day, &c. 1 Kings 2 24. Hunc Haman on the tree that is fifty cubits high, &c. Hunc Pugionem tibi mittit Senatus, &c. Queen Elizabeth was so reserved, that all about her stood in a reverent awe of her very presence and aspect, but much more of her least frown or check; wherewith some of them who thought they might best presume of her favour, have been so suddenly daunted and planet-stricken, that they could not lay down the grief thereof but in their graves. One of these was Sir Christopher Hatton Lord Chancellour, who died of a flux of urine and grief of minde. Neither could the Queen having once cast him down, with a word raise him up again, though she visited and comforted him.

But a wise man will pacifie it Either by some prudent speech

Bb 2

Omne trahit
secum Calaris
ira malum. O
vid.

Speed.

Camd. Elif.
406.

or

A. & Mon.

or politique device, as *Abigail* did *David*, and *David* *Saul*, as *Benhadad's* servants did *Ahab*, and as our King *Edward* the first his servant did him. For this King venturing his life, by spurring his horse into a deep river, only to be revenged on his servant that had incensed him by a sawcy answer; was soon pacified when once he saw him on his bended knees, exposing his neck to the blow of the drawn sword, wherewith the King pursued him.

Verf. 15. *In the light of the King's countenance is life*] As when it is well with the head, it is the better with all the members: and as when the sky is clear, the bodies of men are in better temper. When *David* had given *Ziba* the land, *I humbly beseech thee*, said he, *that I may find grace in thy sight my Lord the King*. 2 Sam. 16. 4. As if he should say, I had rather have the Kings favour then the lands. *Artabazus* (in *Xenophon*.) complained when *Cyrus* had given him a Cup of gold, and *Chryntas* a kisse in token of his special favour: saying, that the Cup that he gave him was not so good gold, as the kisse that he gave *Chryntas*.

*Ut mala nulla feram nisi nudam Caesaris iram,
Nuda parum nobis Caesaris ira mali est?*

Ovid.

And his favour is as a cloud of the latter raine] that refresheth the ground after drought, and ripeneth the corne after harvest. In the Island of *Saint Thomas* on the back side of *Africa*, in the midst of it is an hill, and over that a continual cloud wherewith the whole Island is watered. *Christo optime congruit haec sententia*, saith *Lavater* here. This saying of *Salomon* may very fitly be applied to Christ the King immortal. He shall come down like raine upon the mowen grasse, as showers that water the earth, *Psal.* 72. 6. One cast of his countenance is more worth to a *David* then all the worlds wealth. *Psal.* 4. 7, 8. yea more worth then the corporal presence of Christ: therefore he tels his Disciples they shall be great gainers by losing of him; For I will send you the Comforter, who shall seale up my love to you, and shed it abroad in your hearts.

Verf. 16. *How much better is it to get wisdom then gold*] q. d. It is unspeakably better to get grace then gold; for what is gold and silver, but the guts and garbage of the earth? and what serves it to but the life that now is, the back and belly? and what is the happinesse that a man hath in much store of it, but *skin-deep* or rather

ther imaginary? Surely man walketh in a vaine shew, in heaping up riches, &c. That I speak not of the uncertainty of riches, their *Psal.* 39. commonnesse to the wicked also, the insincerity of the comforts they yeeld, and their utter insufficiency to fill the infinite heart of man. *Non enim plus satiatur cor auro quam corpus aurâ*. The contrary of all which is true of heavenly wildome. *How much better is it therefore, &c.*

Verf. 17. *The high-way of the upright is to depart from evil*] That's his rode, his desire, and endeavour, his general purpose, though sometimes (by mistake, or violence of temptation) he step out of the way and turn aside to sin; yet there is no way of wickednesse in him. His endeavour is, with *Paul*, to walk in all good conscience, to shape his course by the chart of Gods word, to shun sin as a Serpent in his way, as poison in his meats. *Psal.* 139.

He that keepeth his way, preserveth his soule] As if a man be out of Gods precincts, he is out of his protection. *He shall keep thee in all thy waies*, not in all thine out-strayes. He that leaves the high-way and takes to by-waies, travelling at unseasonable houres &c. if he fall into foule hands, he may go look his remedy: The Law allows him none.

Verf. 18. *Pride goeth before destruction*] A bulging wall is neere a downfall: swelling is a dangerous symptome in the body, so is pride in the soule. *Sequitur superbis ultor a tergo Deus*. Surely, as the swelling of the spleen is dangerous for health, and of the sailes for the over-bearing of a little vessel so is the swelth of the heart by pride. Instances hereof we have in history not a few. *Pharaoh*, *Adonibezek*, *Agag*, *Haman*, *Herod*, &c. *Xerxes*, having covered the Seas with his Ships, and with two millions of men, and passed over into *Grecia*, was afterwards (by a just hand of God upon him for his prodigious pride) forced to fly back in a poore fishers boat: which being over-burdened, had sunk all, if the *Persians*, by the casting away of themselves, had not saved the life of their King. It was a great foretoken of *Darius* his ruine, when in his proud Embassy to *Alexander*, he called himselfe the King of Kings, and Confin of the gods, *Q. Curt.* but for *Alexander*, he called him his Servant. The same Senators that accompanied proud *Sejanus* to the Senate, conducted him the same day to prison: they which sacrificed unto him as to their god, which erst kneeled down to adore him, scoffed at him.

Dion Tibe-
110.Turk. hist. fol.
208.

Ibid. 287.

him, seeing him dragged from the Temple to the gaole, from supreme honour to extreme ignominy. *Sigismund* the young King of *Hungary*, beholding the greatnesse of his army, in his great jollity, hearing of the coming of the Turks, proudly said, what need we fear the Turk, who need not at all to fear the falling of the heavens: which if they should fall, yet were we able with our speares and halberds, to hold them up for falling upon us? He afterwards shortly, received a notable overthrow, lost most of his men, and was himself glad to get over *Danubius* in a little boat to save his life. What should I speak of *Bajazet* the terror of the world, and as he thought, superiour to fortune, yet in an instant with his state in one battle overthrowen into the bottom of misery and despaire, and that in the middelt of his greatest strength?

Vers. 19. *Better it is to be of an humble spirit*] An humble man is worth his weight in gold: he hath far more comfort in his losses, then proud giants have in their rapines and robberies. Truth it is, that meeknesse of spirit commonly drawes on injuries. A crow will pull wooll from a sheeps side, she dur't not do so to a wolf or a mastiffe. Howbeit it is much better to suffer wrong then to do it, to be patient then to be insolent, to be lowly in heart and low of port, then to enjoy the pleasures or treasures of sin for a season.

Vers. 20. *He that handleth a matter wisely, shall finde good*] Doing things with due deliberation and circumspection, things of weight and importance especially: (for here *Deliberandum est diu, quod statuendum est semel*) we may look for Gods blessing, when the best that can come of rashnesse is repentance. Youth rides in post to be married, but in the end finds the Inne of repentance to be lodged in: The best may be sometimes miscarried by their passions to their cost, as good *Josiah* was, when he encountered the King of *Egypt*, and never so much as sent to *Jeremy*, *Ze-phany*, or any other Prophet then living, to ask, *shall I go up against Pharaoh or not?*

And who so trusteth in the Lord, happy is he] Let a man handle his matter never so wisely, yet if he trust to his own wisdom, he must not look to find good. God will crosse even the likelyest projects of such, and crack the strongest sinew in all the arme of flesh. The Babylonians held their city impregnable; and boasted (as *Xenophon* witnesseth) that they had twenty-years-provision

afore

afore-hand; but God confuted their carnall confidence. The Jewes in *Isay*, when they lookt for an invasion, lookt in that day to the armour of the house of the Forrest, and gathered together the waters of the lower pool, numbred the houses, and cast up the ditches to fortifie the wall; but they looked not all this while to God their Maker, &c. therefore they had a day of trouble and of treading down, and of perplexity, by the Lord God of hosts in the vally of vision. *Isa.* 22, 5, 8, 9, 10. where the beginning is creature-confidence or self conceitednesse, the end is commonly shame and confusion in any businesse. Whereas he that in the use of lawfull means resteth upon God for direction and successe, though he faile of his designe, yet he knowes whom he hath trusted, and God will know his soule in adversity.

Vers. 21. *The wise in heart shall bee called prudent*] He shall have the stile and esteem of an intelligent, though not haply of an eloquent man. Of some it may be said as *Solinus* saith of his *Poly-histor* to his friend *Antius*, *Fermentum (ut ita dicam) cognitionis, ei magis inesse, quam bristaeas eloquentie deprehendas*, you may find more worth of wisdom in them, then force of words. *Bonaventure* requireth to a perfect speech, *Congruity, Truth* and *Ornament*. This latter some wise men want: and it is their Ornament, that they neglect Ornament, as *Tully* writes of *Atticus*, and as *Beza* writes of *Calvin*, that he was *facundia contemptor & verborum parvus, sed minime ineptus scriptor*, a plain, but profitable Authour.

And the sweetnes of the lips increaseth learning] That is, eloquence with prudence edifieth, and is of singular use, for the laying forth of a mans talent to the good of others. As one being asked whether light was pleasant? replied, That's a blind mans question: so if any ask whether eloquence and a gracious utterance be useful in the Church of God? It is an insulse and insicete question. *Zanchy* speaking of *Calvin* and *Viret*, (who were Preachers together at *Geneva* when he first came thither out of *Italy*) useth these words, *Sicut in Calvino insignem doctrinam, sic in Vireto singularem eloquentiam, & in commoverendis affectibus efficacitatem admirabar, i. e.* As *Calvin* I admired for his excellent learning, so did I *Viret* no lesse for his singular eloquence, and efficacy in drawing affection. *Beza* also was of the same minde, as appears by that Epigram of his;

Gallica

Solin. præfat.
De libris Attici scriptum reliquit Cicero eos hoc ipso facile ornatos quod ornamenta negligerent.

πολλὴ ἐφεσμήνη.

Zanch. Miscel. Ep. ded.

*Gallica mirata est Calvum Ecclesia super,
Quo nemo docuit doctius:
Et miratur adhuc fundentem mella Vireum,
Quo nemo fatur dulcius.*

Verf. 22. *Understanding is a well-spring of life*] *Vena vite*: as the heart is the principle of life, the braine of sense: so is wisdom in the heart, of all good carriage in the life, and of a timely laying hold upon eternal life: besides the benefit that other men make of it, by fetching water thence as from a common well.

But the instruction of fools is folly] When they would shew most gravity, they betray their folly; they act not from an inward principle, therefore they cannot quit themselves so, but that their folly at length will appear to all men, that have their senses exercised to discern betwixt good and evil. There are that read the Text, *Castigatio stultorum stultitia est*, It is a folly to correct or instruct a fool: for it is to no more purpose, then to wash a black-more, &c.

Verf. 23. *The heart of the wise teacheth his mouth*] Frameth his speech for him, and seasoneth it with salt of grace ere it sets it, as a dish, before the hearers. *Nescit penitenda loqui qui prosperenda prius suo tradidit examini*, saith *Cassiodore*. He cannot lightly speak amisse, that weighs his words before he utters them: The voice which is made in the mouth, is nothing so melodious as that which comes from the depth of the breast. Heart-sprung speech hath weight and worth in it.

And adderh learning to his lips] By restraining talkativeness, and making him as willing to hear as to speak, to learn as to teach, to be an Auditour as an Oratour.

Verf. 24. *Pleasant words are as an honey-comb*] Dainty and delicious, such as the Preacher set himself to search out, *Eccles.* 12. 10. Such as his father *David* found Gods words to be *Psal.* 119. 103. wells of salvation, *Isa.* 12. 2. breasts of consolation, *Isa.* 66. 11. the hony-drops of Christs mouth, *Cant.* 4. Oh hang upon his holy lips as they did *Luke* 19. vult. Hast thou found hony with *Sampson*? Eat it as he did, *Prov.* 25. 6. Eat Gods Book as *John* did, *Rev.* 10. 9. finde fatnesse and sweetnesse in it, *Psal.* 63. 5. get joy and gladnesse out of it, *Psal.* 51. 8. And if at any time the word in searching our wounds, put us to paine, (as honey will cause pain to exulcerate parts) let us bear it, and not be-
like

like children, who though they like honey well, yet will they not endure to have it come near their lips, when they have sore mouthes.

Sweet to the soule, health to the bones] i. e. satisfactory to the mind, and medicinal also to the body, which many times followes the temperament of the minde. *Alphonfus* King of *Sicily* is said to have recovered of a dangerous disease by the pleasure that he took in reading *Q. Curtius*; and some others in like sort by reading *Livy*, *Aventine* &c. But these were Physicians of no value to that of *David*: Unless thy law had been my delight, I should then have perished in mine affliction. Look how those that are fallen into a swoone may be fetched again with cold water sprinkled on their faces, or with hot water poured down their throats: so those that are troubled in minde may by patience and comfort of the Scriptures recover hope.

Verf. 25. *There is a way that seemeth right to a man*] This we had before *totidem verbis*. *Prov.* 14. 12. See the Note there. And think not this a vain repetition; but know that it is thus redoubled, that it may be the better remarked and remembered. Nothing is more ordinary, or more dangerous then self-delusion. To deceive another is naught, but to deceive thy self (which yet most men do) is much worse; as to bely ones self, kill ones self, &c. is counted most abominable. To warn us therefore of this greatest wickednesse, it is that this sentence is reiterated.

Verf. 26. *He that laboureth, laboureth for himself*] he earnes it to eat it, he gets it with his hands to maintaine the life of his hands, as it is therefore also called, *Isa.* 57. 10. *Animantis cuiusque vita in fuga est*, saith the Philosopher; Life will away if not repaired by aliment. *Et dii boni, quantum hominum unus exercet venter!* O what adoe there is to provide meat for the belly! There are that make too much adoe whiles they make it their God, *Philip.* 3. 19. as did that *Nabal*, *Pamphagus*, those in *St. Pauls* time that served not the Lord *Iesus Christ*, but their own bellies; and our Abbyllobbers; *Quorum luxuria totus non sufficit orbis; O monachi, vestri stomachi*, &c. See my common place of *Abstinence*.

For his mouth craveth it of him.] Hebr. *Bowes down to him*, or *Quippe quem upon him*; Either as a suppliant, or as importunately urgent; *sum cogit os*. The belly hath no eares, necessity hath no law. *Malesuada famas* will have it, if it be to be had. *Drusus*, meat being denied him, did
Cc
Tiber.

did eat the very stuffings of his bed: but that was not nourishment. The stomach of man is a monster, saith one: which being contained in so little a bulk as the body, is able to consume and devour all things: and yet is not consumed of it self, nor destroyed by that heat that diggesth all that comes into it.

Verf. 27. *An ungodly man diggeth up evil*] i. e. He ransacketh and raketh out of the dust, out of the dunghil such old evils as have long laine hid, to lay in the Saints dishes, and to upbraid them with. Thus the *Muniches* dealt by *Austin*, when they could not answer his arguments, they hit him in the teeth with his youthful follies: whereunto his reply was only this, *Quia vos reprehenditis, ego damnavi*. What you discommend in me, I have long since condemned. The malicious Papists did the like to Reverend *Beza*, reprinting his Wit-wanton Poems (put forth in his youth) on purpose to despise him; and objecting to him his former miscarriages, which he had sorely repented. This when one of them did with great bitternesse, all the answer he had was, *Hic homo invidet mihi gratiam Christi*. This man envies me the grace of Jesus Christ. Neither dealt *Aaron* and *Miriam* much more gently with their brother *Moses*, *Num. 12. 1.* when they spake against him, because of the *Ethiopian* woman, whom he had married. Who was this *Ethiopian* woman, but *Zipporah*? (for an *Ethiopian* and a *Midianite* are all one) And when did he marry her? many a year agoe. *Exod. 2.* But they were resolved to pick a hole in *Moses* coat: and having nothing else to fasten on, they digge up this evil, and throw it is dirt in his face.

In his lips there is a burning fire] The tongue (in its shape and colour) resembleth a flame of fire. It is oft set on fire of hell, and it self setteth on fire the whole course of nature. Their breath, as fire, shall devour you, *Isa. 33. 10.* as the fire of *Etna* devoured *Empedocles*, that would needs go too near it. But what shall be given unto thee, or what shall be done unto thee thou false tongue? (false though thou speak the truth, if with a minde to do mischief;) Sharp arrowes of the mighty, with coals of juniper, yea that very fire of hell from whence thou wast enkindled, *Psal. 120. 3, 4.*

Verf. 28. *A froward man soweth strife*] The *Belialist* before mentioned, *vers. 27.* as he digges, so he sowes; but as ill seed as may.

may be, that which comes not up but with a curse, as *end-weed* and *devils-bit*: he is a sedulous seedsmen of sedition; this bad seed he sowes in every furrow, where hee can finde footing.

And a whisperer separateth even very friends] A Pestilent pick-thank that carryes tales, and so sowes strife. Such were *Doeg* and other abjects that tare *David's* name and ceased not, *Psal. 35. 15.* tossing it with their carrion-mouthes as dogs, buzzing into *Saul's* eares ever and anon, that that might set him agog against him. Such also were those malicious Makebates, the Pharisees; who, when they thought the disciples had offended, spake not to them, but to their master, why do thy disciples that which is not lawful? As when they thought Christ offended, they spake not to him, but to his disciples. Thus these whisperers went about to separate very friends, to make a breach in the family of Christ, by setting off the one from the other. The words of such whisperers are as wounds, and they go down into the innermost parts of the belly. *Prov. 18. 8.* They are like the wind that creeps in by the chinkes and crevices in a wall; or the craks in a window, that commonly prove more dangerous then a storm that meets a man in the face upon the champion.

Verf. 29. *A violent man entiseth his neighbour*] As those seducers at *Ephesus* dragg'd disciples after them, *Act. 20. 30.* compelling them by their perswasions to embrace distorted doctrines, such as cause convulsions of conscience. Such are said to thrust men out of Gods wayes, *Dent. 13. 5.* As *Jeroboam* did the house of *Israel*, as *Julian* and other cunning persecutors did in the primitive times: prevailing as much by their rising tongues, as by their terrifying sawes. *Heb. 11. 37.* they were sawen asunder, they were tempted. The Apostle rankes and reckons their alluring promises among their violent practises. But though they speak faire, beleve them not: for there are seven abominations in their hearts. *Prov. 26. 25.*

Verf. 30. *He shutteth his eyes to devise froward things*] Wicked men are great students: they beat their braines and close their eyes, that they may revolve, and excogitate mischief with more freedome of minde. They search the devils scull for new devises: and are very intentive to invent that which may do hurt; their wits will better serve them to find out an hundred shifts or carnall arguments, then to yeeld to one saving truth, though never so much cleared up to them

Moving his lips he bringeth evil to passe] Mumbling and muttering to himself, and so calling the Devill into counsell, he hath him at hand to bring about the businesse. *Bartolus* writes of Doctor *Gabriel Nele*, that by the onely motion of the lips, without any utterance, he understood all men, perceived and read every mans mind in his countenance. If *Nele* could do so, how much more the Devill? who besides his naturall sagacity, hath had so long experience, and both knowes and furthers those evil plors and practises, that himself hath injected into wicked hearts.

Ver. 31. The hoary head is a crowne of glory] *Old age* and *Honour* are of great affinity in the Greek tongue. God gave order, that the aged should be honoured, *Levit. 19. 32.* See the note there.

Credebant hoc grande nefas, & morte piandum,

Si juvenis vetulo non assurrexerat.

There is a certaine plant (which our Herbalists call *Herbam impiam*, or wicked cudweed) whose younger branches still yeld flowers to overtop the elder. Such weeds grow too rife abroad. It is an ill soyle that produceth them.

If it be found in the way of righteousness] *Carities tunc venerabilis est, quando ea gerit quæ canitiem decent, &c.* saith old *Chrysostome*. Hoariness is then only honourable, when it doth such things as become such an age: else it is *imor potius quam canities*, rather filthy mouldiness, then venerable hoare-headedness. Manna the longer it was kept against the command of God, the more it stank. What can be more odious than an old goat, an old fornicator, &c? What more ridiculous then *puer centum annorum*, a child of fourescore or an hundred yeares old? *Turpis & ridiculosus est elementarius senex*, saith *Seneca*. An *ABC*-old-man is a shameful sight. *Nectarius*, that succeeded *Nazianzen* at *Antioch*, had little else to commend him to the place, but a goodly gray beard, and a graceful countenance. Whereas of *Abraham* it is reported, that he went to his grave in a good old age, or, as the Hebrew hath it, *with a good gray head*. Pluck out the gray haire of vertues, and the gray head can not shine with any great glory.

Verf. 32. He that is slow to anger is better then the mighty] Unruly passions are those *Turkes* (saith One) that we mult constantly make war with: Those Spaniards with whom (as another saith) whoever made peace, gained nothing but repentance: *Pax erit infida, pax incerta*, as *Levi* saith of that which the *Romans* made

made with the *Sammites*, a peace worse then war, as *Austin* saith of the peace brought in by *Sylla*: Men must be at deadly feud with those lusts that war in their members, *Jam. 4. 1.* fighting against their soules, *1 Pet. 2. 11.* These to conquer, is the noblest and most signal victory: sith in subduing of these we overcome the devill, *Ephes. 4. 26. Jam. 4. 7.* As in yeelding to them, we give place to him, and entertaine him into our very bowes. Passionate persons, though they be not drunk, yet are not they their own men: But have so many lusts, so many Lords, conquering countries (as *Alexander*) vanquished of vices: Or as the Persian Kings, who commanded the whole world, but were commanded by their Concubines. How much better *Valentinian* the Emperour, who said upon his death-bed, that among all his victories one only comforted him; And being asked what that was? He answered, I have overcome my worst enemy, mine own naughty heart.

*Latius regnes avidum domando
Spiritus, quam si Lybiam remotis
Gadibus jungas, & uterque Pannus
Serviat uni.*

Horat. lib. 2.
Carm.

I cannot better English it, then by *Salomons* next words, *He that ruleth his spirit is better then he that taketh a City.* See this exemplified in *Jacob*, who did better (when he heard of the rape of *Dinah*) in holding his peace, then his Sons did in taking and pillaging the City *Shechem*. *Gen. 34.* None was to triumph in *Rome*, that had not got five victories: He shall never triumph in heaven that subdueth not his five senses himself.

Verf. 33. The lot is cast into the bosome] This sentence at first sight seemes light and unworthy of the place it holds in this book. But as every line in the holy Bible is pure, precious, and profitable, so this sets forth a matter of very great moment; viz. that the providence of God extendeth to the disposing of all things, even those things also, that in regard of us, are meerely contingent and casual. Lottery is guided by providence, as in the finding out of *Achan*, designing of *Saul* to be King, dividing the Land among the *Israelites*, &c. Chance-medly is providence, *Exod. 22.* *Cambyfes* lighting off his horse (after he had been shewing great cruelty to them of *Athens*) his sword flew out of his scabbard and slew him. *Disponit Deus membra pulicis & cuculicis*, saith *Austin*, God disposeth of gnats and flies. Birds flying

L. b. 1. de. ver.
oblig.

Cognata sunt
Nepos & Neptis,
ut Nepos & Neptis.
Juvenal. Sat.
73.

In Epist. ad
Hec. ferm. 7.
Arsenius suc-
ceeded Chry-
sostome, being
an old dotall
of 80. yeares,
quem pisces fa-
cundia rana
agilitate supe-
rabant.
Sen. Epist. 62.
ad Lucil.

Veneranda ca-
nities, & vul-
tus sacerdotis
dignus. Baron.

Liv. Hist. 1. 9.

ing seem to fly at liberty, yet are they guided by an over-ruling hand, *Mat. 10. 26.* he teacheth them to build their nests, *Psa. 84. 4.* *P* in the word *NP* for a nest there is written bigger then ordinary, to imply so much, say Hebricians: he also provides them their meat (their severall meats in due season) the young Raven especially, *Psal. 147. 9.* if that be true that *Aristotle* reporteth. This doctrine of Gods particular providence rightly refuted yeelds incredible profit, and comfort. See my *Love tokens*, pag. 11, 12.

Hist. animal.
lib. 9 cap 31.

CHAP. XVII.

Verse 1. *Better is a dry morsel, and quietnesse therewith]*

THough there be not so much as a little vinegar to dip in. See *Chap. 15. 17.* with the Note there. The Hebrew word properly signifies a morsell of bread, as Rabbi *Elias* tells us. So then better is a crust of course bread without any other cates or dishes (never so little, with love and peace) then an house-full of sacrifices, that is, of good cheere, usually at offering up of sacrifices, *Prov. 7. 14.* And herunto Saint *James* seemes to allude, *Chap. 5. 5.*

Verse 2. *A wise servant shall have rule over a son &c.]* God hath a very gracious respect unto faithfull servants, and hath promised them the reward of inheritance, *Col. 4. 24.* which properly belongs to sons. This falls out sometimes here, as to *Joseph, Josephus*, those subjects that married *Salomons* daughters, *1 Kings 4. 10, 14.* but infallibly hereafter, when they shall come from East and West to sit down with *Abraham, Isaac, and Jacob* in the Kingdome of heaven, and to enter into their masters joy, but the children of the kingdom shall be cast out *Mat. 8. 12.*

Verse 3. *The smiting-pot is for silver &c.]* God also hath his fire in *Zion*, and his furnace in *Jerusalem* *Isa. 31. 9.* his consurories, and his crucibles, wherein he will refine his, as silver is refined, and try them as gold is tried, *Zech. 13. 9.* Not as if he knew them not till he had tried them; for he made them, and therefore cannot but know them: As Artificers know the severall parts and properties of their works, *Sed tentat ut sciat, id est ut scire nos faciat*, saith *Augustin*. He therefore tries us, that he may make us know what is in us, what dross, what pure metal:

and

and that all may see that we are such as (for a need) can glorifie him in the very fires, *Isa. 24. 15.* that the trial of our faith being much more precious then of gold that perisheth though tried in the fire, may be found to praise, and honour, and glory, *1 Pet. 1. 7.*

Verse 4. *A wicked doer giveth heed to false lips]* It is an ill sign of a vitious nature to be apt to beleieve scandalous reports of godly men. If men loved not lyes, they would not listen to them. Some are of opinion that *Salomon* having said, *God tryeth the hearts*, doth in this and the two next following verses instance some particular sins so accounted by God, which yet passe amongst men for no sins, or peccadilloes at the utmost, seeing no man seemes to receive wrong by them: such as these are; to listen to lying lips, to mock the poore, to rejoyce at another mans calamity, and the like. Loe they that do thus, though to themselves and others they may seeme to have done nothing amisse, yet God that tries the hearts will call them to account for these malicious mis-carriages.

Verse 5. *He that mocketh the poore, &c.]* See the Note on *Chap. 14. 31.*

And he that is glad at calamities, shall not be unpunished] He is sick of the devils disease *ἐπιχρημασία*, which *Job* was not tainted with, *Chap. 31.* as the *Edomites, Ammonites, Philistines*, and other of *Sons* enemies, *Lam. 1.* were. How bitterly did the Jewes insult over our Saviour when they had nailed him to the Crosse? And in like sort they served many of the Martyrs, worrying them when they were down, as dogs do other Creatures: and shooting sharp arrows at them, when they had set them up for marks of their malice and mischief. Herein they dealt like barbarously with the Saints as the Turks did with one *John de Chabes* a Frenchman at the taking of *Tripolis* in *Barbary*. They cut off his hands and nose, and then when they had put him quick into the ground to the waste, they, for their pleasure shot at him with their arrows and afterwards cut his throat. Mr *John Denly* Martyr, being set in the fire with the burning flame about him, sang a Psalme; Then cruell Dr *Story* commanded one of the tormentours to hurle a faggot at him, whercupon, being hurt therewith upon the face that he bled again, he left his singing, and clapt both his hands upon his face. Truly, said Dr *Story* to him that hurled the fagot, *Thou hast marred a good old song.* This *Story* being after the coming in of *Queen Elizabeth*, questioned in Parliament for many foule

Turk. hist.
fol. 756.

A & M. 6n.
fol. 1530.

Tb. 1918.

Anno 1571.

foule crimes, and particularly for persecuting and burning the Martyrs, he denied not but that he was once at the burning of an *Herewigge* (for so he termed it) at *Uxbridge*; where he cast a faggot at his face as he was singing of Psalms, and set a wine-bush of thornes under his feet a little to prick him, &c. This wretch was afterwards hang'd, drawn and quartered, and so this Proverb was fulfilled of him, *He that is glad at calamities shall not be unpunished.*

Ver. 6. *Children's children are the crown of old men*] That is, if they be not children that cause shame, as verse 2. and that disgrace their Ancestors, staine their blood. If they obey their parents counsel, and follow their good example: for otherwise, they prove not crowns, but corrolives to their aged Sires, as did *Esaü*, *Abolom*, *Andronicus*, and others.

And the glory of children are their parents] If those children so well descended do not degenerate, as *Jonathin* the son of *Gershom* the Son of *Manasseh* (or rather of *Moses*, as the Hebrewes read it with a *Nun suspensum*) *Judg.* 18. 31. and as *Elies*, *Samueli*, and some of *David's* sons did. *Heroum fili: noxa*: *Manasseh* had a good father, but he degenerated into his grandfather *Ahaz*, as if there had been no intervention of an *Hezekiah*. So we have seen the kernel of a well-fruited-plant degenerate into that crab or willow that gave the original to his stock. But what an honour was it to *Jacob* that he could swear by the feare of his father *Isaac*? to *David*, that he could (in a recall and heavenly complement) say to his Maker, *Truly Lord I am thy servant, I am thy servant, the son of thy handmaid?* *Psal.* 116. 16. To *Timothy*, that the same faith that was in him, had dwelt first in his mother *Lois*, and his grandmother *Eunice*? *2 Tim.* 1. 5. to the children of the Elect Lady &c. To *Mark*, that he was *Barnabas* his sister's son? To *Alexander* and *Rufus* (men mentioned only, *Mar.* 15. 21. but famously known in the Church to be the sons of *Simon* of *Cyrene*? To the sons of *Constantine* the Great, to come of such a Father, whom they did wholly put on, faith *Enjibius*, and exactly resemble? To be descended of those glorious Martyrs and Confessors that suffered here in *Queen Marie's* daies?

Verf. 7. *Excellent speech becometh not a fool*:] A *Nabal*, a saplesse worthless fellow, in whom all worth is withered and decayed, *qui nullus habet dicendi vires*, as *Cicero* hath it, that can say no good, except it be by rote, or at least by book: what should he

do discourfing of high points? God likes not faire words from a foule mouth. Christ silenced the devil when he confessed him to be the Son of the most high God. The Leapers lips should be covered, according to the Law. The *Lacedemonians*, when a bad man had uttered a good speech in their Councel-house, liking the speech, but not the speaker, commanded one of better carriage to give the same counsel, and then they made use of it. The people of *Rome* sware they would not beleieve *Carbo*, though he

Odi hominem
ignava operā,
philosophā
sententiā.

Liv.

Much lesse do lying lips a Prince] Or any ingenuous man, as some render it. A Princes bare word should be better security then another mans oath, said *Alphonfus* King of *Arragon*: When *Amurath* the great Turk was exhorted by his cruell Son *Mabomet* to break his faith with the Inhabitants of *Sfetigrade* in *Epirus*, he would not hearken, saying, *That he which was desirous to be great amongst men, must either be indeed faithfull of his word and promise, or at least wise seeme so to be*: thereby to gaine the minds of the people, who naturally abhorre the government of a faithlesse and cruel Prince. What a foule blur was that to Christian Religion, that *Ladislaus* King of *Hungary* should, by the perswasion of the Popes Legat, break his oath given to this *Amurath* at the great battel of *Varna*, and thereby open the mouth of that dead dog to raile upon *Iesus Christ*? And how will the Papists ever be able to wipe off from their Religion that staine that lies upon it, ever since the Emperour *Sigismund*, by the consent and advice of the Councel of *Constance*, brake his promise of safe conduct to *John Hus* and *Hierome* of *Prague*, and burnt them? But they have a rule to walk by now, *Fides cum hereticis non est servanda*, Promises made to Hereticks are not to be observed. And it is for Merchants, say they, and not for Princes to stand to their oaths, any further then may stand with the publike good. This divinity they may seeme to have drawn out of *Plato*: who, in his third dialogue of the Common-wealth, saith, that if it be lawfull for any one to lye, it may be lawfull doubtlesse for Princes and Governours, that aime therein at the weale publike. But God by the mouth of his Servant and Secretary *Salomon* here, assures us it is otherwise.

Turk. H. R.
fol. 321.

Ib. 297.

Verf. 8. *A gift is as a precious stone, &c.*] Hebr. *As a stone of grace*. Like that precious stone *Pantarbe*, spoken of in *Philostrophus*, that hath a marvellous conciliating property: Or the wonder-

In vita Apol-
lon. l. 3. c. 14.

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der-

Euseb.
ἐκλον ἐν ἐδούσαν το
τὸ Κωνσταντίν.

der-working Loadstone, that among other strange effects reckoned up by *Marbodens* and *Pistorius*, doth *possessores suos disertos & Principibus gratos reddere*, make those that have it well-spoken men, and well accepted of Princes.

Whitersoever it turneth, it prospereth] Most men are *desiderant*, and love with shame, *Give ye*. Yet some *Persian*-like spirits there are (as hath been made good before by the examples of *Luther*, *Galeabrin*, and some others) that regard not silver, and as for gold (in such a way) they have no delight in it. *Isa. 13. 17.* But these are black swans indeed. The most ling, *Quis nisi mentis inops oblatum respuat aurum?* Who but a fool would refuse offered gold?

Verf. 9. *He that covereth a transgression, seeketh love*] In friendship faults will fall out: These must be many of them, dissembled, and not chewed, but swallowed down whole, as Physick-pils: for else, they will stick in a man's teeth, and prove very unpleasant. See the Note on *Prov. 10. 12.*

But he that repeateth a matter, separateth very friends] He that is so soft and sensible of smallest offences, so tender and ticklish that he can put up nothing without revenge, or reparation. He that rips up and rakes into his friends frailties, and make them more in the relating, having never done with them, he shall soone make his best friends weary of him, nay, to become enemies to him.

Verf. 10. *A reproof entereth more into a wise man, &c.*] A word to the wise is sufficient: A look from Christ brake *Peter's* heart and dissolved it into teares. *Augustus* being in a great rage, ready to passe sentence of death upon many, was taken off by these words of his friend *Mecenas* written in a Nore and cast into his lap, *Tandem aliquando surge carnifex*. When *Luther* was once in a great heat, *Melancthon* cooled him and qualified him by repeating that verse, *Vince animos, iramque tuam, qui cetera vincis*. Master your passions, you that so easily master all things else.

Then an hundred stripes into a foole] *Hic enim plectitur, sed non flectitur; corripitur, sed non corrigitur*. Beaten he is, but not bent to goodnesse: amerced, but not amended. The Cypresse the more it is watered, the more it is withered. *Ahaz* was the worse for his afflictions, so was the railing thiefe. *Ieroboam's* withered hand works nothing upon his heart. He had her in as great a miracle wrought before him (saith a reverend man) as *Saint Paul* had

Ardenst, in
notis dicitur.
Dio in Aug.
Joh. Manl.
loc. Com.

Dr Preston.

had at his Conversion. yet was he not wrought upon, because the spirit did not set it on.

Verf. 11. *An evill man seeketh only rebellion*] viz. how to gainstand and mischief those that by words or stripes, seek to reclaim him. Some read it thus: *The rebellious seeketh mischief only*, he is set upon sin, he shall be sure of punishment. No warnings will serve obdurate hearts: wicked men are even ambitious of destruction: Iudgements need not goe to find them out, they run to meet their bane, they seek it, and as it were fend for it. But this they need not do, for a cruell messenger shall be sent against him. God hath forces enough at hand to fetch in his rebels. viz. good and evill Angels, Starres, Meteors, Elements, other Creatures, reasonable, unreasonable, insensible. The stones in the wall of *Aphck* shall sooner turn Executioners, then a rebellious *Aramite* shall scape unrevenge; Not to speak of hell-torments prepared for the devill and his Angels, and by them to be inflicted on rebels and reprobates.

Verf. 12. *Let a bear robbed of her whelps meet a man*] A bear is a fierce and fell creature, the she-bear especially, as *Aristotle* noteth; but most of all when robbed of her whelps, which she licketh into forme, and loveth without measure. To meet her in this rage is to meet death in the face: and yet that danger may be sooner shifted and shunned, then a furious foole set upon mischief: Such were the primitive Persecutors: not sparing those Christians whom bears and lions would not meddle with. Such an one was our bloody *Bonner*, who in five years space took and roasted three hundred Martyrs, most of them within his own Walk and Dioceffe. Such another was that mercilesse *Minerius*, one of the Popes Captains, who destroyed two and twenty towns of the innocent Merindolians in France, together with the inhabitants: and being intreated for some few of them that escaped in their shirts to cover their nakednesse, he sternly answered that he knew what he had to do, and that not one of them should escape his hands, but he would send them to hell to dwell among devils.

Verf. 13. *Who so rewardeth evill for good, &c.*] Ingratitude is a monster in nature, and doth therefore carry so much more detestation, as it is more odious even to themselves that have blotted out the image of God. Some vices are such as nature smiles upon, though frowned at by divine Iustice: not so this, *Lycurgus*

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Nihil est tam inhumanum, &c. quam committere, ut beneficio non dicam indignus sed victus esse vindicare. Cic.

Val. Max. lib.
2. cap. 1.

Zonaras in
Annal.

Turk. hist.
642.

A. & Mon.
fol. 1843.

Speed, fol.
1178.

gus would make no law against it, because he thought none could be so absurd as to fall into it. Amongst the Athenians there was an action *Encausis* of a master against a servant ungratefull for his manumission, not doing his duty to his late master: Such were againe to be made bond-slaves. Who can chuse but abhorre that abominable act of *Michael Balbus*, who that night that his Prince (*Leo Armenius*) had pardoned and released him, got out and slew him? And that of *Muleasses* King of *Tunys*, who cruelly tortured to death the *Manifer* and *Mefnar*, by whose means especially he had aspired to the Kingdom: grieving to see them live, to whom he was so much beholding; And that of *Doctor Watson* Bishop of *Lincoln* in *Queen Maryes* days; who being with *Bonner* at the Examination of *Master Rough* Martyr, (a man that had been a means to save *Watson's* life in the days of *King Edward* the sixth) to requite him that good turn, detested him there to be a pernicious heretick, who did more hurt in the North-parts then a hundred more of his opinion. Whereunto may be added that of *William Parry*; who having been for burglary condemned to die, was saved by *Queen Elizabeth's* pardon. But he (ungratefull wretch) sought to requite her by vowing her death, *Anno Dom.* 1584. To render good for evill is divine, good for good is humane, evill for evill is brutish, evill for good is diabolish.

Evill shall not depart from his house.] i. e. from his Person and Posterity, though haply he may escape the lash of mans law for such an abhorred villany. See this fulfilled in *Sams* family, for his unworthy dealing with *David*; in *Muleasses* and many others. *Jeremy* (in a spirit of Prophecy) bitterly curseth such, and foretelleth the utter ruine of them and theirs, chap. 18, 20, 21. &c. shall evill be recompensed for good? saith he; therefore deliver up their children to the famine, and let their wives be widows. Let a cry be heard from their houses, &c.

Verf. 14. *The beginning of strife is as when one lets out water*] It is easier to stirre strife then stint it. *Lis litem generat*: As water, it is of a spreading nature. Do therefore here as the Dutchmen do by their banks: they keep them with little cost and trouble, because they look narrowly to them, and make them up in time. If there be but the least breach, they stop it presently; otherwise the sea would soon overflow them.

*Fertur in arva furens cumulo, camposque per omnes
Cum stabulis armenta trahit.*

Virgil. Æneid.

The.

The same may fitly be set forth also by a similitude from fire: which if quenched presently, little hurt is done; As if not, behold how great a wood a little fire kindleth, saith Saint James. If fire break out but of a bramble, it will devour the Cedars of *Lebanon*, Judges 9. 15. Cover therefore the fire of contention, as *William* the Conquerour commanded the coverfen-bell.

Therefore leave off contention before it be medled with] *Antequam commisceatur*. Stop or step back, before it come to further trouble. *Satius est recurrere quam male currere*, better retire then run on, in those ignoble quarrels especially, *ubi & vincere inglorium est & atteri sordidum*, wherein, whether he win or lose, he is sure to lose in his credit and comfort. We read of *Francis* the first King of *France*, that consulting with his Captains how to lead his army over the *Alpes* into *Italy*, whether this way or that way? *Amarill* his fool sprang out of a corner, where he sat unseen, & bade them rather take care which way they should bring their army out of *Italy* again. It is easie for one to interest himself in quarrels, but hard to be disengaged from them, when he is once in. Therefore *Principiis obsta*, withstand the beginnings of these evils, and study to be quiet, 1 *Thes.* 4. 11. Milk quencheth wildfire. Oyle (saith *Luther*,) quencheth lime: so doth meeknesse strife.

Verf. 15. *He that justifieth the wicked, and he that condemneth the just, &c.*] To wrong a righteous man in word only is a grievous sinne; how much more to murder him under pretence of Iustice? as they did innocent *Naboth*; as the bloody Papists do *Christs* faithful witnesses; and as the Jews did *Christ* himself, crying out, *We have a law, and by our law he ought to die, &c.* This is to play the Thief or Man-slayer *cum Privilegio*, this is to frame mischief by a law, *Psal.* 94. 20. The like may be said of that other branch of injustice, the justifying of the wicked. *Bonus nocet, qui malis parcit*. He wrongs the good, that spares the bad: better turn so many wild-Boars, Bears, Wolves, Leopards loose amongst them, then these monstrous men of condition: that will either corrupt them or otherwise mischief them. For thou knowest this People is set upon mischief, *Exod.* 32. 22. They cannot sleep unlesse they have hurt some one. Neither pertains this Proverb to Magistrates only, but to private persons too; who must take heed how they precipitate a censure: Herein *David* was too blame in pronouncing the wicked happy, and condemning the

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generation of Gods children, *Psalm 73.* for the which over-sight he afterwards shames and shents himself, yea *besofools* and *bebeasts*, himself, as well he deserved, *vers. 22.*

Ver. 16. Wherefore is there a price in the hand of a fool, &c. Wealth without wit is ill bestowed. Think the same of good naturall parts, either of body or minde: so, for authority, opportunity and other advantages. Whereto serve they if not rightly improved and employed? Certainly they will prove no better then *Urrin's* letters to those that have them; or as that sword which *Hector* gave *Ajax*; which so long as he used against his enemies, served for help and defence; but after he began to abuse it to the hurt of hurtlesse beasts, it turned into his own bowels. This will be a bodkin at thy heart one day, I might have been saved, but I wofully let slip those opportunities that God had thrust into my hands, and wilfully cut the throat of mine own poor soul, by an impenitent continuance in sinfull courses, against so many disswaves. Oh the spirit of fornication, that hath so befottered the minds of the most, that they have no heart to look after heaven, while it is to be had, but trifle and foole away their owne salvation!

Ver. 17. A friend loveth at all times Such a friend was *Jonathan*, *Hushai* the Archite, *Ithai* the Gittite, who stuck close to *David* when he was at his greatest *under*. But such faithful friends are in this age all for the most part gone in Pilgrimage (as he once said) and their return is uncertain. *David* met with others besides those above mentioned, that would be the causes but not the companions of his calamity: that would fawn upon him in his flourish, but forsake him in his trouble. *My lovers and friends stand aloof, &c.* The Ancients pictured Friendship, in the shape of a faire young man, bare-headed meanly appparelled, having on the out-side of his garment written, *To live and to die with you*, and on his forehead *Summer and Winter*. His breast was open, so that his heart might be seen: and with his finger he pointed to his heart where was written *Longe, Prope, Faire and near.*

And a brother is born for adversity Birth binds him to it, and although at other times *fratrum concordia rari*, brethren may jar and jangle, yet at a strait, and in a streffe, good nature will work, and good blood will not belie itself. And as in the natural so in the spiritual brotherhood, *Misery breeds unity.* *Ridley* and *Hopper*, that when they were both Bishops differed so much about Ceremonies

remonies, could agree well enough, and be mutual comforts one to another, when they were both Prisoners. *Esther* concealed her kindred in hard times: but Gods People cannot. *Moses* must rescue his beaten brother out of the hand of the Egyptian, though he venture his life by it.

Ver. 18. A man void of understanding striketh hands Of the folly and misery of rash suretyship, See *Chap. 6. 1, 2. &c.* with the Notes there.

In the Presence of his friend Or, *before his friend*, that is before his friend do it, who was better able, and more obliged. Thus like a Woodcock he puts his neck into the ginne, his foot into the stocks, as the Drunkard; and then hath time enough to come in with *fools had I wist*, & to say as the Lyon did when taken in the toyle, *Si praevisissem*: If I had foreseen this. But why should there be amongst men any such *Epimetheus*, such a post-master, an after-wit.

Ver. 19. He loveth transgression that loveth strife It's strange that any should love strife, that *Hell-hag*, *gis egyptus*. And yet some, like trouts, love to swim against the stream: like Salamanders they live in the fire of contention: like *Phocion* they hold it a goodly thing to dissent from others: like *Pyrrhus*, they are a People that delight in warre, *Psalm 68. 30.* Like *David's* enemies, I am for peace, saith he, (that was his Motto) but when I speak *Psalm 120. 7.* of it, they are for warre. These unquiet spirits are of the devill doubtlesse that turbulent creature, that troubler of Gods *Israel*. He knows that where envying and strife is, there is confusion and every evill work, *Jam. 3. 16.* and that he loveth transgression, that loveth strife; he taketh pleasure in sinne, which is the cause of his unquietnesse. Good therefore and worthy of all acception is the counsell of the Psalmist; *Cease from anger and forsake wrath: fret not thy self in any wise to do evill.* *Psalm 37. 8.* He that frets much will soon be drawn to do evill. An angry man stirs up strife, and a furious man aboundeth in transgression, *Prov. 29. 22.* Hence our Saviour bids *Have salt within your selves*, that is, mortifie your corruptions, and then, *be at Peace one with another*, *Mark 9. 50.* Hence also Saint *James* saith, that the wisdom from above is *first pure and then peaceable.* And Saint *Paul* oft joyns, faith and love together: there can be no true love to, and good agreement with men, till the heart be purified by faith from the love of sin.

And

B. Morton.

Humphrey
Duke of Glo-
cester, being
wounded and
overthrown by
the Duke of
Alençon at the
battel of *Co-*
coscourt was
rescued by his
brother King
Henry the fifth,
who bestri-
ding him, de-
livered him
from danger,
&c. Speed.

And he that exalteth his gate, seeketh destruction] Eventually he seeketh it, though not intentionally: that exalteth his gate, that is, his whole house, (a part being put for the whole) which he that builds over-sumptuously is in the ready roe to beggary, the begger will soon have him by the back, as they say; *querit rupturum*, he will shortly break. Others read the words thus, And he enlargeth his gate that seeketh a breach, that is, say they, hee that picketh quarrels, and is contentious, letteth open a wide door to let in many mischeifes.

Verf. 20. He that hath a froward heart, findeth no good] Who this is that hath a froward heart, and a perverse tongue, Solomon shewes Prov. 11. 20. viz. the hypocrite, the double minded man Jam. 1. 8. that hath an heart and an heart, Psal. 12. 2. One for God, and another for him that would have it, as that desperate Neapolitan boasted of himself. And as he hath two hearts, so two tongues too, 1 Tim. 3. 8. wherewith he can both blesse and curse, talk religiously or profanely according to the company, Jam. 3. 10, 11. speak Hebrew and *Ashdod*, the language of Canaan, and the language of hell: like those in an Island beyond Arabia, of whom *Diodorus Siculus* saith, that they have cloven tongues, so that therewith they can alter their speech at their pleasure, and perfectly speak to two persons, and to two purposes at once. Now how can these Monsters of men expect either to find good, or not to fall into mischeife? How can they escape the damnation of hell, whereof hypocrites are the cheife inhabitants, yea the free-holders as it were? for other sinners shall have their part with the devil and hypocrites.

Verf. 21. He that begetteth a fool doth it to his sorrow] Solomon might speak this by experience, and with as *Augustus* did, *Utinam caelebs vixissem, aut orbis perissem*. O that I had either lived a bachelour, or dyed childlesse! to bring forth children to the murtherer, children to the devil, that old man slayer; Oh what a grieve is this to a pious Parent! How much better were a miscarrying womb, and dry breasts? What heavy moane made *David* for his *Abolom*, dying in his sin? How doth many a miserable mother weep and warble out that mournful ditty of her in *Plutarch* over her deceased children, *Quo pueri estis profecti*: poor soules what's become of you!

And the father of a fool hath no joy] No more then *Oedipus* had, who cursed his children when he dyed and breathed out his last with

Per

Per conservatos pereat domus impia luctus.

No more then *William* the Conquerour had in his ungracious children: or *Henry* the second, who finding that his sonnes had conspired against him with the King of France, fell into a grievous passion, cursing both his sons, and the day wherein himself was borne, and in that distemperature departed the world, which himself had so oft distempered.

Verf. 22. A merry heart doth good like a medicine] *Εὐκταρὸν ὡσεὶ ἑλκίστα*. So the Septuagint render it. And indeed, it is *εὐκταρὸν* that makes *εὐκταρὸν*. All true mirth is from the rectitude of the minde, from a right frame of soule. When faith hath once healed the conscience, and grace hath husht the affections, and composed all within, so that there is a sabbath of spirit, and a blessed tranquillity lodged in the soule, then the body also is vigorous and vegetous, for most part, in very good plight, and healthful constitution; which makes mans life very comfortable. For *si vales, bene est*. And *καὶ σὺ γὰρ αἰσίν*. Goe thy wayes, saith Solomon to him that hath a good conscience, eat thy bread with joy, and drink thy wine with a merry heart, fith God accepteth thy works. Let thy garments be alwayes white, and let thy head lack no ointment. Live joyfully with the wife of thy youth, &c. be lightsome in thy clothes, merry at thy meats, painfull in thy calling, &c. these do notably conduce to, and help on health. They that in the use of lawfull means, wait upon the Lord, shall renew their strength; they shall mount up with winges as Eagles: they shall runne and not be weary, they shall walk, and not faint, *Isa.* 40. 31.

But a broken spirit dryeth the bones] By drinking up the marrow and radical moisture. See this in *David*, *Psal.* 32. 3. whose bones waxed old, whose moisture or cheif sap was turned into the drought of summer: his heart was smitten and withered like grasse; his dayes consumed like smoake, *Psal.* 102. 3, 4. his whole body was like a bottle in the smoke. *Psal.* 119. 83. he was a very bag of bones, and those also burnt as an hearth, *Psal.* 102. *Aristotle* in his book of long and short life, assignes grieve for a cheif cause of death. And the Apostle saith as much, *2 Cor.* 7. 10. See the note there, and on *Prov.* 12. 25. All immoderations, saith *Hippocrates*, are great enemies to health.

Verf. 23. A wicked man taketh a gift out of the bosome] i. e. closely and covertly, as if neither God nor man should see him.

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Stapleton.

Vultus index
animi.
Profecto ocu-
lis animus in-
habitat. Plin.Quintil. de
clam.

The words may be also read thus, *He* (that is the corrupt judge) *taketh a gift out of the wicked man's bosome*; there being never a better of them, as *Solomon* intimateth by this ambiguous expression. Rain is good, and ground is good, yet *ex tortu concilio-
ne fit lutum*. So giving is kind, and taking is courteous: yet the mixing of them makes the smooth paths of justice foule and uneven.

Verf. 24. *Wisdom is before him that hath understanding*. Or, *the face of an understanding man is wisdom*, his very face speaks him wise, the government of his eyes especially is in argument of his gravity. His eyes are in his head *Eccles. 2. 14.* he scattereth away all evil with them, *Prov. 20. 8.* He hath *oculum irre-
tortum*, as *Job* had, *chap. 31.* and *Joseph* had *oculum in metam*, (which was *Ludovicus Vives* his motto) his eye fixt upon the mark: he looks right on, *Prov. 4. 25.* he goes through the world as one in a deep muse, or as one that hath haste of some special bu-
sinesse, and therefore over-looks every thing besides it: He hath learned out of *Isa. 33. 14, 15.* that he that shall see God to his comfort must not only shake his hands from taking gifts (as in the former verse) but also stop his eares from hearing of blood, and shut his eyes from seeing of evil. *Vitiis nobis in animum per
oculos est via*, saith *Quintilian*; sin entereth into the little world, thorough these windowes, and death by sin, as fools find too oft by casting their eyes into the corners of the earth; suffering them to rove at randome without restraint, by irregular glancing and inordinate gazing. In Hebrew the same word signifies both an eye and a fountaine; to shew (saith one) that from the eye as from a fountain flowes both sin and misery. Shut up theretofore the five Windowes that the house may be full of light, as the *Arabian* Proverb hath it. We read of one that making a journey to *Rome*, and knowing it to be a corrupt place, and a corrupter of others, entred the city with eyes close shut; neither would he see any thing there but *S. Peter's Church* which he had a great mind to go visit. *Alipius* in *Austin* being importuned to goe to thole bloody spectacles of the gladiatory combats, resolved to wink and did; But hearing an out-cry of applause looked al road, and was so taken with the sport, that he became an ordinary frequenter of those cruell meetings.

Verf. 25. *A foolish sonne is a griefe to his father*. See the Note on *chap. 10. 1.* and *15. 20.*

Verf. 92.

Verf. 26. *Allo to punish the just is not good*. The righteous are to be cherished and protected, as those that uphold the state. *Semen sanctum statumen terra. Isa. 6. 13.* What *Aeneas Sylvius* said of learning, may be more properly said of righteousness, Vulgar men should esteem it as silver, Noblmen as gold, Princes prize it as pearles. But they that punish it (as persecutours do) shall be punished to purpose, when God makes inquisition for blood.

Nor to strike Princes for equity. Righteous men are Princes in all lands, *Psal. 45.* yea they are Kings in righteousness, as *Melchisedec*. Indeed they are somewhat obscure Kings as he was, but Kings they appear to be by comparing *Mar. 13. 17.* with *Luk. 10. 24.* Many righteous saith *Matthew*, many Kings saith *Luke*. Now to strike a King is high-treason: And although Princes hath put up blowes (as when one struck our *Henry* the sixth, he only said, Forsooth you do wrong your self more then mee, to strike the Lords anointed: Another also that had drawn blood of him when hee was in prison, he freely pardoned, when hee was restored to his Kingdome saying: Alas, poor foule, he struck me more to win favour with others, then of any evil will hee bare me. So when one came to cry *Cato* mercy for having struck him once in the *Bath*, he answered that he remembred no such matter. Likewise *Lycurgus* is famous for pardoning him that smote out one of his eyes; yet he that shall touch the apple of Gods eye, (as every one doth that wrongeth a righteous man, for equity especially) shall have God for a revenger. And it is a fearful thing to fall into the hands of the living God, *Heb. 10.*

Verf. 27. *He that hath knowledge spareth his words*. *Taciturnity* is a signe of solidity, and talkativeness of worthlesnesse, *Eupaminondas* is worthily praised for this (saith *Plutarch*) that as no man knew more then he, so none spake lesse then he did.

And a man of understanding is of an excellent spirit. Or, of a cool spirit. The deepest seas are the most calme,
Where rivers smoothest run, deep are the fords,
The Diall stirres, yet none perceives it move, &c.
Verf. 28. *Even a fool when he holdeth his peace, &c.*

ἡσυχία τις ἂν ἴσως ὁρῶνται τὰς ἐστὶν σιωπῶν.

O that you would altogether hold you peace, and it should be your

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your wisdom, saith Job to his friends that spake much, but said little, Job 13. 5.

CHAP. XVIII.

Verf. 1. *Through desire a man having separated himself, &c.*

HERE the reading that is in the margin (me thinks) is the better. *He that separates himself* (either from his friend, as the old interpreter makes the sense, or from anything else that he hath formerly followed) *seeketh according to his desire* (seeketh to satisfy his own hearts lust, and to compass what he coveteth) *and intermedleth with every business*, (stirres very busily in every thing that is done, and leaves no stone unrowled, no course unattempted, whereby he may effect his designe, and come off with his credit. The practise hereof we may observe in the Pharisees (those old Separatists) who slandered all that our Saviour did: and, in their pertinacious malice, never left till they had slaine him, for a deceiver of the people. So the *Donatists* separated, and affirmed, that there were no true Churches but theirs. They were also divided among themselves in *minutula jursula*, into small *sucking Congregations* as *Austin* saith: whose arguments not being able to confute, they reproached him for his former life, when he was a *Manichee*. In like sort dealt the *Anabaptists* with *Luther*, whom they held more pestiferous then the Pope. *Munzer* wrote a book against him (dedicating it to the illustrious Prince Christ) and rails at him, as one that wanted the Spirit of Revelation, and favoured only the things of the flesh. Our Separatists (the better sort of them) have said, that the differences are so small between themselves and us, that they can, for a need, come to our Churches, partake in the Sacraments, and hold communion with us as the Churches of Christ, &c. But if so, how then dare they separate, and intermeddle with every business that they may have some specious pretence for it? Turks wonder at English for cutting or pinking their cloathes; counting them little better then mad to make holes in whole cloth, which time of it self would tear too soon. Men may do *pro libitu* (as some render *through desire* in this text) as they will with their own: but woe be to those that

Sculter:
Annal. 138.

Apologet:
Narrat. p. 6.

cut

cut and rend the seamless coat of Christ with causeles separations.

Verf. 2. *A fool hath no delight in understanding, but that his heart may discover it self.* Or, in discovering his own heart, i. e. in following his own humour, against all that can be said to the contrary. He is willful, and so stands as a stake in the midst of a stream, lets all passe by him but he stands where he was. It is easier to deal with twenty mens reasons, then with one mans will; He hath made his conclusion: you may assoon remove a rock, as him. *Quicquid vult valde vult, quicquid vult sanctum est.* His will is his rule, and when a man hath said and done his utmost to convince him by force of reason, he shall find him like a mil-horse, just there in the evening where he began his morning circuit. Some think that *Solomon* here taxeth not so much the wilfulness, as the vaingloriousnes & ostentation of fond fools, who seem to delight in wisdom: but it is only for a name, and that they may by setting their good parts a sunning, gain the applause and admiration of the world, for men singularly qualified. But why should any affect the vain praises of men, and not rest content with the Enge of a good conscience? The blessed Virgin was troubled, when truly praised of an Angel. *Moses* had more glory by his Veyle, then by his face. *Christ* (beside the Veyle of his humanity) sayes *See you tell no man, &c.*

Verf. 3. *When the wicked commeth, then commeth contempt* It comes into the world with him; so the Hebrew Doctours expound it. He is borne a contemner of God, of his people, and of his ordinances, being vainly puffed up by his fleshly minde, Col. 2. 18. and having a base esteem of others, in comparison of himselfe: Thus vain man would be wise, yea the only wise, though man be borne like a wild asses colt, Job. 11. 12. and so he could not but confesse, would he but consult a while with himself. But he doth with himself, as some people do by dogs and monkeyes; which they know to be paltrey carrion beasts, and yet they set great store by them and make precious account of them, merely for their mindes sake.

And with ignominy, reproach These two he shall be sure of, according to that, 1 Sam. 2. 30. They that despise me shall be lightly esteemed, and Prov. 3. 34. Surely God scorneth the scorners (see the Note there) he payes them in their own coyn, overshoots them in their own bow, makes them to meet with such as will mee them out their own measure, and for their

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contempt repay them (*with ignominy*) reproach.

Verf. 4. *The words of a man's mouth are as deep waters*] Fitly are the words of the wise resembled to waters (saith one) in as much as they both wash the mindes of the hearers, that the foulness of sin remaine not therein, and water them in such sort that they faint not, nor wither by a drought and burning desire of heavenly doctrine. Now these words of the wise are of two sorts: some are as deep waters, and cannot easily be fathomed as *Sampson's* riddles, and *Solomon's* Apophthegmes, so very much admired by the Queen of Sheba, 2 *Chron* 9. some again are plain, and flow so easily as a flowing brook, that the simplest may understand them. The same may be affirmed of the holy Scriptures (those words of the wise and their dark sayings, Prov. 1. 6.) The Scriptures saith one are both text and glosse, one place opens another, one place hath that plainly, that another delivers darkly. The *Rabbines* have one saying, that there is a mountaine of sense hangs upon every *Apex* of the word of God. And another they have, *Nulla est obiectio in lege qua non habet solutionem in latere*, i. e. there is not any doubt in the Law, but may be resolved by some other text. Parallel Scriptures cast a mutuall light one upon another: and is there not a thin vaile laid over the word, which is more rarified by reading, and at last wholly worn away? A friend (saith *Chrysostome*) that is acquainted with his friend, will get out the meaning of a letter or phrase, which another could not that is a stranger: so it is in the Scripture.

Verf. 5. *It is not good to accept the person of the wicked*] Indeed, it is so bad, as can hardly be expressed: and is therefore here set forth by the figure *Liptote*, which is, say Grammarians, *cum minus dicitur, plus intelligitur*, when little is said, but more understood. This accepting of persons, declared here to be so very naught, is either in passing sentence of judgement, of which see *Levit*. 19. 15, with the Note: or otherwise in common conversation, of which read *Iam*. 2. 1, 2, 3, 4. with the Note.

To overthrow the righteous in judgement] Which is the easilier done, because they cannot quarrell and contend, as the wicked can. *The fools lips enter into contention*, verf. 6. they have an art in it, they are dexterous at it, it is their trade and study to brabble and wrangle, to set a good face upon an ill matter, to vaile and out-brave, to set men further at odds, and to imbitter their spirits one against another. This is a trick they have learned of their fa-

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ther the devil: and this their gracelesse speeches do as directly tend unto, as if they had legges to go unto contention.

Verf. 6. *A fools lips enter into contention*] See the Note on verf. 5.

And his mouth calleth for strokes] By his desire, upon others: but, by desert and effect, upon himself.

Verf. 7. *A fools mouth is his destruction*] See the Notes on ch. 10. 14. & 12. 13. & 13. 3.

Verf. 8. *The words of a tale-bearer are as wounds*] See the Note on chap. 12. 18. He that takes away a man's good name, kills him alive, and ruins him and his posterity: being herein worse then *Cain*; for he in killing his brother, made him live so ever, and eternallized his name. Some read, *are as the words of the wounded*: they seem to speak out of wounded troubled hearts, and then their words go down into the belly, they go glib down, passe without the least questioning.

Verf. 9. *He also that is slothfull in his work*] As he must needs be that goes peddling about with tales, and buzzing evil reports into the eares of those that will hear them. See 1 *Tim*. 5. 3. with the Note there. *Lata negligentia dolus est*, saith the *Civilian*.

Is brother to him that is a great waster] *Est frater domini dispenditionis*, will as certainly come to poverty, as the greatest wast-good. A man dyes no lesse surely (though not so suddenly) of a consumption, then of an apoplexy.

Verf. 10. *The Name of the Lord is a strong tower*] God's attributes are called *His Name*; because by them hee is known as a man is by his name. These are said to be *Arx roboris* a tower so deep, no pioneer can undermine it; so thick, no cannon can pierce it; so high, no ladder can scale it. A rock, an old rock, *Isa*. 26. 4. yea *munitions of rocks*, *Isa*. 33. 16. rocks within rocks, a tower impregnable, in expugnable.

The righteous runneth to it] All creatures run to their refuges, when hunted, *Prov*. 30. 26. *Psal*. 104. 18. *Prov*. 18. 11. *Daniel*. 4. 10, 11. *Iudg*. 9. 50, 51. which yet faile them many times; as the tower of *Shechem* did. *Iudg*. 9. as the strong hold of *Sion* did those *Jebusites* that scorned *David* and his host; as conceited that the very lame and blinde (those most shiftlesse creatures) might there easily hold it out against him. 2 *Sam*. 5. 6, 7. The hunted hare runs to her forme, but that cannot secure her: the travel-

Vehementer doleo, quia vehementer diligo. Atque fit cum mactio vultu, oculis demissis, cum quadam tarditate & vocis plangitu procedit maledictio. Bern.

de ap. Virgil. Nec nullain-ratū est in-
rata gratia
terre. Georg. 2.

Em. B. 10.
John 10.

traveller to his bush; but that when once wet through, does him more hurt then good; as the Physicians did the hamorroisse, *Mar. 5.* But as she when she had spent all before, came to Christ and was cured: so the righteous being poore and destitute of wealth, (which is the rich man's strong city, *vers. 11.*) and of all humane helps (God loveth to relieve such as are forsaken of their hopes) runs to this strong refuge, and is not only safe, but set aloft, as the word signifies, out of the gunshot. None can pull them out of his hands. Run therefore to God by praying and not fainting, *Luk. 18. 1.* This is the best policy for security. That which is said of wily Persons that are full of fetches, of windings and of turnings in the world, that such will never break, is much more true of a righteous praying Christian. He hath but one grand policy to secure him in all dangers: and that is, to run to God.

Verf. 11. The rich man's wealth is his strong City. It is hard to have wealth and not trust to it, *Mat. 19. 24. 1 Tim. 5. 17.* See the Notes there. But wealth was never true to those that trusted it: there is an utter uncertainty, *1 Tim. 5. 17.* a non-entity, *Prov. 23. 5, 6.* an impotency to help in the evill day, *Zeph. 1. 18.* an impossibility to stretch to eternity, unlesse it be to destroy the Owner for ever, *Eccles. 5. 13. James 5. 1, 2. &c.* A wicked man beaten out of earthly comforts, is as a naked man in a storme, and an unarmed man in the field, or a ship tossed in the sea without an Anchor, which presently dasheth upon rocks, or falleth upon quicksands. *Totam igitur anchoram sacram figamus in Deo, qui solus nec potest nec vult fallere.* Cast we anchor therefore upon God, who neither can nor will faile us, saith a learned Interpreter.

And as an high wall in his own conceit. It is conceit only that sets a price upon these outward comforts, and bears men in hand, that thereby as by an high wall, they shall not only be secured but secreted in their lewdnesse, from the eyes of God and men. But what said the Oracle to bloody Phocas? Though thou set up thy walls as high as heaven, sin lies at the foundation, and all will out, yea all be overturned.

Verf. 12. Before destruction the heart of a man is haughty. Creature confidence and high-mindednesse are the Dives his diseases, and go therefore yoked together as here; so *1 Tim. 6. 17.* Charge the rich that they be not high-minded, nor trust to un-
certain

certain riches. *Magna cognatio ut rei sic nominis, divitiis & vitiis.* Wealth and Wickednesse are of near alliance; and are not farre from destruction, or breaking to shivers, as the word signifies. So bladder-like is the soul, that filled with earthly vanities, though but wind, it grows great, and swells in pride: but prick't with the least pin of divine Iustice, it shrinks and shrivels to nothing. See more in the Notes on *Chap. 16. 18. and 15. 33. and 12. 2.*

Verf. 13. He that answereth a matter before he heareth it. Salomon had said before, that even a fool when he holdeth his peace is counted wise, *chap. 17. 28.* and in many passages of this blessed book, he sets forth that a great part of man's wisdom is shewed in his words. To be over-forward to answer, before the question be fully propounded or expounded, is rash if not proud boldnesse, and reflects shame upon them that doe it. Likewise to be slow to hear, swift to speak, (hath not God given us two ears and one tongue to teach us better?) to precipitate a censure, or passe sentence before both Parties be heard, to speak evill of the things that a man knows not, or weakly and insufficiently to defend that which is good against a subtle adversary, *Austin* professeth this was it that hardened him, & made him to triumph in his former Main-chiffin, that he met with feeble opponents, and such as his nimble wit was easily able to overturn. *Oecolampadius* said of *Caroloftadius*, that he had a good cause, but wanted shoulders to support it.

Verf. 14. The spirit of a man will sustain his infirmity. Some sorrow shift a man may make to baffle with and to rub through other aylements and aggrievances, disasters or diseases, sores or sicknesses of the body, (as the word here properly importeth,) Let a man be found within, and upon good terms) at peace with his own conscience, and he will bravely bear unspeakable pressures, *2 Cor. 1. 9, 12.* *Paul* was merry under his load, because his heart was cheary in the Lord: as an old beaten Porter to the Crosse, *maluit tolerare quam deplorare*, his stroake was heavier then his groaning, as *Job, chap. 23. 2.* *Alexander Aphrodisenus* gives a reason why Porters under their burdens go singing; because the mind being delighted with the sweetness of the music, the body feels the waight so much the lesse. Their shoulders while found, will bear great luggage: but let a bone be broken, or but the skin rubd up and raw, the lightest load will be grievous. A little water in a leaden vessell is heavy; so is a
Ff little

εἰς τὴν οὐρανὸν
τὴν αὐτὴν καὶ
ἐν τῇ οὐρανῷ
καὶ, &c. Ccd.

Problem. 1.
numb. 78.

little trouble in an evill conscience.

But a wounded spirit who can bear? q.d. It is a burthen importable, able to quail the courage and crush the shoulders of the hugest Hercules, of the mightiest man upon earth; who can beare it? The body cannot, much lesse a diseased body (And if the soule be at unrest, the body cannot but co-suffer.) Hence Job preferred, and Judas chose strangling before it. Bilney and Bunham, after they had abjured, felt such an hell in their consciences, till they had openly professed their sorrow for that sin, as they would not feele again for all the world's good. Daniel chose rather to be cast into the den of Lions, then to carry about a lion in his bosome, an enraged conscience. The primitive Christians cryed likewise, *Ad leones potius quam ad lenones abjiciamur*. What a terrour to himself was our Richard the third, after the cruell murder of his two innocent Nephews; and Charles the ninth of France, after that bloody massacre? He could never endure to be awakened in the night, without musick or some like diversion. But alas! if the soule itself be out of tune, these outward things do no more good, then a fair shooe to a gowty foot, or a silken stocking to a broken legge.

Verf. 15. The heart of the Prudent getteth knowledge] Such as can keep the bird singing in their bosome, and are free from inward perturbations, these by meditating on the good word of God, and by listening to the wholesome words of others, get and gather knowledge: that is, great store of all sorts of knowledge, that which is divine especially, and tends to the perfecting of the soule.

Gen. 43. 11. Verf. 16. A man's gift maketh room for him] This Jacob knew well, and therefore bade his sonnes take a present for the Governour of the land, though it were but of every good thing a little. So Saul, when to go to the man of God to enquire about the Asses. But behold, said he to his servant, if we go, what shall we bring the man? What have we? See more in the Note on chap. 17. verf. 8. and 23.

Verf. 17. He that is first in his own cause seemeth just] The first tale is good till the second be heard. How faire a tale told Terentius for the Jews against Paul, till the Apostle came after him, and unstarcht the Orators trim speech? Judges had need to get & keep that *ἡ ἀδικία* that Alexander boasted of, to keep one eare cleare and unprejudiced, for the defendant: for they shall meet with

with such active Actors or Pleaders as can make *Quidlibet ex quolibet, Candida de nigris & de candentibus atra*; as can draw a faire glove upon a fowle hand, blanch and smoothe over the worst causes with goodly pretences, as Ziba did against Mephiboseth, Potiphar's wife against Joseph, &c. He must therefore *ἀποσιν ἀποσιν* (as the Athenian Iudges were sworn to do,) beare both sides indifferently: and as that Levite said Judg. 19. Consider, consult, and then give sentence, doing nothing by partiality or prejudice.

Verf. 18. The lot causeth contentions to cease] As it did, Job. 14. 2. Where it is remarkable that Iosua that lotted out the land, left none to himself; and that portion that was given him, and he content withall, was but a mean one in the barren mountains. So again, Acts 1. 26. where it is remarkable, that this Joseph called Barsabas, seeing it was not Gods mind by lot to make choice of him now to succeed Judas in the Apostleship, was content with a lower condition: therefore afterwards God called him to that high and honourable office of an Apostle, if at least this Joseph Barsabas were the same with that Joseph Barnabas, Acts 4. 36. as the Centurions are of opinion. See the note on chap. 16. 23.

Verf. 19. A brother offended is harder to be won, &c.] Whether it be a brother by race, place, or grace; *Corruptio optimi pessima*: those oft that loved most dearly, (if once the devill cast his club betwixt them,) they hate most deadly. See this exemplified in Cain and Abel, Esau and Jacob, Polynices and Eteocles, Romulus and Remus, Caracalla and Geta, the two sonnes of Severus the Emperour, Robert and Rufus the sonnes of William the Conquerour, the Civil dissensions between the houses of York and Lancaster, (wherein were slain eighty Princes of the blood-royall,) the dissensions between England and Scotland, which consumed Daniel 192. more Christian blood, wrought more spoile and destruction, and continued longer then ever quarrel we read of did between any two People of the world. As for brethren by Profession, (and that of the true religion too) among Protestants, you shall meet with many divisions, and those persecuted with a great deale of bitterness. *Nullum bellum citius exardescit, nullum deflagrat tardius, quam Theologicum*. No warre breaks out sooner or lasts longer, then that among Divines, as that about the Sacrament; a Sacrament of love, a Communion, and yet the occasion (by accident)

Melch. Adam
in vita.

dent) of much dissention. This made holy *Strigelius* weary of his life. *Cupio ex hac vita migrare ab duas causas*, saith he. For two causes chiefly do I desire to depart out of this world; First, that I may enjoy the sweet sight of the Son of God, and the Church above; Next, *ut liberer ab immanibus & implacabilibus odiis Theologorum* that I may be delivered from the cruel and implacable hatreds of dissenting Divines. There is a most sad story of those that fled to *Frankeford* hence in *Queen Marie's* time: yet among them there were such grievous breaches, that they fought the lives one of another. Great care therefore must be taken, that brethren break not friendship: Or if they do, that they reunite and pece again as soone as is possible.

Verf. 20. *A manis belly shall be satisfied with the fruit of his mouth*] See the Notes on Chap. 12. 14. & 13. 2.

And with the encrease of his lips shall he be satisfied] It is worthy the observing. saith an Interpreter here, that *Salomon* doth vary his words: He speaketh sometimes of the mouth, sometimes of the lips, sometimes of the tongue, as *vers. 21.* to shew that all the instruments or meanes of speech shall have, as it were their proper and just reward.

Plutarch.

Verf. 21. *Death and life are in the power of the tongue*] That best and worst member of the body, as *Bias* told *Arasus* King of *Egypt*, an unruly evill set on fire of hell, saith Saint *James* of an ill tongue, (as contrarily a good one is fired with zeal: by the holy Ghost, *Act. 2.*) Fire we know is a good servant, but an ill lord; If it get above us once, there is no dealing with it. Hence it is that as the careful householder laies a strict charge upon his children and servants to look well to their fire: So doth *Salomon* give often warning to have a care of the tongue. For by thy words shalt thou be justified, and by thy words thou shalt be condemned, saith a greater than *Salomon*, *Mat. 12.* The *Arabians* have a Proverb, *Take heed that thy tongue cut not thy throat.* A word and a pest grow upon the same root in the Hebrew: to shew, saith one, that an evill tongue hath the pestilence in it: It spers up and down the roome as the serpent *Dipsas*, or as a candle whose tallow is mixt with brine.

Cave ne feriat
lingua tua
collum tuum.
Scalig.

Verf. 22. *Who so findeth a wife, &c.*] Who so, after much seeking (by prayer to God and his own utmost industry, as *Gen. 24.* *Isaac* went forth to pray, and his servant went forth to seek) findeth a fit and faithfull yoke-fellow, (called here a wife, that is, a good Wife.

wife, as *Eccles. 7. 1.* a name is put for a good name, and as *Isa. 1. 18.* *Wooll* is put for *white Wooll*: every married woman is not a wife; *Hilbah* id est, a bad woman is but the shadow of a wife, according to *Lamech's* second wives name *Zillah*) be findeth a good thing, a singular blessing, and such as should draw from him abundance of thanks. He may well say as they were wont to do at *Athens*, when they were married, *ἐὺν σοὶ γάμον, εὖ ποτ' ἀμείνον.* I have left a worse condition, and found a better. If any be the worse for a wife (fama for a good wife especially) it is from his own corrupt heart; that like a toad, turnes all it takes into rank poyson.

Verf. 23. *The poore useth entreaties*] Speakes supplications, comes in a submisle manner, uses a low language, as a broken man. How much more should we do so to God? *Quantā cum reverentiā, quanto timore, quantā ad Deum humilitate accedere debet* Bern. *palude sua procedens & repens vilis ranuncula?* creeping into his presence with utmost humility and reverence.

Verf. 24. *A man that hath friends, &c.*] For *Cos amoris amor*, *Matth.* Love is the whetstone or load-stone (rather) of love. *Marce, ut amaris, amā.* Love is a coine that must be returned in kind.

And there is a friend, &c.] Such a friend is as ones own soule. *Deut. 13. 6.* a peece so just cut for him, as answers him rightly in every joint. This is a rare happinesse.

CHAP. XIX.

Verse 1. *Better is the poore that walketh in his integrity*]

THat poore, but honest man, that speakes supplications, *Chap. 18. 23.* but abuseth not his lips to leud and loose language, is better then that rich foole that answers him roughly and robustiously, (as *Nabal* did *David's* messengers) and otherwise, speakes ill, think worse. We usually call a poore man a poore soule: a poore soule may be a rich Christian, and a rich man may have a poore soule.

Verf. 2. *Also that the soule be without knowledge, it is not good*] An ignorant man is a naughty man. *Ignorat sane improbus omnis*, saith *Aristotle.* Every bad minded man is in the dark: neither can any good come into the heart, but it must passe through the understanding: and the difference of stature in Christianity

grows from different degrees of knowledge. The Romans were full of knowledge, and therefore full of goodnesse. chap 15. 14.

And he that hasteth with his feet sinneth] Or, wandreth out of the way. As he that is out of his way, the faster he rides or runs, the farther he is out: so is blind zeale. It is like mettles in a blind horse, that running upon the rocks and precipices first breaks his hooves, and then his neck: Or like the devill in the possessed, that cast him sometimes into the fire, and sometimes into the water.

Lev 26 21.

Verf. 3. The foolishnesse of a man perverteth his way] So that all goes crosse with him, and God walks contrary to him: as it befell our King John. Queen Mary, and Henry the fourth of France. King John saw and acknowledged it in these words, *Postquam, ut dixi, Deo reconciliatus, me ac mea regi. a (proh dolor!) Romana subjeci Ecclesia, nulla mihi prospera sed omni contraria advennerunt.* Ever since I submitted to the Sea of Rome, nothing hath prospered with me.

Mat. Paris.

And his heart frets against the Lord] As the cause of his calamity. Birds of prey, that have been long kept in the dark, when they get abroad are out of measure raging and ravenous: so are ignorant spirits, they let fly on all hands, (when in durance especially) and spare not to spit their venome in the very face of God: as did Pharaoh, when that thick darknesse was upon him; the King of Israel that said, *Behold this evil is of the Lord, and what should I wait for the Lord any longer?* 2 King. 6. 33. Mahomet the first Emperour of the Turkes being wonderfully grieved with the dishonour and losse he had received at the last assault of Scodra, in his choler and frantick rage most horribly blasphemed against God, saying, that it were enough for him to have care of heavenly things, and not to crosse him in his worldly actions.

Turk. hist. fol. 423.

Verf. 4. Wealth maketh many friends] *Res amicos invenit*, saith he in *Plautus*. Wine, saith *Athenaeus*, hath ἡλικία καὶ πρὸς φίλους, a force in it to make friendship. Wealth we are sure hath: but as that is no sound love that comes out of cups, it is but *ollaris amicitia*; so neither are they to be trusted, that wealth wins to us. Hired friends are seldome either satisfied or sure: but like the Ravens in *Arabia*, that, full gorged, have a tuneable sweet record, but empty, screech horribly. Flies soon fasten upon honey: and vermine will haunt a house where food is to be gotten.

But

But the poore is separated from his neighbour] Who either turns from him as a stranger, or against him, as an enemy. Nero being condemned to dye, and not finding any one that would fall upon him and dispatch him, cryed out, *Itane nec amicum, nec inimicum habeo?* Have I now neither friend nor foe, that will do this for me?

Verf. 5. A false witnesse shall not be unpunished] Many poore people care not to lend their rich friend an oath at a need: And many rich, though they think ill of pillory-perjury, yet they make little conscience of a merry lye. Neither of these shall pass unpunished. And this sentence may be to them as those knuckles of a mans hand were to *Baltasar*, to write them their destiny, or as *Daniel* was to him, to read it unto them.

Verf. 6. Many will entreat the favour of the Prince] Yea, lie at his feet and lick up his spittle, not being loyall in love for conscience, but submitte in shew for commodity. Every man will be thrusting in where any thing is to be gotten. The Poets make *Lites* or *Petitions* to be the daughters of *Jupiter*, and ever about him; to signifie, saith the *Mythologist*, that Princes and great ones are seldome without suppliants and suitors.

...ε γὰρ ἀνιστάται
Ἰκετοὶ Ζηνός
κῆρας λίτου.
Orph. in Arg.

And every man is a friend, &c.] See the Note on Chap. 17. 8.

Verf. 7. All the brethren of the poore do hate him] How much more then his hired friends: These are like crows to a dead Carcase; which if they flock to it, it is not to defend, but to devour it: and no sooner have they bared the bones, but they are gone. See the Note on chap. 14. 20.

Verf. 8. He that getteth wisdom] Hebr. *He that getteth, or possesseth an heart*: For we are borne brutes, and are compared to the horse and mule that have none understanding. *Psal.* 32. Hearts we have all, but our foolish hearts are darkened, *Rom.* 1. 21. yea, a deceived heart hath turned us aside that we cannot deliver our soules, nor say, *Is there not a lye in my right hand?* *1st.* 44. 20. Well may the rich have many friends, but not many hearts: For without wisdom no man can love his own soule, much lesse can he truly love another. Therefore by how much better it is for a man to love his own soule as he ought then to be beloved of others for his gifts: by so much it is better to get wisdom, then to get wealth.

Verf. 9. A false witnesse, &c.] See Verf. 5.

Verf. 10. Delight is not seemely for a foole] *Dignitas in indigno*

Secundæ res
etiam sapien-
tium animos
fatigant; quan-
to magis info-
lescunt: stulti-
tium succes-
su prospero?
Salust.

digno est ornamentum in luto, saith *Salvian*: Health, Wealth, Nobility, Beauty, Honour, and the like are ill bestowed upon a wicked man, who will abuse them all to his own and other mens undoing. The wisest have enough to do to manage these outward good things: What may we then expect from fooles? (See the Note on chap. 14. 24.) If they make wise men fooles, they will make fooles mad men.

Much lesse for a servant to rule over Princes] As *Abimelech* that bramble did over the Cedars of *Lebanus*: as *Tobiah* the Servant the *Ammonite* fought to do over *Nehemiah*, and the Princes of *Judah*: As the servants of the Emperour *Claudius* did over him and the whole State: (which occasioned that verse to be pronounced on the Theatre

Αφ' ουτος ἐστὶν εὐτυχῶν μαστίγης.)

As *Becket* and *Wolsey* affected to do in their generations: And as the *Bridge-maker* of *Rome*, who styles himself *Servus servorum*, A servant of servants; and yet acts as a *Dominus dominantium & Rex Regum*, Lord of Lords and King of Kings. Round about the Popes Coine are these words stamped, *That Nation that Will not serve thee shall be rooted out*. His *Janizaries* also the *Jesuits* are as a most agile sharp sword, whose blade is sheathed at pleasure in the bowels of every common-wealth, but the handle reacheth to *Rome* and *Spaine*. This made that most valiant and puissant Prince *Henry* the fourth of *France*, when he was perswaded by one to banish the *Jesuits*, say, *Give me then security for my life*.

Verf. 11. *The discretion of a man deferreth his anger*] *Plato*, when angry with his servant, would not correct him at that time; but let him go with, *Uapulaves nisi irascerer*, I am too angry to beat thee. A young man that had been brought up with *Plato*, returning home to his Father's house, and hearing his Father chide and exclaime furiously, said, *I have never seen the like with Plato*. See the Note on chap. 14. 29. Anger, by being deferred, may be diminished: so it be not concealed for a further opportunity of mischief, as *Abalom's* toward *Amnon*, and *Tiberius's*, whom the more he meditated revenge, the more did time and delay sharpen it: And the farther off he threatned, the heavier the stroke fell.

And it is his glory to passe over a transgression] Hebr. *To passe by it*, as not knowing of it, or not troubled at it: Thus *David* was,

Sen. de ira
lib 3 cap. 11

Lentus in me-
ditando ubi
prorupisset,
&c. Tacit.

was deaf to the railings of his enemies: and as a dumb man in whose mouth are no reproofes. *Socrates*, when he was publicly abused in a Comedy, laughed at it: *Polyagrus* verò seipsum strangulabat, saith *Alian*; but *Polyagrus*, not able to beare such an indignity, hanged himself. *Augustus* likewise did but laugh at the Satyrs and buffooneries which they had published against him: and when the Senate would have further informed him of them, he would not heare them. The manlier any man is, the milder and readier to passe by an offence: this shews that he hath much of God in him (if he do it from a right principle), who beares with our evill manners, and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we use to say, *We will be even with him*: There is a way whereby we may be not even with him, but above him, and that is, forgive him. Wink at small faults especially: *Qui nescit dissimulare, nescit vivere*. He that cannot, is not fit to live.

Verf. 12. *The Kings wrath is as the roaring of a Lyon*] Hebr. *Of a young Lyon*, which (being in his prime) roares more terribly; sets up his roare with such a force, that he amazeth the other Creatures whom he hunteth, so that (though far swifter of foot then the Lyon) they have no power to fly from him. Kings have long hands, strong clutches: Good therefore is the Wise man's counsel, *Eccles. 8. 2, 3, 4*. See the Note on chap. 16. 14, 15.

Verf. 13. *A foolish son is the calamity of his father*] Children are certaine cares, but uncertaine comforts. Let them prove never so towardly, yet there is somewhat to do to breed them up, and bring them to good. But if they answer not expectation, the Parents griefe is inexpressible. See the Note on Chap. 10. 1. and 15. 20. How many an unhappy father is tempted to with with *Augustus*,

O utinam calebs vixissem, orbisque perissem.

And the contentions of a Wife are a continuall dropping] Like as a man that hath met with hard usage abroad, thinks to mend himselfe at home; but is no sooner sat down there, but the raine dropping through the rooffe upon his head drives him out of doores againe: Such is the case of him that hath a contentious wife; a far greater crosse then that of ungracious children, which yet are the fathers calamities and heart-breaks. *Augustus* had been happy if he had had no children: *Sylla* if he had had no wife. All evils, as elements, are most trouble some when

G g

ἐν τῷ στόματι
αὐτοῦ. Αἰ. 13.

Ambros. Hexa.
lib. 6. cap. 5.

Conjugium
conjurgium.
De discordi
conjugio The-
mistocles dix-
it, συνικνεῖται
οὐτ' ἀμείβεται.

out of their proper place, as impiety in Professours, injustice in Judges, discomfort in a wife. This is like a tempest in the Haven, most troublesome, most dangerous.

Verf. 14. *Honour and riches are the inheritance of the Fathers*] *Viz.* More immediately. God gives them to the Parents, and they leave them to their childrer, being moved thereto by God: Though a carnall heart looks no higher then Parents, cares not so he may have it, whence he hath it. It is *Dos non Deus* that maketh marriages with them: good enough if goods enough; money is the greatest medler, and drives the bargain and bulineffe to an upshot. Mostly, such matches prove unhappy and uncomfortable. How can it be otherwise, sith *Hic deum nihil fecit*? God indeed had a hand in it, but for their just punishment, that so followed after lying vanities. and so forsook their own mercies.

But a prudent wife is of the Lord] Nature makes a woman, Election a wife: but to be prudent, wise, and vertuous, is of the Lord. A good wife was one of the first real and royall gifts bestowed on *Adam*. God set all the creatures before him ere he gave him a wife: that seeing no other fit help, he might prize such a gift: not a gift of industry, but of destiny. as one saith: for *Marriages are made in heaven*, as the common sort can say, and as very Heathens acknowledge. The Goveinour of *Eschisar* hearing *Othoman* the great Turk his relation of a faire Lady whom he was in love with, and had highly commended for her vertues, seemed greatly to like of his choice, saying that she was by the divine providence appointed only for him to have.

Verf. 15. *Slothfulnesse casteth into a deep sleep*] Sloth bringeth sleep, and sleep poverty. See this excellently set forth chap. 6. 9, 10, 11. See the Notes there, and on chap. 10. 4.

Verf. 16. *He that keepeth the Commandement, keepeth his own soule*] This is the first fruit of shaking off sloth and sleepinesse. He that stirs up himselfe to take hold of God, *Isa. 64. 7.* and to take hold of his Covenant, *Isa. 56. 4.* to love the name of the Lord, and to be his servant, *Verf. 6.* to love him and keep his Commandements, *Exod. 20. 6.* to do that little he does out of love, if it be no more then to think upon his Commandements to do them *Pf. 103. 18.* this mans soule shall be bound up in the bundle of life, he shall find his name written in the book of life. For in *vita libro scribuntur omnes qui quod possunt, faciunt, etsi quod debent*

Turk hist.
fol. 136.

bent non possunt, saith *Benard*. Their names are written in heaven who do what they can, though they cannot do what they ought. *2 Cor. 8. 12.* If there be a willing mind, God accepts according what a man hath, not according to what he hath not. And here also, *Volentem* Aug. Enchir. *prævenit Deus ut velit, volentem subsequitur ne frustra velit.* cap. 32. God that gives both to will and to do, causeth his people to keep his Commandements, and worketh all their works in them, and for *Ez. 36. 26.* them. *Lex jubet, gratia juvat: petamus ut det, quod ut habeamus jubet.* The Law commandeth, but Grace helpeth: let us Aug. in *Exod. 19. 10.* beg that God would make us to be what he requires us to be. *Quest. 55.*

But he that despiseth his waies] That is, Gods waies, chalked out in his word. See the Note on chap. 13. 13. Or, *He that despiseth his own waies*, lives carelessly, and at randome; walks at all adventures with God, *Cui vita est incompota & pessime morata contra gnomonem & canonem Decalogi*, a loose and lawlesse person; he shall dye, not a natural death only, (as all do) but spiritual and eternall. There is but an inch betwixt him and hell, which already gapes for him, and will certainly swallow him up.

Verf. 17. *He that hath pity upon the poore lendeth, &c.*] This is a second fruit of shaking off sloth, and working with the hands the thing that is good, that one may have to give to him that needeth. He doth not give it, but lend it: God accepts it, both as *δῶρον καὶ δέσμευμα*, as a gift, and a lone, saith *Basil*: Nay, he lends it upon usury, *Feneratur Domino*: and that to the Lord, who both binds himselfe to repay, and gives us security for it under his own hand here. *He will pay him again be sure of it.* *משלם* in *Piel*, he will fully and abundantly repay him: mostly in this world, but infallibly in the world to come. *Evagrius* in *Cedrenus* bequeatheth three hundred pounds to the poore in his Will: but took a bond before-hand of *Synesius* the Bishop, for the repayment of it in another life. And the very next night (saith the history) after his departure, appearing to him in his shape, delivered in the bond cancelled, and fully discharged.

Verf. 11. *Chasten thy son while there is hope*] See the Note on chap. 13. 24.

Verf. 19. *A man of great wrath shall suffer punishment*] He that laies the reynes in the neck, and sets no bounds to his wrath, whether in chastising his Child, or otherwise, shall be sure to smart

smart for it: shall bring himself and his friends into great trouble. Such therefore as are colerick should pray much, and prevent all occasions of wrath; as *Callius & Catia*, because they would not be stirred up to anger, burned their enemies letters before they were read. The like did *Pompey* to the Letters of *Ser-* and *Cesar* to *Pompey's* letters.

Verf. 20. *Heare counsell & receive instruction*] Or, *correction*. Here he directs his speech to the younger sort, and exhorts them 1. To heare counsell, *that is*, to keep the Commandment, as *vers. 16.* 2. To receive correction of Parents, as *vers. 18.* as the only way to sound and lasting wisdom: for *Vexatio dicit intellectum; Piscator istus sapit; Quæ nocent docent; &c.* Or *Salomon* may here bring in the father thus lessoning his untoward childe, whom he hath lashed. For to correct and not instruct, is to snuff the Lamp, but not poure in oile to feed it.

Verf. 21. *There are many devises in a mans heart*] They may purpose, but God alone disposeth of all. See the Note on chap. 16. 1, 9. Some think to rise by ill principles, but it will not be. Some to be rich, but God crosseth them, and holds them to prisoners pittances, to *hard-meat*, as we say. Some, to live long and enjoy what they have gotten: but they heare, *Then fool, this very night shall thy soule be taken from thee, &c.* Some set themselves to root out true Religion, to dethrone the Lord Christ, &c. But God sees and smiles, looks and laughs, *Psal. 2.* The counsell of the Lord that shall stand when all is done. Christ shall raigine in the midst of his enemies: the stone cut out of the mountaines without hands shall bring down the golden Image with a vengeance; and make it like the chaffe of the Summer-loore, *Dan. 2. 35.* *Sciat Celsitudo vestra & nihil dubitet*, (saith *Luther* in a letter to the Electour of Saxony) *longè aliter in cælo quàm Noriberga de hoc negotio conclusum esse.* Let your highnesse be sure that the Churches businesse is far otherwise ordered in Heaven, then it is by the Emperour and States at *Norinberg.* Anc. *Gaudeo quod Christus Dominus est: alioqui totus desperassem.* I am glad that Christ is King: for otherwise I had been utterly out of heart and hope, saith holy *Mylonius* in a letter to *Calvin*, upon the view of the Churches enemies.

Verf. 22. *The desire of a man is his kindnesse*] Or, *his mercy*. Many have a great mind to be held mercifull men, and vainly give out what they would do, if they had wherewith; and perhaps

Luk. 12.

Scul. Annal.

haps they speak as they think too (this may be one of those many deviles, those *varia & vana cogitationes* in the heart of a man, *vers. 21.*)

But the poore man is better then a liar] For though he hath nothing to give, yet having a giving affection, he is better then a lyer, *that is*, then such a rich man, who before he was rich would brag what he would do if he were rich, and yet now is a niggard.

Verf. 23. *The feare of the Lord tendeth to life, &c.*] Life, *saturity*, and security from evill (from the hurt, if not from the smart of it) are all assured here to those that feare God. Who would not then turne spiritual purchaser? See *chap. 22. 4.*

Verf. 24. *A slothfull man hideth his hand in his bosome*] The Latines say, he wraps it in his cloak, He puts it in his pocket say we. Erewhiles we had him fast asleep; and here going about his businesse, as if he were still asleep: so lazie that any the least labour is grievous to him, he can hardly find in his heart to feed himselfe, so to uphold the life of his hands which he should maintaine with the labour of his hands, *2 Thes. 3. 10.* and with the sweat of his brows, *Gen. 3.* Very sucklings get not their milk without much tugging and tiring themselves at the dug.

Verf. 25. *Smite a scorner and the simple will beware*] *Alterius perditio, tua sit cautio*, saith the Wise-man. Seelt thou another man shipwrackt? look well to thy tackling. *Pœna ad paucos &c.* Let but a few be punished, and many will be warned and wised; any will, but the scorner himselfe, who will not be better, though braid in a mortar. This scorner may very well be the sluggard mentioned in the former verse. Smite him never so much, there is no beating any wit into him. *Pharaoh* was not a button the better for all that he suffered: but *Jethro* taking notice of Gods heavy hand upon *Pharaoh*, and likewise upon the *Amalekites* was thereby converted and became a Profelyte, as *Rabbi Salomon* noteth upon this Text.

Verf. 26. *He that wasteth his father*] That spoileth pilfereth, pillagereth, preyeth upon his father: Not so much as saying with that scapethrift in the Gospel, *Give me the portion that falls to my share.* Idleness and incorrigibleness lead to this wickednesse, as

Verf. 27. *Cease my son to heare the instruction*] Beware of false-Propheets, *Mat. 7. 24.* See the Note there. Take heed also

Saturatus per noctabit, He shall not go supperlesse to bed.

Manum habet sub pallio.

Luk. 15.

also what books ye read : for as water relisteth of the soil it runs thorough : so do the soule of the Authors that a man readeth.

Eccles. 8.
Plal. 50.

Verf. 28. *An ungodly Witnesse scorneth judgement*] As if he were out of the reach of Gods rod. And because judgement is not presently executed, therefore his heart is set in him to do wickedly, he looks upon God as an Abbetour of his perjury. *His mouth devoureth iniquity*, as some savory morsell. But know they not that there will be bitterneffe in the end ? Let them but mark what follows.

Verf. 29. *Judgements are prepared for scorers*] For these scorers (that promise themselves impunity) are *judgements*, not one, but many, not appointed only, but prepared long since, and now ready to be executed.

CHAP. XX.

Verf. 1. *Wine is a mocker, &c.*]

Decepit ebrietas
Locum quem Sodoma
non decepit.

μαλακτιον.

δυσπραγία.

For (first) it mocks the drunkard, and makes a foole of him : promising him pleasure, but paying him with the stinging of an Adder, and biting of a Cockatrice, chap. 23. 32. (See the Note there.) Wine is a comfortable Creature, Judg. 9. 12. one of the chiefe lenitives of humane miseries, as *Plato* calls it : but exesse of wine, 1 *Pet.* 4. 3. is (as one well saith) *b'landus damon, dulce venenum, suave peccatum ; quam qui in se habet, se non habet ; quam qui facit, non facit peccatum, sed totus est peccatum.* That is, a faire spoken devill, a sweet poison, a sin which he that hath in him hath not himselfe, and which he that runs into, runs not into a single sin, but is wholly turned into sin. Secondly, it renders a man a mocker, even one of those scorers, for whom judgements are prepared, as *Salomon* had said in the foregoing verse. See *Hos.* 7. 5. *Ija.* 28. 1. 1 *Sam.* 25. *Abigail* would not tell *Nabal* of his danger till he had slept out his drunkenesse, lest she should have met with a mock, if not with a knock.

Strong drink is raging] All kind of drink that will alienate the understanding of a man, and make him drunke: As Ale, Beere, Sider, Perry, Metheglin &c. Of this *Pliny* cries out, *Hei, mirum vitiorum solertia inventum est quemadmodum aqua quæque inebriat.*

rit.

ver. Portentosum sane potionis genus ! quasi non ad alium usum natura parens humano generi fruges dedisse videatur. So witty is wickednesse grown now, that there is a way invented to make a man drunk with water; a monstrous kind of drink surely ! as if dame nature had bestowed corne upon us to such a base abuse. See the note on chap. 23. 29. *Saint Paul* very fitly yoketh together *drunkards* and *raylers*, 1 *Cor.* 6. 9.

And whosoever is deceived thereby is not wise] For when the wine is in, the wit is out. They have a practice of drinking the Out's, as they call it : all the wit out of the head, all the mony out of the purse, &c. and thereby affect the title of roaring boys, by a woful *Prolepsis* (doubtlesse) here for hereafter.

Verf. 2. *The feare of a King is as the roaring of a lion.* See chap. 16. 14. and 19. 12.

Verf. 3. *It is an honour for a man to cease from strife*] To stint it rather then to stir it: to be first in promoting peace and seeking reconciliation ; as *Abraham* did in the controversie with *Lot*, *Memento* (said *Aristippus* to *Aeschines*, with whom he had a long strife,) *quod cum essem natu major, prior te accefferim.* Remember said he, that though I am the elder man, yet I first sought reconciliation. I shall well remember it, said *Aeschines*, and whiles I live I shall acknowledge thee the better man ; because I was first in falling out, and thou art first in falling in again.

But every foole will be meddling] Or mingling himself with strife ; he hath an itching to be doing with it, to be quarrelling, bragging, lawing. Once it was counted ominous to commence actions, and follow suits. Now nothing more ordinary, for every trifle, treading upon their grasse or the like. This is as great folly, as for every slight infirmity to take Physick.

Verf. 4. *The sluggard will not plow by reason of the cold*] So the spirituell sluggard either dreams of a delicacy in the ways of God, (which is a great vanity,) or else if heaven be not to be had without the hardship of holinesse, *Christ* may keep his heaven to himself. The young man in the Gospel went away grieved that *Christ* required such things that he could not be willing to yield to. The Hebrews have a common Proverb amongst them ; He that on the even of the Sabbath hath not gathered what to eat, shall not at all eat on the Sabbath : Meaning thereby that none shall

shall reigne in heaven, that hath not wrought on earth. Man goeth forth (saith the Psalmist) to his work, and to his labour untill the evening, *Psal.* 104. 23. so till the Sunne of his life be set, he must be working out his salvation. This is to *work the work of him that sent us*, as our Saviour did. Which expression of *working a work*, notes his strong intention upon it, as *Jer.* 18. 18. *to devise devices*, notes strong plotting to mischief the Prophet. So *Luke* 22. 15 with a desire have I desired, &c. yea how am I straitned, till it be accomplished? *Luke* 12. 50. Lo Christ thirsted exceedingly after our salvation, though he knew it should cost him so dear. Is not this check to our dullness and sloth?

Verf. 5. *Counsel in the heart of a man is like deep water*] See chap. 18. 4. As the red rose, though outwardly not so fragrant, is inwardly farre more cordiall then the Damask, being more thrifty of its sweetness and reserving it in itself: So it is with many good Christians.

But a man of understanding will draw it out] And surely this is a fine skill to be able to pierce a man that is like a vessell full of wine, and to set him a running.

Verf. 6. *Most men will proclame every one his own goodnesse*] As the Kings of Egypt would needs be called *Egyptians*, Bountifull, or Benefactors: many of the Popes *Pii* and *Bonifacii*, &c. The Turks will needs be stiled the only *Musulmans*, or true *Believers*: as Papists the only Catholics. The Swenkfeldians (Strinkfeldians) *Luther* called them from the ill favour of their opinions, intituled themselves with that glorious name, *The Confessours of the glory of Christ*. *David George* that monstrous Heretic, that was so farre from accounting adulteries, fornications incests, &c. for being any sins, that he did recommend them to his most perfect scholars, as acts of grace and mortification, &c. yet he was wonderfully confident of the absolute truth of his tenets, and doubted not but that the whole world would soon submit to him, and hold with him. He wrote to *Charles* the Emperour, and the rest of the States of *Germany*, an humble and serious admonition (as he stiled it,) written by the command of the Omnipotent God diligently to be obeyed, because it contained those things whereupon eternal life did depend.

But a faithful man who can find] *Diaconos paucitas honorabiles fecit*, saith *Hierome*. The paucity of pious Persons makes them precious. *Perraro grati reperuntur*, saith *Cicero*. It is hard to find

Schlußf.

Hies. Dan. Georg.

find a thankfull man. Faithfull friends are in this age all for the most part gone in Pilgrimage, and their return is uncertain, said the Duke of Buckingham to Bishop Morton, in Richard the third his time. Daniel's hist.

Verf. 7. *The just man walketh in his integrity*] Walketh constantly: not for a step or two only, when the good fit is upon him. See the note on *Gen.* 17. 1. Continence ambulat.

His children are blessed after him] Personal goodnesse is profitable to Posterity: yet not of merit, but of free grace, and for the promise sake; which *Iehu's* children found and felt to the fourth generation, though himself were a wicked idolater.

Verf. 8. *A King that sitteth in the Throne of judgement, &c.*] Kings in their own Persons should sit and judge of causes sometimes: to take knowledge (at least) what is done by their officers of justice. I have seen the King of *Persia* many times to alight from his horse (saith a late Traveller,) only to do justice to a poor body. He punisheth theft and man-slaughter so severely, that in an age a man shall hardly heare either of the one or the other. The Preachers Travels by John Cantwrigb.

Verf. 9. *Who can say I have made any heart cleane?*] That can I, saith the proud Pharisee, and the Popish Justiciary. *Non habeo Domine, quod mihi ignoscat*; I have nothing Lord for thee to pardon, said *Isidore* the Monk. When *Saint Paul*, that had been in the third heaven, complains of his inward impurities, *Rom.* 7. 15. and though he should have known no evil by himself, yet durst he not look to be thereby justified, *1 Cor.* 4. 4. And holy *Job* could say, *If I wash my self with snow-water, and make my hands never so cleane*: yet God would plunge him in the ditch, so that his own clothes should abhorre him. And if thou Lord shouldest mark iniquities, saith *David*, who should stand before thee? *Psal.* 130. 3. Job 9. 30, 31.

Verf. 10. *Divers weights and divers measures, &c.*] See the Notes on chap. 11. 1. & 16. 11. Now if the very weights and measures are abomination, how much more the men that make use of them? And what shall become of such as measure to themselves a whole sixe dayes, but curial Gods seventh, or misemploy it?

Verf. 11. *Even a childe is known by his doings, &c.*] Either for the better, as we see in young *Ioseph*, *Sampson*, *Samuel*, *Salomon*, *Timothy*, *Athanasius*, *Origen*, &c. It is not a young Saint, an old

Hh

Devil;

Devil; but a young Saint, an old Angel: Or for the worse, as *Canaan* the son of *Ham* (who is therefore cursed with his father, because (probably) he had a hand in the sinne,) *Ishmael*, *Esau*, *Vajezatha*, the youngest son of *Haman*, *Esth.* 10. 9. Hebricians observe, that in the Hebrew this youths name is written with a little *Zain*, but a great *Vau*, to shew that, though the youngest, yet he was the most malicious against the Jewes, of all the ten. Early sharp say we, that will be thorne.

Verf. 12. *The hearing eare and the seeing eye, &c.* There are that have eares to heare and heare not: that have eyes to see, and see not: for they are a rebellious house, *Ezek.* 12. 2. Now when God shall say to such as, *Isa.* 42. 18. Hear yee deaf, and look yee blind, that you may see; when he shall give them an obedient eare, and a Scripture-searching eye, senses habitually exercised to discern both good and evill, *Heb.* 5. 14. so that they heare a voice behind them, saying, *This is the way, &c.* and they see him that is invisible, as *Moses*: then is it with them as it is written, *Eye hath not seen, nor eare heard, &c.* i.e. Natural eye never saw, natural eare never heard such things; But God hath revealed them to us by his spirit.

1 Cor. 2. 9, 10.

Verf. 13. *Love not sleep lest thou come to Poverty.* In sleepe there is no use either of sight or hearing, or any other sense. And as little is there of the spirituall senses in the sleep of sinne, *Zach.* 4. 1. It fared with the good Prophet as with a drowsie Person, who though awake and set to work, yet was ready to sleep at it: And *Peter*, *James* and *John*, if the spirit hold not up their eyes, may be in danger to fall asleep at their Prayers, *Mat.* 26. and so fall into spiritual Poverty: for if Prayer stands still, the whole trade of Godlinesse stands still. And a powerlesse Prayer, proceeding from a spirit of sloth, joynd with Presumption, makes the best men liable to punishment for profaning Gods name: So that he may justly let them fall into some sinne, which shall awaken them with smart enough. See chap. 19. 15. with the Note.

Verf. 14. *It is naught, it is naught, saith the buyer.* Or, saith the Possessor; and so *Melancthon* reads it: as taxing that common fault and folly of slighting present mercies, but desiring and commending them when they are lost. *Virtutem incolumem odimus, sublatam ex oculis querimus invidi.* *Israel* despised the pleasant land, *Psal.* 106. 24. and the precious Manna, *Numb.* 11. 6. and *Solomons* gentle Government, *1 Kings* 12. 4. Our corrupt nature,

nature weighs not good things till we want them; as the eye sees nothing that lies upon it.

Verf. 15. *There is gold and a multitude of rubies.* *Quintilian* defines an Oratour, *Vir bonus, dicendi peritus.* A good man, that can deliver himself in good language. Such a master of speech was Saint *Paul*, who was therefore by those Heathen Lystrians called *Mercury*, because he was the chief Speaker, *Acts* 14. 12. Such afore him was the Prophet *Isaiah*, and our Saviour Christ, who spake as never man spake, his enemies themselves being Iudges. Such after him was *Chrysostome*, *Basil*, *Nazianzen*, famous for their holy eloquence. So were Mr. *Rogers* and Mr. *Bradford* Martyrs: in whom it was hard to say, whether there were more force of eloquence and utterance in preaching, or more holinesse of life and conversation, saith Master *Fox*. Now if *Barrius* could say that he preferred one *Zopyrus* before ten *Babylons*: And if when one desired to see *Alexanders* treasures and his Jewels, he bade his servants shew him not *argyres talanta* but *tes elus*, not his talents of silver, and such other precious things, but his friends: What an invaluable Price think we doth the King of heaven set upon such learned Scribes, as do out of the good treasure of their hearts, throw forth good things for the use of many?

Verf. 14. *Take his garment*] and so provide for their own indemnity. See the notes on chap. 6. 1, 2, 3, 4, 5.

And take a pledge of him for a strange woman] i.e. for a whorish woman, *utrumque tibi sit cognita, vel etiam cognata.* He that will undertake for such a ones debts, or run in debt to gratifie her, should be carefully lookt to, and not trusted without a sufficient pawn. How can he be faithful to me that is unfaithfull to God? said *Constantius Chlorus* to his Courtiers and Counsellors?

Verf. 17. *Bread of deceit is sweet to a man*] Sins murdering morsels will deceive those that devoure them. There is a deceitfulness in all sinne, *Heb.* 3. 13. a lie in all vanity, *Jer.* 2. 8. The stollen waters of adultery are sweet, *Prov.* 9. 17. but bitterness in the end: such sweet meat hath sowre sauce. Commodities craftily or cruelly compassed, yield a great deal of content for present. But when the unconscionable Cormorant hath swallowed down such riches, he shall vomit them up again; God shall cast them out of his belly, *Joh.* 20. 15. Either by remorse and restitution in the mean time, or with despair and impenitent horror hereafter.

Hh 2

His

ἡγούμενος τῶ ἀδελφῶν.

A. & Mon. fol. 1782.

Justin. lib. 1.

Liban. exemplar. Progym. Chria. 1.

Euseb. in vit. Constant.

His mouth shall be filled with gravell] *Pane lapidoſo*, as *Seneca* hath it, with grit and gravel, to the torment of the teeth, *that is*, terrour of the conscience and torture of the whole man. Such a bitter-sweet was *Adam's* apple, *Eſau's* meſſe, the *Iſraelites* quails, *Jonathan's* honey, the *Amalekites* cates after the ſack of *Ziklag*, *1 Sam.* 30. 16. *Adonijah's* dainties, *1 Kings* 1. which ended in horreur ever; after the meale is ended comes the reckoning. Men muſt not think to dine with the devill, and then to ſup with *Abraham*, *Iſaac* and *Jacob* in the Kingdome of heaven: to feed upon the poiſon of alpes, and yet that the vipers tongue ſhall not ſlay them, *Iob* 20. 16. When the Aſpe ſtings a man, it doth firſt tickle him, ſo as it makes him laugh, till the poiſon by little and little gets to the heart, and then it painſhim more then ever it delighted him. So doth ſin. At *Alvelana* in *Portugal* three miles from *Liſbon*, many of our *Engliſh* Souldiers under the Earle of *Effex* periſhed, by eating of honey purpoſely left in the houſes, and ſpiced with poiſon, as it was thought. And how the treacherous *Greeks* deſtroyed many of the *Weſterne* Chriſtians, *French* and *Engliſh*, marching toward the Holy-land, by ſelling them meale mingled with lime, is well known out of the *Turkiſh* hiſtory.

Speed in Q.
Eliſab.

Deliberandum
eſt diu quod
ſtatuendum
eſt ſemel.

Pauſan. lib. 8.

Gell. lib. 7.

Verſ. 18. Every purpoſe is eſtabliſhed by counſell]. That thy proceedings be not either unconstant or uncomfortable, deliberate long ere thou reſolve on any enterpriſe. Advise wiſt God eſpecially, who hath ſaid, *Wo be to the rebellious children that take counſel, but not of me*, &c. *Iſa.* 30. 1. *David* had able Counſellors about him: but thoſe he moſt eſteemed and made uſe of, were Gods teſtimonies, *Pſal.* 119. 24. Thy Teſtimonies alſo are my delight, and the men of my counſell. Princes had learned men ever with them, called *Mnemoſes* Remembrancers, *Monitors*, Counſellors, as *Themiſtocles* had his *Anaxagoras*, *Alexander* his *Ariſtotele*, *Scipio* his *Panetius* and *Polybius*: of which latter *Pauſanias* teſtifieth, that he was ſo great a Politician, that what he adviſed never miſcarried. But that's very remarkable that *Gellius* reports of *Scipio Africanus*, that it was his cuſtome before day to go into the Capitol in cellam *Iovis*, and there to ſtay a great while *quaſi conſultans de Rep. cum Iove*, as if he were there adviſing with his God concerning the Common-wealth: Whence it was that his deeds were *plaraque admiranda*, admirable for the moſt part, ſaith the Authour. But we have a better example: *David* in all his

his ſtreights went to ask counſell of the Lord, who answered him. Do we ſo, and God will not faile us, for he hath made *1 Cor.* 1. 30. Chriſt wiſedome unto us, and a wonderful Counſellour. *Iſa.* 9. 6.

And with good advice make warre] *Ahab* in this might have been Precedent to good *Ioſiah*. He would not go againſt *Ramoth-gilead*, till he had firſt adviſed with his falſe Prophets. But that other Peerleſſe Prince, though the famous Prophet *Ieremy* was then living, and *Zephaniah*, and a whole Colledge of Seers, yet he doth not ſo much as once ſend out of doors to ask, ſhall I go up againſt the King of *Egypt*? Sometimes both grace and wit are aſleep in the holieſt and wariest breſts. The Souldiers rule among the *Romans* was *non ſequi, non fugere bellum*: Neither to ſie nor to follow after warre. The Chriſtians Motto is, *nec te, Lucian. mere nec timide*, be neither temerarious nor timorous. And that's a very true ſaying of the Greek poet,
ὁ βέλδυστος βέλδῃ ὡς ἀμαρτανὶ ἢ δὲ ταρχία.
Αἰὲν ἐφελκόμενον τὴν μετάνοιαν ἔχει.

Lucian.

Verſ. 19. Herbat goeth about as a tale-bearer] Therefore make not ſuch of thy counſell: For if they can give counſel, yet they can keep none. See the note on chap. 11. 13.

Therefore meddle not with him that flattereth] Tale-carriers and flatterers are neither of them fit Counſellors. Thie will ſay as you ſay, be it right or wrong: thoſe will tell abroad all that you ſay, and more too to do you a miſchief. The good Emperour *Aurelius* was even bought and ſold by ſuch evil Counſellors. And *Augustus* complained when *Varus* was dead, that he had none now left, that would deal plainly and faithfully with him.

Verſ. 20. Who ſo curſeth his father, &c.] See the notes on *Exod.* 21. 17. and on *Mat.* 15. 4. Parents uſually give their children ſweet and ſavoury counſel: but they, for want of grace, liſten rather to flatterers and whiſperers, vilipending their Parents advice, and vilifying them for the ſame, as *Eli's* ſonnes did.

His lamp ſhall be put out in obſcure darkneſſe] *Heb.* In blackneſſe of darkneſſe. Theſe are thoſe raging waves of the ſea foaming out their own ſhame,—to whom is reſerved the blackneſſe of darkneſſe for ever, *Iude* 13. an exquisite torment, ſuch are ſure of in hell, whom the Holy Ghoſt curſeth in ſuch emphaticall manner, in ſuch exquisite termes. Beſides the extreme miſery they are likely

H h 3

likely here to meet with, who when they ought to be a lamp to their parents, 1 King. 15. 4. (as *Abner* was, or by his name, should have been) do seek to put out their lamp, to cast a slur upon them, and to quench their coale that is left, as thee said. 2 Sam. 14. 7. It may very well be that the temporal judgment here threatened, is, that such a gracelesse child shall dye childlesse, and that there shall bee *Nihilus cui Lampada tradat*.

Verf. 21. *An inheritance may be gotten hastily, &c.* By wishing and working the death of parents, or by any other evil arts whatsoever. See an instance hereof in *Achan*, *Ahab*, *Gebezi*, *Adonijah* his leaping into the throne without his fathers leave. *Jehozabab* also, the yonger son of *Josiah*, would needs be King after his father, putting by his eldest brother *Jehojakim*; but he was soon put down again, and put into bands by *Pharaoh Necho*. 2 Kin. 23. He pourtrayed the Ambitionist to the life, that pictured him snatching at a crown and falling, with this Motto, *Sic mea fata sequor*.

Verf. 22. *Say not thou, I will recompence evil* Much lesse, *swear it*, as some miscreants do: to whom, *Est vindicta bñum, & vitā dulcius ipsā*. In reason, tallying of injuries is but justice. It is the first office of justice (saith *Tully*) to hurt no body, unless first provoked by injury. Whereupon *Lactantius*, *O quam simplicem veramque sententiam* (saith he) *duorum verborum adjectione corrumpit*! O what a dainty sentence marred the Oratour by adding those two last words! How much better *Seneca*! *immane verbum est ultio*. Revenge is a base word, but a worse deed: it being no lesse an offence to requite an injury, then to offer it, as *Lactantius* hath it. That mild and milken man (as his name speaks him) was such an enemy to revenge, that he dislikes the vaging either of law or of war with any that have wronged us. Wherein though I cannot be of his minde, yet I am clearly of opinion, that not revenge, but right should be sought in both. Neither can I hold it valour, but rashnesse in our *Rich. 1.* who being told, as he sate at supper, that the French King had besieged his town of *Vernuil* in *Normandy*, protested that he would not turn his back untill he had confronted the French: and thereupon he caused the wall of his palace that was before him to be broken down toward the south, and poasted to the sea-coast immediately into *Normandy*.

But

But wait on the Lord Who claimes Vengeance as his, *Deut. 32. 35. Rom. 12. 19.* (See the Notes there) and will strike in for the patient, as he did *Num. 12. 2.* While *Moses* is dumb, *God* speaks; deafe, *God* heares and stirres. Make *God* your Chancellor, in case no law will relieve, and you shall do your selves no disservice. If compelled to go a mile, rather then revenge, goe two; yea, as far as the shooes of the preparation of the Gospel of peace will carry you, and *God* will bring you back with everlasting joy, *Isa. 35. 10.* This is the way to be even with him that wrongs you, nay to be above him.

Verf. 23. *Divers weights are an abomination* In righting and revenging themselves men are apt to weigh things in an uneven ballance, to be over-partiall in their own cause, and to judge that an hainous offence in another that is scarce blame-worthy in themselves. It is best therefore to lay down all injuries at *Gods* feet, who will be sure to give a just recompence to every transgression, *Heb. 2. 2* and will elsie turn his wrath from our enemies to us, for our diverse weights and false balances. See the Note on verf. 10. of this Chap.

Verf. 24. *Man's goings are of the Lord* See the Notes on *Ch. 16. 1. 9.* *God* brought *Paul* to *Rome* by a way that he little dreamd of. *Austin* once travelling lost his way, and fetching a compasse came safe to the place he intended: whereas had he kept the right way, he had been caught by an armed band of the *Dona-* Aug. in Enchi-
rid. ad Lau-
rent. cap. 17.
rists that lay in wait for him. The steps of a good man are ordered by the Lord, *Psal. 37. 23.* and he finds himself sometimes crossed with a blessing; As when *Isabel Q.* of *England* was to repasse from *Zeland* into this Kingdome with an army, in favour of her son against her husband, she had utterly been cast away, had she come to the port intended, being there expected by her enemies: but providence (against her will) brought her to another place where she safely landed. Good therefore and worthy of all acceptation is the Wife-man's counsell, *In all thy wayes acknowledge GOD, and he shall direct thy path*, *Prov. 3. 6.* See the Note there.

Verf. 25. *It is a snare to a man who devoureth &c.* He doth as fish that swallowes the hook, as the Eagle that stole the flesh from the altar with a coale sticking to it, that set the whole nest on fire &c. What a sad end befell *Cardinall Wolsey*, whilst he sought more to please the King then *God*, as himself said? and what
a re-

Non minus
mali est injuri-
am referre
quam interire
Lact.
Instit. lib. 6.
cap. 20.

a revenging hand of God pursued his five cheif Agents that were most instrumentall for him in that sacrilegious enterprise? One of them killed his fellow in a duell, and was hanged for it. A third drowned himself in a well. A fourth fell from a great estate to extreame beggery. Dr. Allen (the last and cheifest of them) being Arch-bishop of Dublin, was cruelly slain by his enemies. *Utinam his & similibus exemplis edocti discant homines res semel Deo consecratas timide atterere!* saith *Scoltetus* who relates this story, I would men would take heed by these and the like examples how they meddle with things once consecrated to God. If Divine justice so severely punished those that converted Church-goods, (though not so well administred) to better uses doubtlesse, because they did it out of selfish and sinfull principles and intentions: what shall become of such as take all occasions to rob God, that they may enrich themselves? *Spoliantur parochie & Schole non aliter ac si fame necare nos velint*, saith *Luther*, Parishes and Schooles are polled and robbed of their maintenance, as if they meant to starve us all.

And after comes to make inquiry] viz. How he may devour that tid bit without kecking, and not find it hard-meat on his conscience. But a man may easily eat that on earth, that he shall have time enough to digest in hell. The fear of this made *Queen Mary* restore again all Ecclesiastical livings assumed to the Crown, saying that she set more by the salvation of her own soule, then she did by ten Kingdomes. And upon the like motive *King Lewis* of France (about the year 1152.) cast the Popes Bulls (whereby he required the fruits of vacancies of all Cathedrall Churches of France) into the fire, saying, he had rather the Popes Bulls should roste in the fire, then his own soule should fry in hell.

Verf 26. *A wise King scattereth the wicked*] Dreins the country of them by his just severity, yet with due discretion as appears by the latter words, and bringeth the wheele over them, compared with *Isa.* 28. 27, 28. The Turks justice will rather cut off two innocent men, then let one offendour escape. The *Venetians* punish with death whosoever shall misemploy a penny of the publike stock to his own private profit. *Durescite, durescite, ô infelix Lantgravic*, said the poor smith to the *Lantgrave* of *Thuring*, that was more mild then was for his peoples good. The sword of Justice must, I confesse, be fourbished with the oyle of mercy.

Scult. Annal.
tom. 2. pag.
332.

Luth. in Ge-
nes. 47.

Speeds Chron.
fol. 826.

Ibid. 496.

Blunts voyag.
pag. 12.
Z. vocat. in
observ. politic.

but yet there are cases wherein severity ought to cast the scale.

Verf. 27. *The spirit of a man is the candle of the Lord*] Some read it, *The breath of a man*, that is, his life is the candle of the Lord, and sense it thus; Look how men deal by their lights or lamps, so doth God by our lives. Some we put out as soon as lighted: others we let alone till half wasted, and others again till wax and weck and all be consumed. So some dye yonger, some older, as God pleaseth. But the word *Neshamah* here used as it holds affinity with the Hebrew *Shamajim* Heaven, so it doth with the Latine word *Mens* the Minde or reasonable Soule, which indeed is that light that is in us by an excellency, *Mat.* 6. 23. that spirit of a man that knowes the things of a man, *1 Cor.* 2. 11. that candle that is in mans belly or body, as in a lanthorn, making the least mote perspicuous. This is true by a specialty of that divine faculty of the soul, Conscience, which is frequently called the *Spirit of a man*, as being planted of God in all and every part of the reasonable Soul; where she produceth occasionally severall operations, being the souls school-master, Monitour and domestical Preacher; Gods spy, and mans over-seer; the principal commander and cheif controulour of all his doings and desires.

*Conscia mens ut cuique sua est, ita concipit intra
Pectora pro factis spernque metumque suo.*

Ovid.

Surely it is a most celestial gift (saith one.) It is so of God and in man, that it is a kind of middle thing betwixt God and man; lesse then God, and yet above man. It may be called our God (saith another) in the sense that *Moses* was *Pharaohs*: having power to controule and avenge our disobediences, with greater plagues then ever *Moses* brought on Egypt. Therefore that was no evil counsel of the Poet — *imprimis reverere teipsum*. And

Auson.

Turpe quid ausurus, te, sine teste, time.

Verf. 28. *Mercy and truth preserve the King*] These are the best guard of his body, and supporters of his throne. Mildnesse and righteousness, lenity and fidelity do more safe-guard a Prince then munitions of rocks, or any war-like preparations: amidst which *Henry* the fourth of France perished, when *Q. Elizabeth* of England lived and dyed with glory. That French King being periwaded by the Duke of *Sully* not to readmit the *Jesuits*, an-

swered; Give me then security for my life. But he was shortly after stabbed to death by their instigation: when our Queen, that stuck fast to her principles, was not more loved of her friends then feared of her foes, being protected by God beyond expectation. Our King John thought to strengthen himself by gathering money, the sinews of war: but mean-while he lost his people's affections, those joynts of peace, and came after endlesse turmoiles to an unhappy end. So did our late Sovereigne of bleeding-memory.

Verf. 29. *The glory of young men is their strength*] *sc.* If well used, in following their callings, and fighting for their countreyes, as those young men of the Princes of the Provinces d d, 1 King. 20. 20. and not in quarrelling and dwelling, as those youngsters of *Helketh-bazzurim* who sheathed their iwards in their fellowes bowels.

2 Sam. 2.

And the beauty of old men is their gray-head] That silver crown of hoary haire (saith one) which the finger of God doth set upon their heads, makes them venerable in all places where they come: so that they carry an authority or majesty with them, as it were. See the Note on chap. 16. 31.

Verf. 30. *The blewnesse of the wound cleanseth*] Some must be beaten black and blew, ere they will be better: neither is wit any thing worth with them till they have paid well for it. The Jews were ever best when in worst condition. The *Athenians*, *non nisi atrati*, would never mend till they were in mourning. And

Anglica gens est optima flens, & pessima ridens, As a great Statesman said of this Nation. Physicians commonly cure a lethargy by a fever. Chirurgions let their Patients blood sometimes, *etiam ad deliquium anime*. The scorpion heals his own wounds: and the viper beaten and applyed cures his own biting. Surely as the scourging of the garment with a stick, beats out the mothes and the dust: so do corrections corruptions from the heart; And as launcing lets out filth, so doth affliction purge.

CHAP.

CHAP. XXI.

Verf. 1. *The Kings heart is in the hand of the Lord*]

BEE Kings never so absolute, and unaccountable to any, yet are they ruled and over-ruled by Him that is higher then the highest, *Eccles. 5. 8.* God's heart is not in the Kings hand, as that foolish Prince in *Mexico* pretends, when at his Coronation he swears that it shall not raine unseasonably, neither shall there be famine or pestilence during his raigine in his dominions: but the Kings heart, that is, his will, desires, devices, resolutions are Gods to dispose of; he turneth them this way or that way, with as much ease as the plow-man doth the watercourse with his paddle, or the gardiner with his hand. Thus he turned the heart of *Pharaoh* to *Joseph*, of *Saul* to *David*, of *Nebuchadnezzar* to *Jeremy*, of *Darius* to *Daniel*, of *Cyrus* (and afterwards of *Alexander the great*) to the *Leuis*, of some of the *Romane* persecutors to the primitive Christians, and of *Charles* the fifth (who ruled over 28. flourishing Kingdomes) to the late Reformers *Melanchthon*, *Pomeran* and other famous men of God: whom when he had in his power (after he had conquered the Protestant Princes) he not only determin'd not any thing extremly against them, but also intreating them gently, he sent them away, not so much as once forbidding them to publish openly the Doctrine that they professed: albeit all Christendom had not a more prudent Prince then he was, (saith *Mr. Fox*) nor the Church of Christ almost a forer enemy.

A. & Mon.
1784.

Verf. 2. *Every way of a man is right in his own eyes*] See the Note on chap. 16. 2. Such is our sinful self-love, that *Suffenus*-like we easily admire that little *Nothing* of any good that is in us: we to clasp and hug the barn of our own braine with the Ape, that we strangle it: we set up a counter for a thousand pounds, and boast of those graces whereunto we are perfect strangers. We turn the perspective, and gladly see our selves bigger, others lesser then they are: we flatter our own souls as *Micah* did his, *Isag. 17. 13.* Wherein it fals out oft as it did with the riflers of *Semiramis* her tomb, who where they expected to find the richest treasure, met with a deadly poison. Seem we never so just, because first in our own cause, God (as *Salomon* saith of a mans neighbour) comes

I i 2

comes and searches us, and then things appear otherwise.
Luke 16. 15.

Verf. 3. Is more acceptable to the Lord *Qui non vult ex rapina holocaustum*, as Heathens could see and say, by the light of nature. The Jews thought to expiate their miscarriages toward men, and to set off with God by their ceremonies and sacrifices, *Isa. 1. Jer. 7. Mic. 6.* Some Heathens also (as that Roman Emperour) could say, *Non sic Deos colimus ut ille nos vinceret*, We have not been at so much charge with the gods, that they should give us up into the enemies hands. But the Scripture gave the Jews to understand, that to obey was better then sacrifice, that God would have mercy and not sacrifice, and that for a man to love God above all, and his neighbour as himself, is more then all whole burnt offerings and sacrifices, *Mar. 12. 33.* The Heathens also were told as much by their Sages, as *Plato* in his book intuled *πεί μενοινῶν*: where *Socrates* reprehending the gilt-horned bulls of the Grecians, and the sumptuous sacrifices of the Trojans, at length inferres: *καὶ γὰρ ἀνθρώποι ἐσὶ &c.* It were a greivous thing if the gods should more respect mens offerings and sacrifices then the holiness of their hearts, and the righteousness of their lives, &c. *Aristotle* in his Rhetoricks, *Οὐκ εἰς τοῦτο θύουσιν οἱ ἄνθρωποι τὰς δαπάνας, &c.* saith he: It is not likely that God takes pleasure in the costliness of sacrifices, but rather in the good conversation of the sacrificers.

Verf. 4. An high look and proud heart *See the Note on Prov. 6. 17.*

And the plowing of the wicked is sin *As they plot and plow mischief (being the devils hindes and drudges) so all their actions natural, civil, moral, spiritual, are turned into sin; whether they plow or play, or pray, or eat, or sleep, to the impure and unbelieving all things are impure. Tit. 1. 15.* Their proud or bigswolne heart is full of filthy corrupt matter, that woozeth out still and offendeth the eyes of Gods glory. Every thing they do is as an evil vapour reaking from that loathsome dunghil, worse then those that came up from the five cities of the plain. Pride is like copres which will turn wine or milk into ink; or leaven which turnes a very passcover into pollution, or as the *Sanies* of a plague-fore, which will render the richest rose infectious.

Verf. 5. The thoughts of the diligent tend only &c. *The word*

word rendered *diligent*, signifies one that is sedulous and solicitous in his businesse, that weighs circumstances, and waits opportunities: that sits down first and counts his costs. *Luke 12. 28.* that considers seriously, and then executes speedily: such an one was *Abraham's* servant, *Gen. 24. Joseph, Boaz, Daniel.* And how should such a man chuse but thrive? See the Note on *Chapter 10. 4.* A sufficiency he is sure of, though not of a superfluity.

But of every one that is hasty *And head-long; that resolving to be rich, graspeth greedily all he can come at; accounting all good fish that comes to hand, and not sticking at any injustice or cruelty that may make for his advantage. The begger will catch this man ere long: the usurer will get him into his clutches, and leave him never a feather to flye with. There is a curse upon such precipitate practises, though men be never so industrious, as in Jehoiachim, Jer. 22. and Saul. 1 Sam. 14.* Those that making more haste then good speed to be rich, reach at things too high for them (which *David* would not do *Psal. 131. 1.*) may be likened to the *Panther*, which loves the dung of man so much, as if it be hangd a height from it, it will skip and leap up, and never leave till it have burst it self in peeces to get it.

Verf. 6. The getting of treasures by a lying tongue *As do Seducers, Sycophants, Flatterers, corrupt judges (that say with shame give ye) mercenary pleaders (that sell both their tongues and silence, and help their clients causes as the wolfe did the sheep of his cough, by sucking his blood) witnesses of the post (that can lend an oath as Jezebel's hired rake-hels did, and will not stick to swear (if they may be well paid for it) that their friend or foe was at Rome and at Interamna both at once) false chapmen, that say the best of their worst commodities, and cheat the unwary buyer. These and the like, though for a while they may thrive and ruffe, yet in the end they prosper not, but perish with their wealth, as the toad doth with his mouth full of earth. God blowes upon their cursed hoards of evil-gotten goods, scattering them as chaffe before the wind: Destruction also dogs them at the heeles, both temporal and eternal. This they are said to seek, sc. eventually, though not intentionally; they seek it, because they not only walk in the way to it, but run and flye with post-haste, as if they were afraid that they should come too late, or that hell should be full before they gat thither. Thus Balaams Ass never carries*

Qui res omnes suas ordine facit loco & tempore &c. Cuius limitatæ & velut iudicio decise actiones omnes. Mercet.

carries him fast enough after the wages of wickedness. Set but a wedge of gold before Achan: and Josiah, that could stop the Sun in his course, cannot stay him from fingering of it. Judas in selling his Master, what he does, does quickly. But with what issue? what got Balaam but a sword in his ribbes? Achan, but the stones about his eares? Judas, but the halter about his neck? besides a worse thing in another world. Thus many a wretched worldling spins a faire threed to strangle himself both temporally and eternally: by covetousnesse they not only kill others, *Prov. 1. 19.* but desperately drown themselves in perdition and destruction, *1 Tim. 6. 9.* Fuge ergo, dives, ejusmodi exitum (as St. Ambrose concludes the story of Ahab's and Iezabel's fearful end) sed fugies ejusmodi exitum si fugeris hujusmodi flagitium. Fly, O rich miser, such an end. Such an end you shall avoid, if you carefully fly from such sinful courses.

Verf. 7. *The robbery of the wicked shall destroy them* Hebr. *Shall saw them*, that is, shall bring upon them exquisite and extreme torments, such as the Prophet Esay and those Martyrs, *Heb. 11. 37.* were put unto unjustly; such as Agag suffered justly, and those barbarous Ammorites, *2 Sam. 12. 31.* Some render it *dissecabit eos* shall cut them in twaine, as that evil servant, *Luke 12. 46.* and those blasphemers of Daniel's God, *Dan. 3. 29.* Others render it, *shall abide upon them*, or *dwell with them*. Their ill-gotten goods vanish, but their punishment remaines: Their stolen venison is soon eaten up, but the shot is not yet paid, there's a sad reckoning behind: God will rake out of their bellies those tid bits, those murthering morsels. Besides that, for their last dish, is served up astonishment and fearful expectation of just revenge. The Hebrew word here translated *destroy*, signifies also *to terrify and feare*: They shall be a *Magor-missabib* to themselves as *Psalm* was, *Ier. 20. 3. 4.* running from chamber to chamber to hide from the hand of Justice (as that notable thief *Balaam* in the dayes of *Severus* the Emperour) but they shall not escape, their sin will find them out: God will poure upon them and not spare; whether they be private theeves, or those publike robbers, *qui in auro & purpura visuntur* (as *Cato* once said) that are clad with purple, and have gold chaines about their necks; corrupt Judges, who judge for reward, and take away the righteousness of the righteous from him. Such were *Empson* and *Dudley* in their generation. Such was Judge *Belknap* in *Richard* the second's dayes: who be-

Dio in Sever.

Gell. lib. 11. cap. 16.

ing about to subscribe the Articles against proceedings of Parliament, said, there wanted but a hurdle, a horse, and a halter to carry Speed. 747. him where he might suffer for assenting to them. And that of these publike theeves *Solomon* chiefly speaks here, we may well think by the following clause shewing the cause of their fore and sharp punishment, because they refuse to do judgement.

Verf. 8. *The way of man is froward and strange* And therefore strange because froward, various and volable: to that you know not where to have him, he is so unconstant, nor what to make of him, he is so uncertain, and unfetled; double-minded, *Iam. 1. 8.* double-tongued, *1 Tim. 3. 8.* *versutulus & versatilis*.

Qui tantum constans in levitate sua.

Folietta Galeazzo reports of *Sfortia Duke of Millain*, that he was a very monster, made up and compact of Vertue and Vice. Such of old were *Alcibiades*, and likewise *Julian the Apostate*: of whom *Marcellinus* saith, that by his vicious errors *obnubilabat gloria multiplices cursus*, he stained his many praiseworthy parts and practices. *Galba* and our *Richard 3.* are said to have been good men, bad Princes. And of King *Henry 8.* saith M^r. *Camden*, *Fuerunt quidem in eo rege magnae virtutes, nec minora vitia, confuso quodam temperamento mixta*, that is, there was a strange mixture of great Vertues and no lesse Vices found in this King.

But as for the pure, his work is right] For why? He works by rule: and therefore all his actions are uniforme; He is also one and the same in all estates of life, as gold is purged in the fire, shines in the water. Did I use lightnesse? (saith St. Paul) or is there with me, Yea, Yea, and Nay, Nay? No, But as God is true, so our word toward you was not Yea and Nay. I did not say and unsay, do and undo, &c.

Verf. 9. *It is better to dwell in a corner of the house top* Their house-tops were made flat by order of the Law. The sense is then: A man had better abide abroad, *sub dio*, exposed to wind and weather, yea to croud into a corner and to live in a little-ease, then to cohabit in a convenient house with a contentious woman, that is ever brawling and brangling, that turns *conjugium* into *conjugium* by inserting the dogs letter (r) and leading her husband a dogs life. Such a one was *Zillah*, *Peninnah*, *Xanthippe*, the wife of *Phoroneus* the Law-giver: who upon his death-bed told

his

Brufon. lib. 7. cap. 22.

his brother, He had been a happy man if he had never married. Aristotle affirms, that he that hath miscarried in a wife, hath lost more then half the happinesse of his life. Pope R. *thius Celer*, and *Albinius Tertius* were held happy among the Romans; because the former had lived with a wife 43. yeares, and 8. months, the latter 25. yeares *five querela* without quarrelling or contending. And this they gave order should be engraven upon their grave-stones. See the Note on *Prov. 19. 13.*

Verf. 10. *The soule of the wicked desireth evil*] Sinful self-love (the choak-weed of all true love) prompteth the wicked man to envy the good, and wish the evil of all but himselfe. Hard-hearted he is and inhumane, unlesse it be in a qualme of kindnesse, (as *Saul* to *David*, the Egyptians to the Israelites) or meerly in dissimulation, as *John Oneale* Father to the Earle of *Tyrone* that *Rebell* 1598 inscribed himself in all places, *I am great John Oneale friend to the Queen of England, and foe to all the world.* Εμὲ θάρσος γὰρ ἐὰν μὴ θῆται ὡς φίλ, said one wicked Emperour; Εμὲ δὲ ζῶντι said another, striving to out-vie him. When I dy: let the world be confounded. Nay, whilest I live let it be so, said the other Monster.

His neighbour finds no favour in his eyes] Whether he sink or swim, it is no part of his care. What cares that churl *Nabal* though worthy *David* dye at his doore, so long as himself sits warme within, feeding on the fat, and drinking of the sweet? The Priests and the Levites saw the wounded man that lay half-dead and lent him no help: It was well they fell not upon him and dispatcht him, as dogs fall upon a man that is down; or as when a Deere is shot, the rest of the Herd push him out of their company. Such cruel beasts *David* complains of; *Psal. 69. 26.* And such fierce salvages *St. Paul* fortels shall be in these last and worst dayes. Hard hearts shall make hard times, *2 Tim. 3. 3.*

Verf. 11. *When the scorner is punished, &c.*] See the Note on *Prov 19. 25.*

And when the wise is instructed] Or, when he accurately considers the wise, and observes both their integrity and their prosperity by Gods blessing thereupon (for the word in ports both) he resolves to play the wise-man.

Verf. 12. *The righteous man wisely considereth &c.*] He foreseeth its fearefull fall, and is not offended at their present prosperity: For God, he knows, will shortly overturne it. This consideration

tion cures him of the fret, as it did *David*. *Psal. 37.* It doth also instruct him in many points of heavenly wisdom, as it did the Church, *Ezay. 26. 11.* *1 Cor. 10. 11.* The destruction of others should be an instruction to us, that we may wash our feet in the blood of the wicked. *Psal. 52. 6.*

Verf. 13. *Who so stoppeth his eare at the cry, &c.*] This was fulfilled in *Pharaoh*, *Haman*, the rich glutton, *Hatto* Archbishop of *Mentz*, *Mauricius* the Emperour, and many others who might have better provided for their own comfort in sickness, and other exigences, had they been more pittifull to poore people. Whereas now, when they shall lye tossing and tumbling upon their sick beds roaring as bulls, and tabring upon their breasts, &c. God will not heare them: Men will say, it is good enough for them: all hearts, by a divine hand, will be strangely set off from the merciesse, as it befel *Sejanus*. Nah. 2. 7.

Verf. 14. *A gift in secret pacifieth anger*] That is, say some, almes rightly performed, as *Mat. 6. 1.* pacifieth Gods displeasure, (confer *Dan. 4. 27.*) And the Jews at this day write this sentence of *Salomon* (in an abbreviature) upon their almes-box. This sense suits well with the verse afore-going. But I conceive the Wise-mans drift here is to shew how prevalent gifts are (if closely conveyed, especially (which takes away the shame of open receiving) and what a path they have to an amicable reconciliation. Thus *Jacob* pacified *Esau*, *Abigail* *David*, *Hezekiah* the *Assyrian* that came up against him, *2 Kings 18. 24, 25.* Howbeit this doth not alwaies do the deed. Our *Chronicler* tells us, that the Lady *de Bruse* had by her virulent and rayling tongue more exasperated the fury of King *John* (whom she reviled as a Tyrant, and a murderer of her husband) then could be pacified by her strange present (viz. foure hundred Kine and one Bull all milk-white, except only the eares which were red) sent unto the Queen. See the Note on chap. 17. 8. Buxtorf. Synag. Jud. Speed 5. 2.

Verf. 15. *It is joy to the just to do judgement*] They love it dearly, and therefore cannot but rejoice in it exceedingly. I rejoyce at thy word as one that findeth great spoile, *Psa. 119. 162.* wherein the pleasure is usually as much as the profit. Besides, as every flower hath its sweet savour: so every good duty carries meat in the mouth, comfort in the performance. Hence the Saints alacrity in Gods service, so far as they are spiritual. *I delight in the Law of God after the inward man*, saith *Saint Paul*, who yet

yet but a little before complained of a clog.

But destruction shall be to the workers of iniquity] Wicked men are great workmen; they put themselves to no small pains in catering for the flesh to fulfil the lusts thereof, yea and this they do with singular delight (as the opposition implies) they weary themselves to commit iniquity, *Ier. 9. 5.* and yet they give not over, but lie grinding day and night in the mill of some or other base lust. Now what can come of this better then utter destruction: which indeed is the just hire of the least sin, and will befall the workers of iniquity, as sure as the coat is on their back, or the heart in their body?

Verf. 16. *The man that wandreth out of the way*] Let him wander while he will, that deviateth from the truth according to godliness, he cannot possibly wander so farre as to misse of hell. God hath sworn in his wrath that no such vagrants shall enter into his rest. *Psal. 95.* Nay, *this shall they have of my hand, they shall lie down in sorrow, they shall rest with Rephaims*: if at least they can rest in that restless place of hell-fire, in that Congregation-house of gehennal-giants; where is punishment without pity, misery without mercy, sorrow without succour, crying without comfort, mischief without measure, to ments without end, and past imagination.

Verf. 17. *He that loveth pleasure, &c.*] Luxury is attended by beggery. Pleasure may be had, but not loved. *Isaac* loved venison (a little better haply then he should;) *Esaü* loved hunting, hence he grew profane, and though not a beggar, yet worse. The Prodigal in the Gospel spent his substance with riotous living, *Luke 16. 13.* So did *Apicius* the Romane, who hearing that there were seven hundred Crowns only remaining of a vast estate that his father had left him, feared want, and hanged himself. *M. Livius* another Waste-good, boasted when he died, that he had left nothing for his heire, *præter cælum & canum* more then aire and mire. *Roger Ascham* schoolmaster to *Queen Elizabeth*, and her Secretary for the Latine tongue, being too much addicted to dicing and cockfighting, lived and died a poore man.

Verf. 18. *The wicked shall be a ranfome*] Heb. *Cepher*, a cover, or an expiation: as *Achan* was for *Israel*: and as those condemned persons among the Heathens, that in time of Pestilence or contagious infection, were offered up by way of publike expiation, with these words, *Be thou a reconciliation* for

Isa 50. 11.

Prov. 2. 18.
See the Note.

Seneca.

Valer.

Camd. Elisab.

Budrus.

for *us*. To this custome *Saint Paul* seems to allude, *1 Cor. 4. 13.* Thus when *Saul's* sonnes were hanged, Gods wrath was appeased, *2 Sam. 21.* and when guilty *Ionah* was cast into the sea, all was calme. Thus God gave *Egypt* for *Israel's* ranfome: yea *Seba* and *Ethiopia*, *Isa. 43. 3.* And although he may seem sometimes to sell his People for nought, and not to increase his wealth by their price, *Psal. 44. 12* yet when it comes to a critical point, *I will give men for thee, and People for thy price*, *Isa. 43. 4.* See *Prov. 11. 8.* with the note there.

Verf. 19. *It is better to dwell in the wilderness*] Among ravenous beasts and venomous serpents in greatest danger, and want of all necessary accommodation. This is so much worse then the housetop, as an angry and vexatious woman, (which like a mad dog bites all about her, and makes them as mad as her selfe) is worse then her that is not so much angry as unquiet, brawling (as dogs bark sometimes in the night,) of custome or fancy, and not provoked by any. See *Supra* verf. 9.

Verf. 20. *There is a treasure to be desired*] He had said before, he that loveth wine and oyle shall not be rich. Here he shews that though these things may not be loved or lavished, yet they may and must be had and heaped up in a way of good husbandry for necessity, yea for honest affluence; that we may not only live, but live comfortably; that we may not only have Prisoners pittance, so much as will keep us alive, but that we may have plenty of things desirable, both for profit as treasures, and for delight as oyle. And these things must not be foolishly wasted, (as they are usually by unchristians,) lest that make the wife that wants, angry and unquiet, as in the former verse.

Verf. 21. *He that followeth after righteousness*] Though (for such a measure of it as he desires) he cannot overtake or compass it. If he be but doing at it, *si faciat præcepta, etiamsi non perficiat*, if he think upon Gods Commandements to do them, *Psal. 103. 18.* If, though he cannot doe open the door, yet he is lifting at the latch, he shall be accepted, yea rewarded. *He that follows after righteousness and mercy*, as an Apprentice follows his trade, though he be not his Craftmaster, shall surely find righteousness, with life and honour to boot. And is not that a good *treasure* to be desired?

Verf. 22. *A Wise man scaleth the city of the mighty*] Wisdom is that *treasure* that is profitable for all things: of singular

and soveraign use, as in domestick and politick, so in military affairs and busineses. Here Prudence is made out to be better then Puissance, and one wise man to be too hard for many mighty, though got into the strongest Garrisons. In warre wisdom is better then strength, saith *Solomon* more then once, *Ecclesi. 9, 16.* and *chap. 7, 19.* How did *Archimedes* hold out *Syracuse* against the *Romane* General by his singular skill and indutry? And how many strong cities have been scaled and surprized by warlike wile and stratagems? as *Babylon* by *Cyrus* first, and afterwards by *Zopyrus*; *Jerusalem* by *Pompey* taking the opportunity of the seventh day Sabbath, wherein he knew the superstitious Jews would not stir to defend themselves: and many others that might out of histories be instanced.

Verf. 23. *Who [o keepeth his mouth and his tongue]* As he that keepeth his doors fast lockt, preserveth himself from danger: see the Note on *chap. 13. 3.* The large and loose use of the tongue brings a man oft to divers straits and miseries.

Verf. 24. *Proud and haughty [corner is his name]* An ill name he gets him, and lies under the common reproach of a proud peevish Person. He seeks renown by his rage and revenge, as *Lamech* that vaunted of his valour this way to his wives; *Alexander Pherus*, who consecrated the javelin wherewith he had slain *Polyphron*: *Calius* the Lawyer, that gloried to be held the most froward and frample *Romane* alive, &c. But God loadeth such a man with disgrace, as here, & gives him his due character. Men also will hate him and despise him for a son of *Belial*, as *Nabal's* servants said of him; for a mad frantick fellow, being once enraged, cares not what he says as *Jonas*; what he does as *Saul*, who dealing in proud wrath, was so kindled by the devill, that he could not be quencht till he fell into the unquenchable lake: Besides the infamy that will never be washed off, the brand of reproach like that of *Dathan* and *Abiram*, who rose up in proud wrath against *Moses* and *Aaron*, and are therefore worthily stigmatized with a *This is that Dathan*. *Numb. 26. 9.* like that other, *This is that King Abaz*. *2 Chron. 28. 22.* and as we commonly say of such an one that he is a proud foole.

Verf. 25. *The desire of the slothful killeth him* He only wisheth well to himself: but refusing to labour pineth away in his iniquity

quity, *Lev. 26. 39.* Neither grace nor wealth is had with wishing; *Epist. 77. Nemo casu fit Sapiens*, saith *Seneca*. Some have a kind of willingness and velleity, a kind of wambling after the best things, but it doth not boile up to the full height of resolution for God.

Virtutem exoptant, contabescuntque relinunt.

Perf.

Carnal men care not to seek after him whom yet they would fain find, saith *Bernard*, *cupientes consequi, sed non & sequi*: have heaven they would, but stick at the hard conditions: like faint chapmen they bid money for heaven, but are loth to come up to the full price of it. *Balaam* wisht well to heaven: so did the young *Pharisee* in the Gospel, that came to *Christ* hastily, but went away heavily. *Herod* of a long time desired to see *Christ*, but never stirred out of doors to see him. *Pilate* ask't *Christ*, *what is truth?* but never stayed his answer. The sluggard puts out his arm to rise, but puls it in again: he turns upon his bed as the door doth upon the hinges, which yet comes not off for all the turnings, but hangs still: and this is his utter undoing. Men must not think that good things, (whether spiritual or temporal) will drop out of the clouds to them, as towns were said to come into *Timothens* his toyle while he slept. Now perform the doing of it saith *Saint Paul* to those lazy *Corinthians*, *2 Cor. 8. 12.* A thirsty man will not only long for drink, but labour after it. A covetous man will not only wish for wealth, but strive to compass it. Yet not every covetous man, I confesse: For in the next verse it is said of the sluggard,

Verf. 26 *He coveteth greedily all day long* But these greedy constant covetings come to nothing: he makes nothing of them. Meteors have matter enough in the vapours themselves to carry them above the earth, but not enough to unite them to the element of fire: therefore they fall and return to their first principles. So is it with our wishers and woulders. Many came out of *Egypt*, that never came into *Canaan*. And why? the land they liked well, but complained with those Spies of the strength of the *Anakims*, and the impossibility of the Conquest; therefore their Carkases fell in the wilderness, their sluggishness slew them. They lusted and had not, they killed (themselves with coveting, as in the former verse) and desired to have (as here) but could not obtain, *Jam. 4. 2.*

But the righteous giveth and spareth not Neither necessity nor niggardie hindreth him: he hath it, and he holds that he

Kk 3

hath

hath no more then he giveth. He is both painfull and pittifull : and what he cannot do for the poore himself, he stirs up others to do ; so far is he from forbidding or hindering any from shewing mercy. Some render the words thus. *The righteous giveth and forbiddeth not.* Give a portion (saith he to his richer friend) to seven and also to eight : for thou knowest not what evil shall be upon the earth. *Eccles. 11.2.* See the Note there.

Vers. 27. *The sacrifice of the wicked, &c.* See the Note on chap. 15.8.

How much more when he bringeth it &c.] As Balaac and Balaam did, *Num. 23.1. 2.* As those that present *ex rapina holocaustum*, a sacrifice of what they have got by rapine and robbery : and as those likewise that aske good things at Gods hands, that they may consume them upon their lusts. *Jam. 4.3.* Let the wicked bring his sacrifice with never so good an intention, he is an abomination : but if with an evil mind, his dissembled sanctity is double iniquity : as if a man think by observing the Sabbath to take out a license to walk licentiously all the week long : or by praying in a morning to get a dispensation to do evil all day after. I have read of one that would haunt the Taverns, Theatres, and Whore houses at London all day : but he durst not go forth without private prayer in the morning, and then would say at his departure, *Now devill do thy worst.* The *Circassians* are said to divide their life betwixt rapine and repentance. The Papists (many of them) make account of confessing ; as drunkards do of vomiting. When we have sinned, say they, we must confesse : and when we have confessed we must in againe, that we may also confesse againe, and make work for new indulgences and jubilees.

Vers. 28. *A false witnesse shall perishe*] See the Note on chap. 19.5. The *Scythians* had a Law, that if any man did *duo peccata contorquere* : bind two sins together, a lye and an oath, he was to lose his head : because this was the way to take away all faith and truth amongst men.

But the man that heareth, speaketh constantly] He testifieth confidently what he knoweth assuredly : he is alwaies also in the same tale as *Paul* was in the plea to the chief Captaine, to *Felix*, to *Festus*, and to *Agrippa*. Not so *Bellarmino*. How oft doth that loud Lye forget himselfe and write contradictions ? As for instance : In one place he affirmeth, that it can by no means be

proved

proved by Scripture, that any part of Scripture is the very word of God. *Sed mendax redarguit seipsum*, saith *Pareus* ; But the Par. in Apoc. Lier confutes himself by saying elsewhere. Besides other arguments to evince the divinity of the Canonical Scripture, it giveth sufficient testimony to it selfe. *Bel. de verb. Dei. l. 1. c. 3.*

Vers. 29. *A wicked man hardeneth his face*] *Procaciter obfirmat vultum suum*, so the Vulgar renders it. The false witnesse, *vers. 28.* impudently defends, or at least extenuates and excuses his falsities. *Frontem perfricat, assuens mendacium mendacio*, as the Hebrew hath it. *Psal. 119.69* he thinks to make good onely by another, to outface the truth, to overbear it with a bold countenance. It seemes to be a metaphor from a traveller that sets his face against the wind and weather, and holds on his journey, though he be taking long strides toward destruction.

But as for the upright, he directeth his way] He proceeds warily, weighs his words before he utters them, and delivers nothing but the naked truth : And truth is like our first Parents, most beautiful when naked. Some Interpreters take this verse, as setting forth the difference between the wicked and the godly, without any relation to the false and true witnesse, *vers. 28.* And then it is *sententia sapiente digna*, saith one, *tam paucis verbis tam profundum sensum cumulant*, a sentence worthy of *Salomon* as having so much in a little.

Vers. 30. *There is no wisdom -- against the Lord*] That is, they are all to no purpose. If God deny concurrence and influence, the arme of humane power and policy (as *Jeroboams*) shrinks up presently. See *Psal. 2.1,2,3.* & *33.10.11.* & *62.3.* See the Note on chap. 19.21. Excellently *Gregory*, *Divinum consilium dum devitatur impletur : humana sapientia dum reluctatur, comprehenditur.* Gods decree is fulfilled, by those that have least mind to it : humane wisdom whiles it strives for masteries, is over-mastered.

Vers. 31. *The horse is prepared against the day &c.*] A very serviceable Creature, and in battle full of terrour : so swift in service, that the Persians dedicated him to their God, the Sun, *ἵππος τὸ τέχνητον τῷ τυχευτῷ*, as *Pausanias* hath it. But as the Sun in heaven can neither be out-run, nor stooped in his race : so neither by men (though wise) nor by meanes (though likely) can Gods purposes be disappointed. An horse is a vaine thing for safety : Neither shall he deliver any by his great strength. *Psal. 33.17.*

But

Mr. Shephard
Sincere con-
vert. p. 232.
Breerwood
Esquire.

Sands his re-
lat. of West.
Religion.

But safety (or victory) is of the Lord] He gives it to which side he pleaseth: as he did to the Israelites in the conquest of Canaan, though they had no horses to help them as their adversaries had, and Charets too, both Egyptians and Canaanites.

CHAP. XXII.

Verf. 1. A good name is rather to be chosen]

HEBR. A name, as chap. 18. 22. a wife for a good wife; (better no wife then an ill wife, so better no name then an ill name.) This good name proceeding from a good conscience, this honour from vertue, Esa. 43. 4. this perfume of faith and obedience, this splendour and sparkle of the white stone, which only shines upon heavenly hearts, is far more desirable then great riches. For first, These oft take away the life of the owners thereof, Pro. 1. 19. the greater wealth, the greater spoile awaites a man: as a tree with thick and large boughes, every man desires to lop him. Whereas a good name saves a man out from that danger, as it did Jonathan, whom the people rescued. Secondly, Riches breed and bring their cares and cumbers with them. Qui habet terras, habet guerras, saith the Proverb: Many Law-suits and other vexations, &c. when a good name, as a precious ointment powdered out, gets loving favour, with which it is therefore fitly coupled in this Text. Thirdly, Riches are enjoyed but till death at utmost: but a good name out-lives the man, and is left behind him for a blessing, Esa. 65. 15. See Prov. 10. 7. with the Note there. Other People went beyond Gods Israel in wealth and riches, but none in fame and renown, 2 Sam. 7. 23. Deut. 4. 6. Fourthly, Riches are oft gotten by fame; let a mans name be up and there will be great recourse to him: But let him once crack his credit, and riches cannot repaire him: Infamy will not be bought off with money. Lastly, Riches are common to good men with bad men: but a good name (truly so called) is proper to Gods peculiar, confined to the Communion of Saints. He was therefore a better husband then Divine that first called Riches Bona Goods: And that Heathen was nearer the truth then many profigate professors of it, who said, Ego si bonam famam servassio, sat dives

Plaut.

dives ero. That is, If I may but keep a good name, I have wealth enough.

And loving favour rather then silver and gold] Which what is it else but white and red earth? And therefore no way fit to come in competition with good repute and report among the best, such as Christ had, Luk. 2. 52. and Joseph, and Daniel, and David, and Demetrius Job. 3. 12. and they had it as a special favour from God, who fashions mens opinions, and hides his people from the strife of tongues, Job 5. 21.

Verf. 2. The rich and the poore meet together] They have mutual need one of another, and meet many times, as it were in the mid-way by an alteration of their condition. They that were full were hired forth for bread, and the hungry are no more hired. 1 Sam. 2. 5. The mighty are put down from their seats, and those of low degree are exalted. Luk. 1. 53.

The Lord is the maker of them all] The maker of the men, the maker of their estates, and the maker of that change and alteration which often happeneth: that the one might become grateful; the other humble. See Job, 11. 15.

Verf. 3. A prudent man foreseeth an evil, &c.] Pravision is the best means of prevention. A wise mans eyes are in his head, Eccles. 2. 14. his heart is also at his right hand, Eccles. 10. 2. The Chineses say of themselves, that all other Nations of the world see but with one eye, they only with two. The Italians give out, that they only do sapere ante factum, look before they leap, forecast an evil before it befall them. But these are prayles proper to them that have learned holy and heavenly wisdom, that by certaine sights and signs discern a tempest in the clouds, and seek seasonable shelter under the hollow of Gods hand, under the shadow of his wings. Such prudent persons were Noah, Joseph, Jonadab, Josiah, the Christians at Pella, &c.

But the foole passeth on] Pusbeth on without feare or wit, as being resolved to have his will, whatever it stand him in.

And is punished] As a just reward of his rashnesse. Sin ever ends tragically. Flagitium & flagellum, ut acus & filum. Who ever waxed fierce against God and prospered? With the froward thou wilt wrestle, saith David, Psal. 18. 26. Upon the wicked God shall raine snares, &c. Psal. 11. 6. And then, ut leo cassibus irritus dixit si praecevissem, as the Lion when he was caught in the Hunters toyle, said, If I had fore-known this mischief I would have

L. 1

shunned

Shunned it: So these after-wits, these post-master; these *Epi-merhetus* shall come in (but all too late) with their Fools *Had-I-wist*, which they should have timously foreseen and prevented.

Vers. 4. *By humility and the feare of the Lord*] Hebr. *The heele of humility*, &c. The humble heart that lyes low and hearkens what God the Lord will say unto it, that follows him trembling as the people followed *Saul*, 1 *Sam.* 13. 7. shall have hard at the heeles of it riches, a sufficiency, if not a superfluity, and honour which is to be chosen before riches, *Vers.* 1. (see the Note there) and life above the danger of those thornes and snares mentioned in the next verse: not life present only, but length of daies for ever and ever, *Psa.* 21. 4. Ο the *μυζομακροτης* the heaped up happineffe of a man that humbles and trembles before the Lord! He that doth the former, cannot but do the latter: hence that close connexion of these two graces in this Text, *By humility the feare of the Lord*, so the original runs without the grammatical copulative *And*: to shew that they go alwaies together, yea, the one is as it were predicated of the other: neither want they their reward. Riches, honour, life; What things be these? who would not turn spiritual purchaser?

Vers. 5. *Thornes and snares are in the way of the froward*] In opposition to the reward of righteoufnesse, *vers.* 4. which is to say, They godly are not so; Or if they have riches, they prove thornes to them to prick and choak their soules: i. honour, and long life to enjoy it, these prove snares to them. Of carnal hearts it may be said as *Pharaoh* said of the Israelites, *They are intangled in the Land, the wildernesse hath shut them in*, *Exod.* 14. 3. They have treasures in the field of wheat, barley, and oyle, as those ten men had, *Jer.* 41. 8. and are therefore loth to dye. And yet before they dye (live they never so long in all abundance of riches and honours) God can bring them to that passe that *Charles* the fifth was at, whom of all men the world judged most happy: *Philip* of *Mornay* reports of him that he cursed his honours in his old age, his victories, trophies, riches, saying, *Abite hinc, abite longè*. Away, away, get you far away.

He that doth keep his soules, shall be far from them] As well from the wicked mans miseries, as his misdemeanours; he keeps aloofe from both, he dares not meddle with the hole of the

Aspe

Aspe lest he meet with a sting. *Custos anime elongabit se*, &c. *Mo. neo te iterumque monebo* (saith *Lactantius* to his *Demetrian*) *ne oblectamenta ista terra promagnis aut veris bonis habere se credas*: *Laſant. de opificio Dei.* *que sunt non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia*. Set not thine heart upon the Affes, sith thou art in election for a Kingdome, and the hearts of all Israel are upon thee.

Vers. 6. *Train up a child in the way he should go*] Or, according to his measure and capacity, dropping good things by degrees into his narrow-mouthed vessel, and whetting the same upon his memory by often repeating, as the knife by oft going over the whetstone (it is *Moses* his comparison) becomes keen and useful; This is the way to make them expert and exact, and to secure them from Satan; for we are not ignorant of his wiles. It is reported of the Harts of *Scythia*, that they teach their young ones to leap from bank to bank, from rock to rock, from one turfe to another by leaping before them, which otherwise they would never practice: by which meanes when they are hunted, no beast can ever take them. So if men exercise their children unto godlinesse whiles they are young, Satan that mighty hunter shall never have them for his prey: They will not be young Saints old Devils, (as the profane Proverb hath it) but young Saints old Angels. Now as all children should be carefully catechised, and well principled; so those *Timothies* especially, that are designed to the work of the Ministry. *Quintilian* Oratour must from two or three yeares old be inured and accustomed to the best and purest words, very well pronounced unto him, by his nurses, parents, handmaids, as soon as ever he begins to babble. *Quanto id in Theologo futuro expectandum, curandumque magis?* How much more (saith a learned man) should this be done by one that is to be a Divine? *Amama in Ant. tib.*

Vers. 7. *The rich ruleth over the poore*] And that with rigour, as *Pharaoh* did over Israel; as those imperious Mammonists in Saint *James* his time that oppressed and subjugated their poorest brethren, trampling upon them with the feet of intolerable insolency and cruelty, *Jam.* 2. 6. yet now our flesh is as the flesh of our brethren, our children as their children, said those poore Jews in *Nehemiah*, who pleads their cause most effectually, *chap.* 5. 7, 8. 9. &c. *Ubi quot verba, tot tela, que nimirum animam divinum percel-*

lant, fodicent & lancinent, as one faith in another case; he sets upon them with irresistible Rhetorick, and makes them restore (which yet rich oppressors are very hardly drawn to do.) Every graine of riches hath a vermin of pride and ambition in it, 1 Tim. 6. 17. See the Note there. Mens bloud riseth together with their good, and they think that every thing must be as they would have it. But especially if they have drawn the poore into their nets, *Psal.* 10. 9. that is into their bonds, debts, mortgages, as *Chrysostome* expounds it, then they not only rob, but ravish them; to their cruelty they joine dishonesty; there is neither equity or mercy to be had at their hands.

Vers. 8. *He that soweth iniquity, shall reap vanity*] The Usurer and cruel creditour soweth his money, his mammon of iniquity (that ungain grain) upon his poore debtours: and whether it be a barren year or a fruitful, a good soile or a bad, *Luna affert mentrinos censur*, he hath his constant pay, yea, his use upon use, according to that Greek verse,

Εστίν ουδὲ ἀπὸ τοῦτο, τοῦδ' ἑ μὲν ἐστὶ καὶ ὁ ἀπὸ τοῦ.

Now can such encrease be blest? shall not those that thus sow the wind, be sure to reape the whirlwind?

And the rod of his anger shall faile] That is, that tyrannical power which he exerciseth upon others as his underlings, shall be broken. God will take out of his hand the rod wherewith he hath beaten his foolish servants, and waite it upon his own back to the very stump.

Vers. 9. *He that hath a bountifull eye shall be blessed*] How *Amalec* the sucking people, (as the name imports) I mean the Nation of Usurers and proud lenders shall speed, hath been spoken already. Now on the other side, the *bountifull eye*, the *cheerfull giver* (as the Septuagint, and after them Saint Paul, render or rather expound this Text) shall be abundantly blessed: for he gives with all his heart, he draws out not his sheafe only, but his soule to the hungry, *Esay* 58. *Dat bene, dat multum, quia dat cum munere vultum*, he spares it out of his own belly to give to the hungry, as some have here gathered from the word *his bread* that which was appointed for his own eating: he voluntarily fasteth from a meale now and then that he may bestow it: upon the needy, and he shall not lose his reward.

Vers. 10. *Cast out the scorner*] Or the evill Interpreter, that conitrues every thing to the worit, and so sows dissention. This

As δεδὲ ἰσχυρὸν
καὶ βίτην ἀγα-
θὰ ὀφείδῃ.
Sept.

is an evill instrument and must be cashiered good company; the place where such a trouble-town lives, longs for a vomit to spue him out. There is nothing that may not be taken with either hand: it is a spiritual unmannerlinesse to take it with the left, (as that proud Pharisee did *Luk.* 7. 34.) and to cast it, as an apple of contention amongst others. They that do thus, are the pests of families and other societies, and must therefore be carefully cast out with scoffing *Ismael*, as ever we desire to avoid strife, suits at law, reproach, and many more mischiefs.

Vers. 11. *He that loveth purenesse of heart*] That is vexed at his inward pollutions, and affecteth (what he can never fully effect) to be pure as God is pure 1 *Joh.* 3. 3. He that hath gotten that pure lip, *Zeph.* 3. 9. called here the *grace of his lips*, and esse where the *law of grace*. He that can skill of those good words *Prov.* 31. 26. that do ingratiate with God and man, *Gen.* 49. 21. compared with *Deut.* 33. 23. He is fit to make a courtier, a favourite: such as was *Joseph*, *Mordecai*, *Daniel*, who though he used not always *verbis byssinis*, soft and silken words, but delivered heavy messages from God to *Nebuchadnezzar* and *Belsazzar*, yet God so wrought their hearts, (though tyrants) that they greatly honoured him and highly preferred him. And when, out of his love to purenesse of heart, he chose rather affliction then sin, to bee cast to the lyons, then to bear a lyon in his own bozome by offending his conscience: God made the Kings heart yearn towards him, &c. So that this plain-dealing *Daniel* prospered in the reigne of *Darius*, and in the reigne of *Cyrus the Persian*. *Dan.* 6. 28.

Vers. 12. *The eyes of the Lord preserve knowledge*] That is, knowing persons: Those in the former verse that love truth in the inward parts, and hold this a rule. Truth must be spoken, however it be taken: the howsoever they may suffer for a season, as *Daniel* in the den, *Micaiah* in the stock-house, yet the watchfull providence of God will preserve them and provide for them. He will clear their innocency, and so plead for them in the hearts of greatest Princes, that they shall finde the truth of this divine Proverb, and the falsity of that other so common amongst men, *Obsequium amicos, veritas odium parit*: Flattery gets friends, but truth, hatred.

And he overthroweth the words (or matters) of the transgressours] that is of the court-parasites, who speak only pleasing things.

things, & *sape leonum laudibus murem obruunt*, flatter abominably as those Acts 12, did Herod, as the false Prophets did *Abab*. God will confute and convince their soothing words, of singular vanity; he will also overthrow their matters, attempts, practises, as a man wipeth a dish turning it upside down. See in that claw-back Amalekite. 2 Sam. 1. 4, 5, 6. &c. in Abitophel, Haman, Sejanus, &c.

Verf. 13. *The slothfull man saith, there is Lyon &c.*] The Lyon is not so fierce as he is painted, saith the Spanish Proverb: much lesse this sluggards lion, a meer fiction of his own brain to cover and colour over his idlenesse. He pretends two lions for failing: first *Leo est Foris*. There is a lion abroad, or in the field (where his work lies, Psal. 104. 23.) and another in the streets; A likely matter, lions haunt not in streets, but in woods and wildernesses. Here's no talk of Satan that roaring lion, that lyes couchant in the sluggards bed with him, and prompts him to these senselesse excuses. Nor yet of the lion of the tribe of Judah, who will one day send out summons for sleepers, and tearing the very caul of their hearts in sunder, send them packing to their place in hell, Mat. 10. But to hell never came any yet that had not some pretence for their comming thither. The flesh never wants excuses. Corrupt nature needs not be taught to tell her own tale. Sin and shifting came into the world together: and as there is no wool so coarse but will take some colour: so no sin so grosse but admits of a defence. Sin and Satan are alike in this, they cannot abide to appear in their own liknesse. Some deal with their souls as others deal with their bodies: when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by painting: so their sins from themselves by false glosses, and from others by idle excuses.

Verf. 14. *The mouth of a strange woman*] *Diabolus capite blanditur, ventre oblectat, canda ligat*, saith Rupertus. These *she-sinners* (as their stallions call them) are most dangerous. See the Notes on Chap. 2. 16. and 5. 3. Solomon had the woeful experience of it. Eccles. 7. 26. and Sampson, Judg. 16. who

*Lenam non potuit, potuit superare leanam,
Quem fera non potuit vincere, vicit hera.*

How did David moyle himself in this deep pit, and there might have stuck in the mire, had not God drawn him out by a merciful violence, and purged him with hyssop from that abhorred filth?

Psal. 57.

He

He that is abhorred of the Lord, shall fall therein] As the Jesuites (those odious *Connubifanchfuge Commeretricitege*) too often do: though they boast that they can talk and dally with the fairest women without danger, and the people must beleieve no other-wise, but that when they are kissing a woman, they are giving her good counsel. David Georg that execrable Heretick was so far from accounting adulteries, fornications, incests, &c. for being any sins, that he did recommend them to his most perfect Scholers as acts of grace and mortification: and was confident that the whole world would submit to his doctrine. *Peccatum peccatum trahit*, as the Hebrew Proverb hath it. One sin drawes one another; and the latter is oft a punishment of the former; God, by a peculiar kind of revenge, delivering up such to a reprobate sense, or a minde disallowed or abhorred of God, as the Apostles word (Rom. 1. 28.) signifies.

Hist. David. Georgii.

εἰς τὴν ἀσέβειαν
μεν.

Verf. 15. *Foolishnesse is bound in the heart &c.*] As a pack or sardle is bound to an horses back. Errour and folly be the knots of Satan, wherewith he tyes children to the stake, to be burnt in hell. Better see their braines dashed out against the stones (saith one) then suffer the ignorance of God to abide in their heads. Therefore that we may lose the bands of death, and works of the devil, parents must bring their sons in their armes, and their daughters upon their shoulders, to the house of God, that they may learne to know him. Esai. 49. 22. They must also see to their profiting, and exact of them a daily growth, nurturing as well as nourishing them, Eph. 6. 4. (the one being as needful as the other) and using the rod where words will not do; so to chafe away that evil by chastisement (seasoned with admonition, and seconded with prayer, that elle will prove pernicious to their souls. Eli brought up his sons to bring down his house. Davids sonnes were undone by their fathers fondnesse. A faire hand, we say, makes a foule wound. Correction is a kinde of cure saith Aristotle: and GOD usually blesteth it to that purpose: Corrections of instructions are the way of life. Proverbs

ἡ ἐλεγχὴ τῆς
νῆς ζωῆς.

6. 23. Verf. 16 *He that oppresseth the poor &c.*] By fraud or force, or any indirect means. This man layes his foundation in fire-work, Job 20. he walks upon a mine of gunpowder; brimstone is scattered upon his habitation, Job 18. 15. if but a flash of Gods lightning light upon it, all will be on fire, all blown up and brought to nothing.

And

Ifocr. ad De-
mon.

Pfal. 76. 11.
1 Tim. 6. 17.

And he that giveth to the rich] Either to ingratiate and curry favour for countenancing their oppressive practices: or with a minde to get more then they give, (for so saith one, that clause *To increase their riches*, must here be repeated) which is a more artificiall kind of selling their gifts, then if they had professedly set them to sale, as the Greek Oratour observe:h. Both these take a wrong course to bee rich. The way were to give to the poor and not to oppresse them, and to *bring presents to him that ought to be feared*; sith it is he alone that *giveth us all things richly to enjoy*.

Verf. 17. *Bow down thine eare and heare*] Here begins, say some Interpreters, the third book of *Salomons Proverbs* (as the second began at chap. 10.) And indeed he here seems to assume a new kind of bespeaking his son, different from his discourse in the twelve preceding Chapters; and much like that in the nine first.

And apply thy heart &c.] q. d. Call up the eares of thy mind to the eares of thy body, that one sound may peice both at once. Otherwise thou wilt be like the Wolf in the fable; thou wilt never attaine to any more divine learning then to spell *Pater*, and when thou shouldst come to put together, and to put thy heart to it (as *Salomons* phrase here is) instead of *Pater* thou wilt say *Agamus*, thy minde running a madding after profit and pleasures of the world, as hath been once before noted.

Verf. 18. *For it is a pleasant thing if thou keep them within thee*] Hebr. *In thy belly*, that is in thine inwards. Truth it is, that St. *John* found the little book hee ate (whether we understand it of the Revelation only, or of the whole Bible which Bishop *Bonniers* Chaplaine called in scorn his little pretty *Guth-book*, it much matters not) *bitter in his belly, though sweet in his mouth*, Rev. 10. 10. because Ministers find it grievous, to be kept from making known the whole counsel of *God* to their people. But the Word of *God* attentively heard, and by an after meditation wel digested and incorporated into the soule, is sweeter then honey, as *David* felt it: and yeelds more pleasure then all the tastelesse fooleries of this present world.

They shall withall be fitted in thy lips] Thou shalt need no other help to discourse: thou shalt get a singular dexterity and volubility of holy language, being able to utter thy minde in pure Scripture (*Loquamur verba Scripturae*, saith that incomparable *Peter*

Ramus

Ramus. utamur sermone Spiritus sancti, &c.) thou shalt so speak and so do, as one that must be judged by that law of liberty, *1am. 2. 12.*

Verf. 19. *That thy trust may be in the Lord*] Only a divine word can beget a divine faith, and herein the Scripture excels all human writings; none of which can bring our hearts to the obedience of faith. I can speak it by experience saith *Erasmus*, that there is little good to be got by the Scripture, if a man read it cursorily and carelessly; But if he exercise himself therein constantly and conscionably, he shall feel such a force in it, as is not to be found againe in any other book whatsoever. I know, saith *Peter Martyr*, that there are many that will never beleve what we say of the power of Gods word hidden in the heart: and not a few that will jeare us, and think we are mad for saying so. But O that they would but be pleased to make triall *Male mibi sit (ita enim in tanta causa jurare ausim) nisi tandem capiantur*. Let it never go well with me, (for so I am bold to sweare in so weighty a businesse) if they find not themselves strangely taken and transformed into the same image, if they passe not into the likenesse of this heavenly patterne. The Ephesians trusted in *God* so soon as they heard the word of truth, they beleved and were sealed, *Ephes. 1. 13.* And the Thessalonians faith was famous all the Churches over, when once the Gospel came to them in power, *1 Thess. 1. 5, 8.*

To thee, even to thee] Men must read the Scriptures as they do the Statute-books, holding themselves as much concerned therein as any other; threatening themselves in every threat, binding themselves in every Precept, blessing themselves in every Promise, resolving to obey *God* in all things: as convinced of this, that these are *verba vivenda, non legenda*, words to be lived and not read only.

Verf. 20. *Have not I written to thee excellent things*] Hebr. *Princely things*, Principles for Princes: rare and royal sentences. The word signifies (say some) *the third man in the Kingdome* for authority and dignity. Others read the words thus, *Have not I three times written for thee concerning counsels and knowledge*, meaning his three books, *Proverbiall, Penitentiall, Nuptiall*. The Canticles were penned perhaps in his younger years (saith one,) when his affections were more warme, active and lively in spirituals. The Proverbs in his manly ripe age, when his Prudence

Mm

Erasm. Praef.
in Lucam.

Pet. Mart.
Praef. in Com.
in Ep. ad Rom.

Key of the
Bible by Ma-
ster Roberts.
and

and parts were at highest most grave, solid, settled: *Eccle* *stiffes* in his old age, &c.

Verf. 21. *That I might make thee know the certainty* And so find firm footing for thy faith. *Luk* 1. 3. 5. These words of God are true, saith the Angel, *Rev* 21. 9. These words are faithful and true, *Rev* 22. 24. void of all in sincerity and falshood. How can it be otherwise, when as they are, as *Gregory* speaks, *Cor* *Sanima*, the very heart and soul of the God of truth? there must need be a certainty in these words of truth, neither need we hang in suspence. When some took Christ for *John Baptist*, some for *Elias*, some for *Jeremias*; But whom say yee that I am? to teach that Christ would not have men stand doubtful, halt between two, be in Religion as beggars are in their way, ready to go which way soever the staffe falleth: but to search the Scriptures, and grounding thereon, to get a certainty, a full assurance of understanding, *Col* 2. 2. so as to be able to say, we have beleevd, therefore have we spoken, 2 *Cor* 4. 13.

Verf. 22. *Rob not the poore, &c.* Here some Caviller will be apt to cry out, *Quid dignum tanto feret hic promisso hiatus?* After so promising a Preface, and such wooing of attention, we looked for some new matter, and that of best note too. But behold here's nothing, but what we had before. Tis truth, saith the wise man; and yet I must tell you, that to write the same things, to me indeed is not grievous, but for you it is safe. See the like, *Psal* 49. 1, 2, 3, &c. The scope of the Psalm is to shew the happy and secure estate of the Saints in trouble, and the slippery condition of the wicked when at their height. Now whereas some might object and say, this is an ordinary argument, we have heard of it an hundred times. The Psalmist answers, that yet this is the great wisdom that he will speak of: and the dark saying that he will open. And herunto he makes a solemn Oyez. Hear this all yee People, and give care all yee inhabitants of the world, &c.

Because he is poore As the greater fish devour the lesser, and as the Mastiffe falls upon the Curle and worries him, only because he is bigger then the other. This is a brutish ferity. See *Psal* 10. And if those that relieve not the poore shall be damned, surely they that rob them shall be double-damned.

Nai-

Neither oppresse the afflicted The poor man must needs be an afflicted man, obnoxious to all manner of injuries and hard usages. But God who is the poore mans king (more truly so called then *James* the fourth of Scotland was;) takes order here, that no man oppresse or wrong him; either at the gate of his house, whither he comes a begging, or at the gate of the city, where he sues for redresse of injury, let not might suppress right, lest some *Ca* to complain (as once) and nor without cause, that poore thieves sit in the stocks, when greater thieves sit on the seats of Judicature.

Verf. 23. *For the Lord will plead their cause* without fee, for those that come to him *forma pauperis*, and without fear of their oppressours, against whom he will plead with pestilence and with blood, *Ezek* 38. 22. as he did against the house of *Saul* for the poor Gibeonites, and against *Ahab* for *Naboth*.

And spoile the soule (or life) of those that spoiled them A poor mans livelihood is his life, *Mark* 12. ult. *Luk* 8. 43. He is in his house as a snail in his shell; crush that and you kill him quite. God therefore who loves *par pari referre*, to pay oppressours home in their own coyne, will have life for life if they may escape so, and not be cast to hell among those cruel ones, *Prov* 5. 9. See the note. O that these Cannibals would think of this, before the cold grave hold their bodies, and hot hell hold their souls.

Verf. 24. *Make no friendship with an angry man* Anger is a short madnesse, it is a leprosie breaking out of a burning, *Lev* 13. 5. and renders a man unfit for civil society: for his unruly passions cause the climate where he lives to be like the torrid Zone, too hot for any to live neare him. The dog-days continue with him all the yeare long, he rageth and eateth fire-brands, so that every man that will provide for his own safety, must flie from him, as from a netling, dangerous, and unfociable creature, fit to live alone as Dragons and wild Beasts: or to be looked only through a grate, as they: where, if they will do mischief they may do it to themselves only; as *Bajazet* the great Turke, who being taken by *Tamberlane* and carried up and down in an iron cage, beat out his own braines against the barres thereof.

Verf. 25. *Left thou learn his ways* As a man is an imitating creature, and easily conformed to the company he keepeth. Sin

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also

also is very spreading, and more infectious then the plague: this of rash anger especially, whereunto being naturally inclined, we shall easily get an habit of frowardnesse. Intircnesse with wicked consorts is one of the strongest chains of hell, and binds us to a participation both of sin and punishment.

And get a snare to thy soule] This is all thou art like to get by such mens company. An angry man (a master of anger, (as the Hebrew here hath it,) or rather one that is mastered by his anger, and enslaved thereunto,) is fitly compared by one to a cock of the game, that quarrellsome creature, that is still bloody with the blood either of others or of himself: he flies upon his best friends sometimes, as *Alexander* did, and slays those whom he would revive again with his own heart-blood. Dogs in a chafe bark oft at their best friends.

Verf. 26. *Be not thou of them*] See the Notes on chap. 6. 1, 2, 3.

Verf. 27. *If thou hast nothing to pay*] And yet art gotten into the Usurers furnace, he will leave thee at last neither mettle nor matter.

Verf. 28. *Remove not the ancient land-mark*] Vnlesse yee cover a curse, *Deut. 27. 17.* Let Levellers look to it, and know that property is Gods ordinance, *Act. 5. 4. Psal. 17. 14.* that Magistracy is the hedge of a nation: and that *he that breaks an hedge, a serpent shall bite him*: that the Ministry is Christs own institution, *Eph. 4. 11.* and that Lay-preachers may look to speed as *Nadab* and *Abihu*, as *Uzzah* and *Uzziah*, or as other usurpers. See the note on *Deut. 19. 14.*

Verf. 29. *Seest thou a man diligent*] God loves nimblenesse: what thou dost, do quickly said Christ to *Judas*, though it were so ill a businesse that he was about. Princes love such and employ them as *Pharaoh* did *Joseph*, and those that were men of activity among his brethren. *Salomon* also made use of *Jereboan* for the same reason; though that was not the wisest act that ever he did, *1 Kings 11. 28.* How dear was *Daniel* to *Darius*, because though sick, yet he dispatched the Kings businesse. What Favourites to our *Henry 8.* were *Wolsey*, *Cromwell*, *Crammer*, for like reason? A diligent man shall not sit long in a low place. Or if he do all the days of his life, yet if his diligence proceed out of conscience, he shall stand before the King of Kings when he dies. And surely if *Salomons* servants were held happy for this: and

and the greatest reward *Salomon* could promise the diligent is this in the text, what an unconceivable honour must it needs be to look for ever upon the face of God, and (Angel like) stand in his presence?

CHAP. XXIII.

Verf. 1. *When thou sittest to eate*]

See my Common-place of Abstinence.

Consider diligently what is before thee] And feed with fear. *Jude. 12.* Lest thou lose by thy luxury that praise and preferment, that thou hadst gotten by thine industry, chap. 22. 9.

Non minor est virtus quam querere parva tueri.

Verf. 2. *And put a knife to thy throat*] Put into thy throat, (as *Aben-ezra* reads it) rather then offend by inordinate appetite. Some read it thus. For thou puttest a knife to thy throat, if thou be a man given to appetite. Thou shortenest thy life, and diggest as it were thine own grave with thine own teeth. Meat kills as many *Chrysost.* as the Musket; the board as the sword. *Tenuis mensa sanitatis mater*: but much meat, much malady.

Verf. 3. *Be not desirous of his dainties*] It is a shame for a Saint to be a slave to his Palat. *Isaac* loved venison too too well, the disciples are cautioned by Christ, *Luk. 21. 34.* who well enough knew where they were weakest.

For they are deceitfull meat] There is a hook under that bait: it may prove as dangerous as *Jonathan's* honey, of which he had no sooner tasted, but his head was forfeited. There is a deceitfulness in sin, *Heb. 3. 13.* a lie in vanity, *Jon. 2. 8.* transit voluptas, manet dolor. — dolor est etiam ipsa voluptas.

Verf. 4. *Labour not to be rich*] The Courtier is still at his lesson. Many gotten into Princes Palaces, into places of profit, fat offices, mind nothing more then the feathering of their own nests, raising of their own houses, filling of their own coffers. Such were *Shebna*, *Haman*, *Sejanus*, of whom *Tacitus* makes this report, *Palam compositus pudor, intus summa adipiscendi libido*, that he made shew of modesty, but was extream covetous; inso much *Seneca*, that he thought all to be lost that he got not for himself. How much better *Joseph*, *Nehemiah*, *Daniel*, &c. who being

Mm. 3

Quicquid non
acquiritur
dammum est.
Sen.

being wholly for the publike, as they had nothing to lose, so they had as little to get, but were above all price or sale.

Cease from thine own wisdom] Cast away that carnal policy that would prompt thee to get *rem, rem, quocunque modo rem*, wealth of any fashion. This wisdom is by Saint James fitly stiled *earthly, sensual, diabolish*. *Earthly*, managing the lusts of the eye to the ends of gaine: *Sensual*, managing the lusts of the eye to ends of pleasure: and *Diabolish*, managing the pride of life unto ends of power, James 3. 15. with 1 John 2. 14, 15.

Verf. 5. *Wilt thou set thine eyes &c.*] Hebr. *Wilt thou cause thine eyes to fly after, &c.* Wilt thou fly a fooles pitch, and go hawking after that that cannot be had? or if had, will not pay for the paines, countervaille the cost? Wilt thou cast a leering look after such vanities?

Upon that which is not] That hath no solid *subistence*, though the foolish world call it *substance*. The fashion of this world passeth away. 1 Cor. 7. 31. The Greeke word there used intimateth that there is nothing of any firmnesse or solid consistence in the Creature. Heaven only hath a foundation. Heb. 11. 10. Earth hath none, but is hanged upon nothing as *Iob* speakes, *Ye rejoyce in a thing of naught*, saith the Prophet to them that drank wine in bowles, &c. Amos 6. 6, 13.

For riches certainly make themselves wings] As the Heathens fained of their god *Plutus*. Under these wings let the Master hide himself, as *Esay* 28. 15. yet with those wings will they fly away without once taking leave, leaving nothing but the print of talons in his heart to torment him. Riches (saith one) were never true to those that trusted them: to fly from us they make themselves great Eagles wings: to fly to us, or after us, *Ne passerinas quidem*, not so much as old sparrows wings. Temporals (saith Another) are as transitory as a hasty headlong torrent, a shadow, a ship, a bird, an arrow, a pest that passeth by, or if you can name any thing of swifter wing, or sooner gone.

Verf. 6. *Eate thou not the bread of him that hat's an evil eye*] That is, of a miserly muckwoorme, that wisheth thee choaked for so doing, even then when he maketh greatest shew of hospitality and humanity.

Verf. 7. *For as he thinketh in his heart so is he*] *Mens cuiusque*

σ. 7. 11. 12.

Augustin.

Mr. Bolton,

est quisque. The man is as his mind is, or as he thinketh in his heart, so he speaketh: he cannot so dissemble, but that efts- soons he blurteth out some word, or sheweth some sign of his sordid disposition. Some read it thus: For as he grudgeth his own soule, so he will say unto thee, eate, drink, &c. As he starves his own Genius, and cannot afford himself a good meales-meat, so he grudgeth at his guests whom yet he bids welcome. Christ doth not so, Cant. 5. 1.

Verf. 8. *The morsell which thou hast eaten*] That is, That which thou hast eaten, shall be so ill-sauced that thou shalt with it up againe, and thou shalt repent thee of thy complements, or of whatsoever other good speech thou hast used at table: which was the salt wherewith our Saviour used to besprinkle the dishes where-ever he dined.

Verf. 9. *Speak not in the eares of a foole*] That is, Of a wil- fall foole, that seldom asketh counsel, but never followeth any, as it is said of James King of Scotland. See the Notes on Prov. 9. 7, 8. and on Mat. 7. 6.

Verf. 10. *Remove not the ancient land-mark*] See the Note on chap. 22. 28.

Verf. 11. *For their redeemer is mighty*] The thunder of his power who can understand? *Iob* 26. 14 And who knoweth the power of his wrath, *Psal.* 90. 11. Oh contend not with him that is mightier then thou. *Eccles.* 6. 10. God Almighty is in a special manner the Guardian of his Orphans, and the great Master of the *Wards*.

Verf. 12. *Apply thy heart unto instruction*] *Make thine heart to come to it*, though never so averse. Call in thy scattered thoughts, and baste them about the best things. *Anima dispersa fit minor*. This is the wisemens counsel to the younger sort. But because *furais plerunque fabulam*, few yoaths will be better advised, therefore he bespeaks their parents and Tutours in the next words.

Verf. 13. *Withhold not correction from the child*] See the Note on chap. 13. 24.

He shall not dye] Or if he do, yet not by thy default: thou hast delivered thine own soule howsoever. If a blackmore enter into the bath, though he become not white by it, yet the bath-master hath his pay, saith *Keyserpergins*. The Physician hath his fee whether the Patient recover or dye.

Verf. 14.

Verf. 14. *And shalt deliver his soule from hell*] Fond and foolish Parents are *peremptores potius quam parentes*, rather parricides then Parents: sith *Qui non, cum potest, servat, occidit*, by not saving their children, they slay them: by cockering them in their sin, they pitch them headlong into hell.

Verf. 15. *My son, if thine heart be wise*] *Si vixatio det intellectum*, if either by instruction or correction I may make thee wise or well-spoken, *Bonum virum, dicendi peritum* (as *Quintilianus* Oratour) *totus letitia diffiliam*, I shall be a joyful man indeed. Saint *Iohn* had no greater joy then to heare that his children walked in the truth. And St *Paul* could never be thankful enough for such a mercy. *1 Thes. 3. 9.*

Even mine] Or, *even as I*; viz. was a comfort to my Parents.

Verf. 17. *Let not thine heart envy sinners*] Who have they never so much here, they have but a pension, an annuity, a state of life granted them in the utmost and most remote part of our Inheritance.

But bethou in the feare of the Lord all day long] An excellent means to cure one of the fret: *Probatum est*. Only it must be used constantly. Men must wake with God, walk with him, and lye down with him, be in continual communion with him, and conformity unto him. This is to be in heaven afore-hand.

Verf. 18. *For surely there is an end*] Viz. Of their pomp and prosperity, *dum sancta quadam felicitate temporaliter floreant*, as *Augustine* hath it, whiles as grasse they flourish, and then de-flourish.

And thine expectation shall not be cut off] As the wicked shall, *Psal. 37. 38.* Cheare up therefore, and do not despond: *Flebile principium melior fortuna sequetur*, as *Queen Elizabeth* was wont to say, whiles she was yet a prisoner. Ther she envied the milk-maid that sang so merrily. But if she had known what a glorious reign she should have had for foure and forty yeares, she would not have envied her.

Verf. 19. *Heare thou my son, and be wise*] Hearing is one of the learned senses, as *Aristotle* calls it. Wiidome entereth into the soule by this doore, as folly did at first, when the woman listened to the old serpents illusions. This sense is first up in a morning: and this preface the Wise-man purposely premiseth

to

to his following discourse; as well knowing how hardly young men are drawn off from drinking-matches, and good-fellow-meetings.

And guide thine heart in the way] That is to say, Let knowledge and affection be as twins, and run parallel: let them mutually transfuse life and vigour, the one into the other. Practise Gods Will as fast as thou understandst it. The *Tigurine* translation reads it, *Ut beatum sit in via cor tuum*, that thine heart may be blessed in the way.

Verf. 20. *Be not amongst wine-bibbers*] Follow not the custom, nor company of such; thou knowst not what thou maist be drawn to do, though of thy self averse to such evill courses. *Noah* got no good by the luxurious old world (*Mat. 24. 38.*) with whom he lived: Nor *Lot* by the intemperate *Sodomites*. *Ezek. 16. 49.* *Uriah* (a good man) was at length over-perswaded to over-drink himself, *2 Sam. 11. 13.* Let him that stands take heed least he fall. That evill servant that presumes to *eat and drink with the drunken*, shall be cut off in the middle, *Mat. 24. 49.* δύχοτομήσει.

Among riotous eaters of flesh] Amongst *fleshmongers*, qui *crapula indulgent*, that pamper their panches, *in cute curanda plus equo operati*. See my Common-plate of abstinence. These be all for themselves, as *Nabal* was. *Helluantur sibi carnem*, (so the Hebrew runs) they ravin up flesh for themselves.

Verf. 21. *For the drunkard shall come to poverty*] Nay, to eternal misery in hell, *1 Cor. 6. 10.* but few men feare that: beggerly they hold worse then any hell. *Per mare pauperiem fugiunt, per saxa, per ignes*. But poverty to such is but a prelude to a worse matter. Horat.

Verf. 22. *Hearken to thy father &c.*] See the Note on chap. 1. 8.

And despise not thy mother when she is old] Dr *Taylor* Martyr said to his Son among other things, when he was to suffer; *When thy mother is waxed old, forsake her not, but provide for her to thy power; and see that she lack nothing: for so will God blesse thee, and give thee long life upon earth, and prosperity.*

Verf. 23. *Buy the truth and sell it not*] Every parcel of truth is precious, as the filings of gold, as the *Bezar-stone*, when beaten, are carefully lookt to, and preserved. Hold fast the faithful word, as with both hands, *Tit. 1. 9.* Strive together for the faith of the Gospel, *Phil. 1. 27.* Be zealous for it. *Jude 3.* ἀνταγωνίζου
N n Aft. & Mon. 1384.

Artii ἐπιστο-
ος. Nestorii
θεοδόχος.

A.A. & Mon.
fol. 756.

Mat. 13. 44.

ἢ ἐπὶ τὰν, Either live with it, or dye for it. As we have received it as a legacy from our fore-fathers (who sealed it with their blood, and paid dear for it) so we must transcribe it to our Posterity pure and entire, whatever it stands us in. They were so religious that they would not exchange a letter or a syllable of the faith, wherewith Christ had betruſted them. So zealous in buying the truth, that they would give five marks and more for a good book (and that was more money then ten pound is now) Some gave a load of hay for a few Chapters for Saint James, or of Saint Paul in English, sitting up all night in reading and hearing, &c. What a deale of charge was the Queen of Sheba at for Salomons wisdom? The wise merchant for the pearle of price? Hieron and Reuchlin for their Hebrew-learning? *Pro singulis horis singulos aureos numerabat.* Reuchlin gave a crown an houre to the Jew that read to him. Hieron ventured his life to repaire by night to a Jew-doctour.

Verf. 24. *The father of the righteous &c.* See the Note on chap. 10. 1.

Verf. 26. *My Son give me thy heart*] There is a strange strife, not of earthly, but of spiritual powers after the possession of mans heart: and through mans transgression Satan hath gotten strong hold thereon. *Act. 5. 3. Luke 22. 3.* Once he strove about a dead mans body: *Jude 9.* but doubtlesse his purpose was therein to have set up an Idol for himself in the hearts of the living. If Satan can get the heart, he is safe: and so is Satans Vicar. It was a watch-word in Pope Gregorie the thirteenths time, in Queen Elizabeths daies, *My Son give me thy heart*; Be in heart a Papist, and then go to Church, dissemble, do what ye will. Among the Heathens, when the beast was cut up for sacrifice, the first thing the Priest lookt upon was the heart: and if the heart was naught, the sacrifice was rejected. As among the Jews *Philo* observeth that the heart, and the hornes, or braines were never offered with the sacrifices: for they are the fountaines and secret cels, wherein lurks, and out of which flows all impiety. But what-ever was in the type, this is in the truth: As the heart is by nature, the Lord will have none of it: yet till the heart be renewed and given to the Lord, he will accept nothing can come from man. *Esay 29. 13. & 66. 3. Jer. 42. 20.* Of the heart God seemes to say to us, as *Ioseph* did to his brethren concerning Benjamin, *Gen. 43. 3.* Ye shall not see my face without it. The heart

heart is Christs bed of spices, *Cant. 6. 2.* wherein he delights, *Psa. 50. 17.* and for which he wisheth. *Dent. 5. 29.* O that there were such an heart, &c.

And let thine eyes observe my waies] Look well to thy pattern so fairely pensild out unto thee: take true stiches out of this perfect sampler; take right strokes after this incomparable Copy. The Hebr. here hath it, *Let thine eyes run through my waies*: get a full prospect of them, and diligently peruse them: Fix and feed thine eyes upon the best object, and restraine them from gazing upon forbidden beauties, least they prove to be windows of wickednesse, and loopholes of lust.

Verf. 27. *For an whore is a deep ditch*] Fitly so called, *quod nullus neque molus neque finis sit in amore meretricio*, because lust is boundlesse, bottomlesse. He is a perfect slave that serves a whore. See the Note on *Prov. 22. 14.*

Verf. 28. *She also lyeth in wait*] Terence calls harlots *Cruces crumenimulgas, sordida postinumia*, &c. base beg-pennyes, pick-purles, &c. See the Notes on Chap. 7.

And increaseth the transgressours amongst men] Nothing hath ever so enriched hell as the whorish woman. *Vide ubi supra.*

Verf. 29. *Who hath woe? Who hath sorrow?*] Whoredome is usually ushered in by drunkennesse. *Est Venus in vinis.* Hence *Revel. 17. 4.* the whore commeth forth with a cup as with an instrument fit for the fulfilling of her lust; even as of old every one did openly bear in his hand at Rome the badge of that art that he professed. Salomon therefore having warned his yonker of whoredome, fitly shews him next the mischeife of drunkennesse; and this he doth by way of admiration or interrogation, that the drunkard may (will he nill he) see as in a glasse, and so abhorre his own absurdities, miseries and mischeifs. The best that can come of drunkennesse is repentance, (that fairest daughter of so foule a mother) and that's not without its woe and alas, its sorrow and rednesse of eyes with weeping for sin? But few drunkards are taken in that fault.

Who hath babbling] A great deal of smal talk, telling all that's within.

Condita cum verax aperit precordia Liber.

When the Wine is in, the Wit is out.

Who hath rednesse of eyes] *Oculorum suffusio*, the Vulgar reads *suffusio*

Lavater.

suffosso. Drunkards have usually red and rich faces, *nasos instar coctilis cancri*, noses like a boyld lobster; plenty of *pustulas* or quots as they call them. Briefely, drunkenness, like another *Africa*, is never without some new monster of mischief.

Verf. 30. *They that tarry long at the wine*] These men do not want time, but waste it. *Pliny* if he were alive, would surely say to such, as once he did to his Nephew, *Poteras has horas non perdidisse*, Thou mightest have spent thy time much better. How may those wine bibbers more justly lament their losse, then good *Bernard* did, and say each man for himself, *Totum vitæ meæ tempus perdidit, quia perdidit vixi*.

Verf. 31. *Look not thou upon the wine*] Many men dye of the wound in the eye. It is not unlawful to look; but because of looking comes lusting, therefore lawes are to be laid upon our looks. *Vitiis nobis in animum per oculos est via*, saith *Quintilian*. If wee do not let in sinne at the window of the eye or by the door of the eare, it cannot enter into our hearts.

Bee-hive of Rome, Prefac.

When it moveth it self aright] When it sparkles and is *Vinum Cos* (as they call the best wine at *Paris* and *Lovain*) that is *Vinum Coloris, Odoris, Saporis optimi*, wine of the best colour, smell and savour.

Verf. 32. *At the last it biteth like a serpent*] Loe such is the guilt of sin, such the end and effect of drunkenness, torments here, and tortures in hell.

Verf. 34. *Thine eyes shall behold strange women*] See the Note on verf. 29. *Venter æstuans mero, spumat in libidinem*, saith *Hierom*. A belly filled with wine foameth out filthinesse. Wine is the milk of *Venus*, saith another. Drunkenness is the gallery that lechery walketh through, saith a third.

Agædæus yd.
aa. *Aristoph.*
Vina parant
animos Veneri.
Ovid.

Thine heart shall utter perverse things] Preposterous, distorted, dislocated matters: soliciting thy neighbours wife to wickednes, or otherwise vomiting out that which God hateth, and godly men abhorre.

Verf. 35. *Yea, thou shalt be as he &c.*] Thy brain shall crow, and thou shalt be of *Copernicus* his opinion, that the earth turns round. Thou shalt also be fearlesse of the greatest danger, and not refuse to sleep upon a masse-pole, dance upon a wheer-cock, &c.

Verf. 36. *They have stricken me*] A drunken man we say, takes
no.

no hurt, feels no smart, is turned into a very stock. *Dionysius* the *Heracleot* felt not needles thrust into his fat belly. *Pliny* mentioneth certain beares, that being found asleep, cannot be awakened with the sharpest prickles. *Mathiolus* reports of the asses of *Hetruria*, that feeding upon hen-bane, they fall into such a dead sleep, that being taken for dead, they are halfe hileded, ere they can be arowed. Loe such is the drunkards lethargy: neither is he more insensible then sensual, and irrecoverable. Mathiol. in Diofcorid.

CHAP. XXIV.

Verf. 1. *Be not thou envious against evill men*]

H Ebr. *Men of evill*, such as are set upon sin, as are like *Caracalla*, *qui nihil cogitabat boni, quia id non didicerat; quod ipse fatebatur*, saith *Dio*, who never thought of any good &c. Envy not such an one his pomp, any more then we do a dead corps his flowers, and gayety. See chap. 23. 17.

Neither desire to be with them] That is, to be in their estate, so thou mightest be at their stay. This hath been the folly of some of Gods people as *David* noteth, *Pf. 73. 10*. For the which they have afterwards befooled and becheated themselves, as hee did. verf. 22.

Verf. 2. *For their heart studyeth destruction*] Great student: they are wittily wicked: but they consult shame and confusion to them and theirs.

And their lips talk of mischief] The mischief that they machinate, budgeth and blistereth out at their tongues ends. They are even bigge with it, and not well, till delivered.

Verf. 3. *Through wisdom is an house builded*] q. d. He shew thee a better project; wouldst thou thrive and grow great? Exercise godlinesse, with not wickednesse. See the Notes on chap. 3. 16, 17.

Verf. 4. *With all precious and pleasant riches*] Riches imply, 1 *Plenty* of that which is precious and pleasant. 2 *Propriety*; they must be good things that are our own: And hereunto economical prudence much conduceth. God bestoweth abundance on the wicked *ex largitate* only out of a generall providence: but
Nn 3. upon

upon his people, that are good husbands *ex promisso*: by vertue of this and the like promises.

Verf. 5. *A wise man is strong*] See the Note on Chap. 21. 22.

Verf. 6. *For by wise counsell*] See the Note upon Chap. 20. 18. This *Salust* delivers, as the sentence of the wisest Sages. But *Salomon* said it long before.

Verf. 7. *Wisdom is too hard for a fool*] Hebr. *Too high*; his pericranium comprehends it not, neither indeed can do. 1 Cor. 2. 14. He puts off the study of it, pretending the impossibility of reaching to it.

He openeth not his mouth in the gate] He were *two fools*, if he should, for whiles he holds his tongue, he is held wise.

Verf. 8. *Shall be called a mischeivous person*] Hebr. *A master of sinfull musings*, an Artift at any evil. *Iosephus* saith of *Antipater*, that his course of life might fitly be called a *Mystery of mischeise*, *que altissimas egerat radices*, &c.

Verf. 9. *The thought of foolishnesse is sin*] The schooles do well observe that outward sins are *majoris infamie* of greater infamy: but inward heart-sins are *majoris reatus* of greater guilt, as we see in devils. See the Note on chap. 14. 22.

And the scorner is an abomination to men] Witnesse *Iulian*, *Lucian*, *Prophyry*, *Iulius Scaliger*, that proud Hypercritick (*qui neminem pre se duxit hominem*) *Laurentius Valla* who jeered at all other Logicians, and extolled his own Logike as the only best, calling it *Logicam Laurentinam*.

Jupiter hunc colli dignatus honore fuisset,

Censorem lingua sed timet ipse sua.

But what an odious scorner was *Quintinus* the *Libertine*, of whom *Calvin* complaines, that he scoffed at every one of the holy Apostles? *Paul* he called a broken vessel, *John* a foolish youth, *Peter* a denyer of God, *Matthew* an usurer. *In quomodo ille factoris gurgis putido ore suo blasphemare audebat!* saith *Calvin*. See how this stinking elf durst bark and blaspheme the Saints. The basest can mock; as the abjects did *David*, *Psal.* 35. 15. and *Tobiah* the servant did *Nehemiah*, Chap. 2. 10. Scorners are the most base spirits. The *Septuagint* call them *Pests*, *Psal.* 1. 1. incorrigible, *Prov.* 20. 1. proud persons, chap. 3. 34. naught. *Pro.* 9. 12. &c.

Verf. 10. *If thou faint in the day of adversity*] Afflictions try what

what sap we have: as hard weather tryes what health. Withered-leaves fall off in a wind: rotten boughs break when weight is laid on them, so do earthen vessels when set empty to the fire. *As is the man, so is his strength*, said they to *Gideon*. *Ioseph* bowe abode in strength (though the Archers sorely grieved him and shot at him, and hated him) and the armes of his hand were made strong by the hands of the mighty GOD of *Iacob*. &c. *Gen.* 49. 23, 24.

Verf. 11. *If thou forbear to deliver them, &c.*] That is, that are wrongfully butchered. Here, not to save a man (if it be in our power) is to destroy him, *Mark* 3. 4. *Iob* brake the jaws of the wicked, and plucked the prey out of his teeth. The people rescued *Jonathan*, and *Ebedmelech* *Jeremy*. *Henry* 8. delivered *A&.* and *Mon.* his Queen *Katherine*; and King *Philip* with his Spaniards kept the Lady *Elizabeth* from the cruel mercies of *Steven Gardiner*, who had designed them to destruction; Sir *George Blage*, one of King *Henry* the eighths Privy-chamber, being condemned for an Heretique, was yet pardoned by the King. He coming afterwards to the Kings presence, *Abmy Pig*, saith the King, (for so he was wont to call him) yea, said he, if your Majesty had not been better to me then your Bishops were, your pig had been roasted ere this time. But what a bloody mind bore *Harpfield*, Arch-Deacon of *Canterbury*, who being at *London* when Queen *Mary* lay a dying, made all post-haste home to dispatch those whom he had then in cruel custody. *A&.* & *Mon.* fol. 113j. *Ibid.* 1862.

Verf. 12. *If thou sayest behold we know it not, &c.*] As no wool is so coarse, but will take some colour; so there is no sinne so foule but will admit of some excuse. Ignorance is commonly pleaded; we know not this mans case, the Iustice of his cause, the means of his rescue, &c. But be not deceived, God is not mocked. They that would mock him *imposturum faciunt & patientur*, cozen themselves, as the Emperour said of him that sold glasse for Pearle. *Deo obscura clarent, muta respondent, silentium confiteatur.* *Isidor.* Gods eyes behold, his eye-lids try the children of men, *Psal.* 11. 4. The former points out his knowledge, the latter his critical descant.

Doth not he that pondereth the heart consider?] No man needs a window in his breast, (as the Heathen *Momus* wished) for God to look in at; for every man before God is all window, *Iob.* 34. 22. and his eyes are as a flaming fire, *Rev.* 1. 14. that need.

need no outward light, that see *extra mittendo* by sending out a ray, &c. that see thorough that transparent body, the world, called a sea of glasse, Rev. 4. 6.

Verf. 13. *My sonne, eat thou honey because it is good*] Profitable and pleasant, wholesome and toothsome. So and much more then so is divine knowledge. *Plutarch* tells of *Endoxus*, that he would be willing to be burnt up by the Sun presently, so he might be admitted to come so near it, as to learn the nature of it. How sweet must it needs be then to know Christ and him crucified, &c. sweeter it was to *David*, then live-hony dropping from the combe, *Psal.* 19. 10. and 119. 103. The believing Hebrews knew *within themselves*, that there should be a reward, and that their expectation should not be cut off, *Heb.* 10. 34. They drew the circumference of Gods promises to the center of their hearts, and so living by faith, they had the sweet-meats of the feast of a good conscience, as Master *Latimer* hath it: they tasted of that honey, the sweetnesse whereof none can find by any discourse (how elegant soever) so well as by eating of it, as *Augustine* speaketh,

Verf. 15. *Lay not wait O wicked man, &c.*] Εἰς τὰς οἰκίας θεοῦ, as that Heathen said, *God dwells with the righteous*, molest him not therefore, beat not up his quarters. The Scythians, (saith he in *Plutarch*) though they have no musick or vines amongst them, yet they have Gods. So whatever the Saints want, they want not Gods gracious presence with them. And if wicked men had but so much knowledge of God, as *Pilates* wife had in a dream, they would take heed of having any thing to do with these just men.

Verf. 16. *For a just man falleth seven times*] i. e. often. *Seven times a day*, as the vulgar and many of the Fathers read it, who also understand this text of falling into sin, and rising again by repentance. But the opposition carries it to the other sense, of falling into trouble. And the next verse speaks as much, *Rejoyce not when thine enemy falleth*, &c. Gods Saints are so and to rejoyce when they fall into divers temptations, *1am.* 1. 2. What though they fall into them? not go in step by step, but be precipitated, plunged over head and ears. Say they fall not into one but many crosses, (as they seldom come single, but like *Iobs* messengers one at the heels of another) yet be exceeding glad, (saith the Apostle) as a Merchant is to see his ships come laden in. For though

1am. 1. 2.

though yee fall yee shall arise; and though yee sit in darknesse, the Lord shall give you light, *Mic.* 7. 8.

But the wicked shall fall into mischief] i. e. into remediless misery. *Non surget hic afflictio*, *Nahum* 1. 9. As they shall have an evill, an only evill without mixture of mercy, *Ezek.* 7. 5. so they shall totally and finally be consumed at once. If *Mordecai* be of the seed of the Jews, before whom *Haman* hath begun to fall, he shall fall to some purpose, *Esth.* 6. 13. A Jew may fall before a Persian, and get up and prevaile. But if a Persian or other Persecutor begin to fall before a Jew, he can neither stay nor rise. There is an invisible hand of Omnipotency that strikes in for his own, and confounds their opposites.

Verf. 17. *Rejoyce not when thine enemy falleth*] If thou dost its a sure signe of divelish hatred, (εὐχάριστος being the devils disease) what good-will, innocency, or ignoscency loever thou makest shew off. *Job* cleareth himself of this fault, *Job.* 31. 24. and so doth *David* notably, *Psal.* 35. 13, 14. See his practise. *2 Sam.* 1. 11, 12. *Cesar* wept when *Pompey's* head was presented to him, and said *Vittoriam volui, non vindictam*. See the notes on *Mat.* 5. 44. and on *Rom.* 12. 19.

Verf. 18. *Left the Lord see it*] viz. Thy pride and cruelty, as he will; for he is ὁλόθαλμος All-eye and ἐχέει θεός ἐκδίκον ὄμμα, if he see, he will kindle and turn the wheele upon thee, as he threatned to doe upon *Edom* for looking with liking upon *Israels* calamity. For prevention here, think thus with thy self; Either I am like mine enemy, or else I am better or worse then he. If like him, why may not I look for the like misery? If better, who made me to differ? If worse, what reason then have I to in- *Ezek.* Obad. 11.

Verf. 19. *Fret not thy self because of evill men*] We are wondrous apt to be sick of the Fret; hence so many precepts to this purpose. See *chapt.* 23. 17. and 24. 1.

Verf. 20. *For there shall be no reward*] He shall suffer both paine of *losse*, and pain of *sense*, which whether is the more grievous is hard to determine. Sure it is, that the tears of hell are not sufficient to bewaile the losse of heaven: their worme of grief gnaws as painfully as their fire burns. *Depart from me yee cursed*, sounds as harsh in their ears, as that which follows, *into everlasting flames*.

Verf. 21. *My sonne, feare the Lord and the King*] Who would not

O o

not

Pfal. 76. 11. not feare thee O King of nations? for unto thee doth it appertain, *Ier.* 10. 7. God is the prime and proper object of feare. Whence by an *Appellative proper*, he is called *Feare* by the Psal-mist. The Greeks call him Θεός quasi Δεός (as some think) from the feare that is due to him. Princes also must be feared and ho-noured, *1 Pet.* 2. 17. as those that are invested with Gods Autho-rity, and intrusted with the administration of his Kingdome up-on earth, by the exercise of vindictive and remunerative Iustice. And whiles they be just, ruling in the feare of God, *2 Sam.* 23. 3. and commanding things consonant to the word and will of God, they must be obeyed for conscience sake, *Rom.* 13. 3. otherwise not. See the note on *Acts* 4. 19.

And meddle not with them that are given to change,] i. e. with seditious spirits that affect and effect alterations, lawlesse persons (as Saint Paul calls them,) Male-contents, to whom Δεινὸν καὶ ἀνιδρ-
— *Μεμ-ψιστοισι.* *Caes.* the present government is ever grievous, as *Timoclydes* no-
teth. Such were *Kore* and his complices; *Abshalom*, *Sheba*, the
ten tribes that cryed *Alleva jugum*, Ease our yoke; and before
them, thole in *Samuels* time that cryed, *Nay but we will have a*
King. *Novatus* hath still too many followers, of whom Saint
Cyprian, under whom he lived, thus testifieth, *Novatus rerum*
novarum semper cupidus, arrogantia inflatus, that he was an arro-
gant innovatour. These turbulent spirits prove oft the pests and
boutefeaus of the State they live in: and it is dangerous having to
deal with them.

Verf. 22. For their calamity shall rise suddenly] When they think
they have made all cock-sure! Had *Zimri* peace that killed his ma-
ster? Had *Abshalom*, *Sheba*, *Rhodulphus* Duke of *Suevia*, *Sanders*, *Sto-*
ry, *Parry*, *Campion*, the powder-plotters, *Ravilliac*, &c. &c. *Knute* the
first Danique King caused the false *Edrics* head (that had been his
Agent) to be set upon the highest part of the tower of *London*:
therein performing his promise of advancing him above any Lord
in the Land. *James* the first, King of *Scots* was murdered in
Perth by *Walter Earle of Athol*, in hope to attain the Crown.
Crowned indeed he was, but not as his witches and forcerers had
ambiguously insinuated, with the Crown of that Realme, but
— *Speed, Chron.* with a Crown of red-hot iron, clapt upon his head: being one
of the tortures wherewith he ended at once his wicked days and
desires.

And.

And who knoweth the ruine of them both?] i. e. That both God
and the King will inflict upon the rebels; Or of them both, i. e.
both of the King if a Tyrant, and of those that seditiously move
against him.

Verf. 23. These things also belong to the wise] As subjects
must know their duties, so Magistrates theirs: neither may they
hold themselves too wise to learn. God can send even a *Salomon*
to schoole to the raven, to the pismire, yea to the lillies of the
field; as being able to teach the wisest man by the weakest crea-
ture.

It is not good to have respect of Persons] Hebr. *to know faces*, to
regard not so much the matter as the man, to hear Persons speak
and not causes, to judge not according to truth and equity, but
according to opinion and appearance, to feare or favour. This
cannot be good, lawful or safe, *Job* 13. 10. He will surely (or
thoroughly) reprove you, (not verbally only, but penally too) if
you secretly accept Persons. Of *Trajan* it is said that he neither
feared nor hated any man; but that he heard the causes of his
subjects without prejudice impiety, judiciously examined them
without sinister obliquity, and sincerely judged them without un-
just partiality.

Verf. 24. Him shall the people curse] Hebr. *They shall run him*
through, with their evill wishes for his evill sentence: he shall be
generally hated, and set against, as was *Herod*, *Pilate*, *Festus*,
Ferres, &c.

Verf. 25. But to them that rebuke him shall be delight] Those
Judges that reprove and punish the wicked shall (besides the Enge
of a good conscience, which is far better then the worlds *Plau-*
dite) delight themselves in the Lord, and reigne in the affections
of all good men; who shall estoones also say, *Gods blessing be on*
such a good Judges heart, for he saveth the innocent, and punisheth
the wicked, &c. As he hath done worthily in *Ephrata*, so he
shall be famous in *Bethlehem*. *Ruth.* 4. 11. See *Iob* 29. 11, 12.

Verf. 26. Every man shall kisse his lips] That is, Shall
do him honour, as *Gen.* 41. 40. All the people shall kisse at
thy mouth, saith *Pharaoh* to *Ioseph*: and *Samuel* kissed *Saul*
when he annointed him King, *1 Sam.* 10. 1. and kisse the son, saith
David, *Psal.* 2. 11. That is, give unto him the honour due unto
his name.

Verf. 27. Prepare thy work without &c.] God would have
all

Lib. 18. cap. 1

all his to be not good men only, but good husbands too; to order their affaires with discretion, and to take their fittest opportunities for dispatch of household businesses. *Pliny* hath a saying to like sence with this, *Edificandum*, saith he, *construo agro*, & *tunc quoque cunctanter*, Let building alone til thy field be tilled, vined, planted, &c.

Verf. 28. *Be not a Witnesse against thy neighbour without cause*] That is, *Without a calling*, being not thereunto required: for this would speak thee spiteful, rash, and revengefull, as in the next verse.

ἀρετὴν ἀποδοῦναι
ὡς καὶ μαθόντες.

And deceive not with thy lips] When called to be a witnesse, speak thy mind simply and plainly, without preface or passion, without varnish of fine words, whereby to mislead the Judge, or deceive the Jurors, to bolster out a bad cause, or outface a good.

Verf. 29. *Say not, I will do so to him, as he hath done to me*] Nothing is more natural then revenge of wrongs: and the world approves it as right temper, true touch. As, to put up wrongs is held cowardise, and unmanlinesse: But we have not so learned Christ. Nay, those that never heard of Christ have spoken much against this vindictive disposition. See the Note on *ch. 20. 22.* and on *Mat. 5. 39. Rom. 12. 17.*

I will render to the man according to his works] But is not that Gods office? And will you needs leap into his chaire, wring the sword out of his hand? or at least, will you be a Pope in your own cause, depose the Magistrate, or appeale from him to your self? What Luciferian pride is this? *Nemo se impune laessest*? Is not God the God of recompences?

Verf. 30. *I went by the field of the slothful*] Not purposely to spy fautes (for *Nemo curiosus quin malevolus*) but my business lay that way, and I was willing to make the best of every thing that came before me.

By the vineyard of the man void of understanding] Hebr. *That had no heart*, that is, that made no use of it, that was not *Egregie cordatus homo*, as one describes a wise man.

Verf. 31. *And loe it was all grown over with thorns*] So is the spiritual sluggards soule with lusts and sins, under the which lurketh that old serpent.

Verf. 32. *Then I saw and considered it well*] I made my best use of it for mine own instruction. A Bee can suck honey out of a flower,

flower, which a fly cannot do. So a spiritual mind can extract good out of every object and occurrence; even out of other mens faults and follies, he can gather grapes of thornes and figs of thistles, as here. Well therefore may grace be called *the divine Nature*, 2 *Pet. 1. 4.* for as God draws light out of darknesse, good out of evill, &c. so doth grace, by an heavenly kind of Alchymy, as I may so say.

And received instruction] *Exemplo alterius qui sapit, ille sapit.* the worse others are, the better should we be; getting as far off from the wicked as we can in our daily practice, and saving our selves from this untoward generation.

Verf. 33. *Yet a little sleep*] *Mercer* makes this to be the lesson that the Wise-man both learnt himself, and also laies before others: viz. to be content with a little sleep, to be up and at it betimes, &c. that the beggar catch us not. But I rather incline to those that think, that he here brings in the sluggard pleading for his sloth: and by an elegant *Mimesis* imitates and personates him, saying as he used to do, yet a little more sleep, a little more slumber, &c. A little, and yet sleepes, in the plural. A little he would have, but a little will not serve his turne. See the Note on *chap. 6. 9. &c.*

Verf. 34. *So shall thy poverty come*] Swiftly and irresistibly. *Seneca* calls sloth the nurse of beggery, the mother of misery.

CHAP. XXV.

Verf. 1. *These also are Proverbs of Salomon, with the same*]

Salomon hath his thousand out of this his vineyard of three thousand Proverbs, (1 *King. 4. 32.*) and these men of *Hazekiah* that kept (and yet communicated) the fruit thereof, their two hundred *Cant. 8. 12.* It is good for men to be doing what they are able for the glory of God and good of others: If it be but to copy out another mans works, and prepare it for the Presse: Them that any way honour God he will honour: that is a bargain of his own making, and we may trust to it.

Verf. 2. *It is the glory of God to conceal a thing*] That what we conceive not, we may admire (*mirari non rimari*) and cry out

out with Paul, O the depth! as the Romans dedicated to their Goddesse *Victoria* a certaine lake, the depth whereof they could not dive into. God is much to be magnified for what he hath revealed unto his people in the holy Scriptures, for their eternal good. But those unsearchable secrets of his, (such as are the union of three Persons into one nature, and of two natures into one Person, his wonderful Decrees, and the no lesse wonderful execution thereof, &c) these make exceeding much to the glory of his infinite wisdom and surpassing greatnesse; in speaking whereof our *safest eloquence is our silence*, *sic tantum recedit quantum capitur*, saith *Nazianzen*, much like that poole spoken of by *Polycritus*, which in compasse at the first, scarce seemed to exceed the breadth of a shield; but if any went in to walsh, it extended it selfe more and more.

Aristot.

Job 29. 16.

But the honour of Kings to search out a matter] As Salomon did that of the two harlots, 1 Kings 3. There are that divide this Book of Proverbs into three parts. In the nine first Chapters things of a lower nature and fit for instruction of youth are set down and described. Next, from thence to this 25. Chapter the Wise-man discourseth of all sorts of virtues and vices, suitable to all sorts of People. Lastly, From this Chapter to the end he treateth (for the most part) of higher matters, as of King-craft, and State-businesse.

Verf. 3. The heaven for height &c] It is a wonder that we can look up to so admirable an height, and that the very eye is not tired in the way. If this ascending line could be drawn right forwards, some that have calculated curiously have found it 500 years journey to the starry sky. Other Mathematicians say, that if a stone should fall from the 8th Sphere and should passe every hour 100 miles, it would be 65 y. or more before it would come to ground.

Aug. de Civit. Dei. l. 16.

I suppose there is as little credit to be given to these, as to *Aratus* the Astrologer, who boasted that he had found out and set down the whole number of the stars in heaven; or as to *Archimedes* the Mathematician, that said that he could by his Art cast up the just number of all the sands both in the habitable and inhabitable parts of the world.

Splina. Phil. 1. 16.

And the earth for depth] From the surface to the center, how far it is cannot be known exactly: as neither whether hell be there: but that it is somewhere below may be gathered from *Rev. 14. 11.* and other places: *Ubi sit sentient, qui curiosum querunt.* And

And the heart of Kings is unsearchable] *Profundum sine fundo.* God gave Salomon a large heart, even as the sand that is on the sea-shore, 1 Kings 4. 29. A vast capacity, an extraordinary judgment, and wisdom to reserve himself. No bad cause was too hard for him to detect, no practices which he did not smell out, no complotter which he did not speedily intrap in their wiles, as *Adonijah*.

Verf. 4. Take away the drosse from the silver] The holy Prophets were not only most exactly seen in the peerlesse skil of Divinity, but most exquisitely also furnished with the entire knowledge of all things natural. Hence their many *Similies* wherewith they learnedly beautifie their matter, and deck out their terms, words and sentences: giving thereunto a certaine kind of lively gesture, attiring the same with light, perspicuity, easinesse, estimation, and dignity: stirring up thereby mens drowisie minds to the acknowledgement of the truth, and pursuit of godlinesse.

Verf. 5. Take away the wicked] Who are compared elsewhere also to drosse, *Ezek. 22. 19.* and fitly: for as drosse is a kind of unprofitable earth, and hath no good mettall in it: so in the Wicked is no good to be found but pride, worldlinesse, &c. *Forbisher* in his voyage to discover the Straits, being tossed up and down with fowle weather, snowes, and unconstant winds, returned home, having gathered a great quantity of stones, which he thought to be minerals: from which when there could be drawn neither gold nor silver, nor any other mettall, we have seen them (saith Master *Camden*) cast forth to mend the high waies. Evill Counsellours about a Prince are means of a great deale of mischief, as were *Doeg*, *Haman*, *Rehoboams* and *Hierods* flatterers, *Pharaohs* Sorcerers, &c. Of a certaine Prince of Germany it was said, *Esset alius, si esset apud alios*; He would be another man if he were but amongst other men. Say they be not so drossie, but that some good oare is to be found in them, yet all is not good that hath some good in it. It is *Scaligers* Note, *Malum non est nisi in bono*. The original nature of the devill is good, wherein all his wickednesse subisteth. When one Highly commendeth the Cardinal *Julian* to *Sigismund*, he answered, *Tamen Romanus est*, yet he is a Roman, and therefore not to be trusted. Those Cardinals and Popish Bishops being much about Princes, have greatly imposed on them, and hindered

Camd. Elifab. fol. 189.

red the Reformation. *Zuinglius* fitly compares them to that wakefull dragon that kept the golden fleece, as the Poets have fained. They get the royalty of their care, and then do with them whatsoever they list. *David* therefore vows, as a good finer, to quit the Court of such dross, *Psal. 101. 4.* and gives order upon his death-bed to his Son *Salomon* to take out of the way those men of bloud. *1 Kings 1.* that his throne might be established in righteousness.

Verf. 6. Put not forth thy self in the presence of the King] *Ne te ornes coram rege.* Compare not, vye not: with him in apparel, furniture, house-keeping, &c. as the Hebrews sense it. This was the ruine of Cardinal *Wolsey*, and of Viscount *Verulam*.

And stand not in the place of great men] Exalt not thy self, but wait till God shall reach out the hand from heaven and raise thee, *Psal. 75. 5, 6, 7, 8.* *Adonijah* is branded for this, that he exalted himself, saying, *I will be King, 1 Kings 1. 5.* When none else would lift *Hildebrand* up into *Peters* Chaire, he gat up himself: for who (said he) can better judge of my worth then I can? Harden thy forehead (said *Calvus* to *Vatinius*) and say boldly that thou deservest the Pratorship better then *Cicero*. Ambition rides without raines, as *Tullia* did over the dead body of her own father, to be made a Queen. See my commo 1 place of *Ambition*.

Verf. 7. For better it is that it be said unto thee] From this Text our Saviour takes that parable of his put forth to those that were bidden to a feast, *Luk. 14. 10.* Now, if before an earthly Prince men should carry themselves thus modestly and humbly, how much more before the King of heaven? And if among guests at a feast, how much more among the Saints and Angels in the holy assemblies? That is an excellent saying of *Bernard*, *Omnino oportet nos orationis tempore curiam intrare caelestem, in qua Rex regum stellato sedet solio, circumdante innumerabili & ineffabili beatorum spirituum exercitu. Quanta ergo cum reverentia, quanto timore, quanta illuc humilitate accedere debet palude sua procedens & repens vilis ranuncula?* At praye-time we should enter into the Court of heaven, where sitteth the King of kings with a guard of innumerable blessed Spirits. With how great reverence then, with how great feare and self-abatement should we come, like so many vile vermine creeping and crawling out of some sorry poole or puddle? *And*

Quintil. lib. 9.
cap. 2.

Bern. de divit.

Verf. 8. Go not forth hastily to strive] Contention is the daughter of Arrogance and Ambition. *Jam. 4. 1.* Hence *Salomon* (whose very name imports peace) periwades to peaceableness very oft in this Book; and sets forth the mischief of strife and dissention. Stir not strife (saith he) but make haste to stint it, (so the words may be rendred) you may do that in your haste that you may repent by leasure, *Hasty men, we say, never want Woe.* If every man were a law to himself (as the *Thracians* are said to be) there would not be so much lawing, warbling and warring as there is. There is a curse upon those that delight in War, (as King *Pyrrhus* did) *Psal. 68. 30.* but a blessing for all the children of peace, *Mat. 10.* who shall also be called the children of God, *Mat. 5. Paul* and *Barnabas* had a sharp, but short fit of falling out, *Act. 15. 39.* *Hierome* and *Austin* had their bickerings in their disputations, but it was no great matter who gained the day; for they would both win by understanding their errors.

When th, neighbour hath put thee to shame] That is, when thine Adversary hath got the upper hand and foiled thee. Those are ignoble quarrels, saith one, *Ubi vincere inglorium est, atteri sordidum*; wherein whether a man get the better or the worse, he is sure to goe by the worse, to sit down with losse in his name, state, or both.

Verf. 9. Debate thy cause with thy neighbour, &c] What shall I do then (may some say) if I may not right my self by law? You may, saith he, so you do it deliberately: and have first privately debated the cause out of desire of agreement, and moved for a compromise, See *Mat. 18. 15.*

And discover not the secret of another] Meerly to be revenged on him for some supposed injury. There are that in their rage care not what they disclose to the prejudice of another. Charity chargeth the contrary, *1 Cor. 13.* It claps a plaister on the sore, and then covers it with her hand, as Chirurgeons use to do, that the world may be never the wiser.

Verf. 10. Lest he that heareth it put thee to shame] Repute thee and report thee an evil conditioned fellow, a back biter and a tale bearer, one not fit to be trusted with secrets, &c. True it is, that dearest friends are in some cases to be accused and complained of to those that may do good upon them; as *Joseph* brought his brethrens evil report to his father, and as the household of *Chloe* told *Paul* of the Corinthian contentions. But this must be done wisely.

Pp

wisely

δυσβητοι. He
rodot.

παροξυσμός.

wisely and regularly, with due observation of circumstances, as *Salomon* elegantly sets forth in the following Proverb.

Verf. 11. *A word fitly spoken*] Hebr. *spoken upon his wheels*, that is, rightly ordered and circumstantiated: spoken with a grace and in due place. It is an excellent skill to be able to *time a word*, *Isa.* 50. 4. to set it upon the wheels, as her. How good are such words. *Prov.* 15. 23. how forcible? *Job* 6. 25. How pleasant? even like apples of gold in pictures, or *lilies* of silver, not only precious for matter, *Eccles.* 12. 10. but delectable for order, as gold put in a case of silver cut-work.

Verf. 12. *As an ear-ring of gold, &c.*] *Ut in auris aurea &c.* A seasonable word falling upon a tractable ear, hath a redoubled grace with it; as an ear-ring of gold, and as an ornament of fine gold, or as a diamond in a diadem. It is an hard and happie thing to suffer the words of exhortation, to digest a reproch, to say with *David*, *Let the righteous smite me &c.* to be of *Gersons* disposition, of whom it is recorded, that he joyced in nothing more, *quam si ab aliquo fraternè & charitativè redargueretur*, then if he were friendly and freely reproved by any one. Every vice doth now go armed: touch it never so gently, yet like the nettle, it will sting you. If you deal with it roughly and roundly, it swagereeth as the Hebrew did with *Moses*, who made thee a man of authority, &c. *Exod.* 2. 14. Ear-rings and ornaments are ill bestowed upon such uncircumcised eares.

Verf. 13. *As the cold of snow in the time of harvest*] Harvest men, of all men, bear the heat of the day: being far from shade or shelter, far from springs of water, parched and scorched with heat and drought, in those hotter countreyes especially. Now as the cold of snow or ice (which in those countreyes they kept under ground all the year about, to mix with their wines) would be most welcome to such, so is a trusty and speedy messenger: for by his good newes he greatly reviveth the longing and languishing minds of those that sent him: who during the time of his absence, through fear and doubt, were almost half dead. This is much more true of Gods faithful messengers, *Job* 33. 23. whose very feet are therefore beautiful, and message most comfortable to those that labour and languish under the sense of sin and fear of wrath.

Verf. 14. *Who so boasteth himself of a false gift*] As *Ptolomy* surnamed *Δῶτωρ*, from his faire promises, slack performances: As

Ser-

Sertorius the Roman, that fed his creditours and clients with fair words, but did nothing for them. (*Pollicites dives quilibet esse potest*) As that Pope and his Nephew, of whom it is recorded, that the one never spake as he thought, the other never performed what he spake. Lastly, as the devil who promised *Christ*, *excelsa in excelsis*, mountains on a mountain; and said, *All this will I give thee*, when as that *All*, was just nothing, more then a shew, a representation, a semblance; or if it had been something, yet it was not his to give: for the earth is the Lords, and the fulnesse thereof. Physicians call their drugs *Δῶται* gifts, and yet we pay dear for them. Apothecaries set fair titles upon their boxes, and gally-pots, but there is many times *alind in titulo*, *alind in pyxide*, nothing but a bare title. Such are vaine boasters, pompous Preachers, painted hypocrites, Popish Priests: such as was *Tecellius* that sold indulgences in *Germany*, and those other Masse-mongers in *Gersons* time, that preached publicly to the people, that if any man would hear a Masse, he should not on that day be smitten with blindness, nor dye a suddain death, nor want sufficient sustenance &c. These were clouds without rain that answer not expectation. *Iude* 12.

Verf. 15. *By long-forbearing is a Prince perswaded*] If he be not over-hasty, his wrath may be appeased, and his minde altered. Our *Henry* the third gave commandement for the apprehending of *Hubert de Burgo*, Earle of *Kent*: who having sudden notice thereof at midnight, got him up and fled into a Church in *Essex*. They to whom the business was committed, finding him upon his knees before the high-altar, with the Sacrament in one hand, and a crosse in the other, carryed him away nevertheless unto the Tower of *London*. *Roger* Bishop of *London* taking this to be a great violence, and wrong offered unto holy Church, would never leave the King, untill he had caused the Earle to be carried unto the place whence he was fetcht. And this, it is thought, was a means of saving the Earles life. For though order was taken he should not scape thence, yet it gave the Kings wrath a time to coole, and himself leisure to make his Apology: by reason whereof, he was afterwards restored to the Kings favour, and former places of honour. So true is that of the Philosopher, *Maximum Sen. de ira. Ovid.* *ira remedium est dilatio*; And that of the Poet,

Ut fragilis glacies, interit ira morà.
There are that read and sense the words thus: By meeknesse a Prince

Prince is appeased that is, when he seeth that he is not opposed, that his Subjects repine not, rebel not against him. An old courtier of Nero's being asked how he had escaped that Lyons mouth answered, *Injurias ferendo, & gratias agendo*; By taking shrewd turns, and being thankfull.

A soft tongue breaketh the bones] Though it be flesh and no bones, yet it breaketh the bones: that is, it out and sterne spirits, that otherwise would not yeeld. Thus Gideon broke the rage of the Ephraimites, *Judg. 8. 1. &c.* and Abigail Davids, by her humble and dutiful oration, *1 Sam. 25.* See the Note on *Prov. 15. 1.*

Verf. 16. *Hast thou found honey? eat so much as is sufficient*] i. e. Be moderate in the use of all lawful comforts and contentments. *Αὐτὸν γὰρ ἡ πλησμονή*, saith the Oratour, for there is a satiety of all things; and by excesse the sweetest comforts will be disweetned; as *Epicetus* also observed. It is therefore excellent counsel that the holy Apostle giveth, *1 Cor. 7. 29.* that those that have wives be as if they had none &c. that we hang loose to all creature comforts, and be weanedly affected towards them: considering that *Licetis perimus omnes*. We generally most of all over-shoot ourselves in the use of things lawful: as those recusant guests did, *Matth. 22.* and the old world, *Luke 17. 26, 27.*

Verf. 17. *Withdraw thy foot from thy neighbours house*] This is an honey that thou mayest surfeit on, therefore make thy foot precious or rare (so the Original hath it) at thy neighbours house, by too oft frequenting whereof thou mayst become cheap, nay burdensome. At first thou mayst be *Oreuch* (as the Hebrew Proverb hath it) i. e. welcome as a Traveller that stays for a day. At length thou wilt be *Toreach*, a charge, a burden. And lastly by long carrying thou shalt be *Boreach* an out cast, hunted out of house, that thou hast so immodestly haunted. It is a very great fault among many, (saith one,) that when they have found a kind and sweet friend, they care not how they over-lav him, or abuse his courtesie. But as we say in our common Proverb, it is not good to take too much of a frank horse.

Verf. 18. *Is a mantle, and a sword, and a sharp arrow*] A mantle, hammer, or club to knock out his brains and make them flie about the room, as the Hebrew word imports. A sword, or murdering weapon, to run him through and let out his bowels. And a sharp arrow to pierce his flesh, and strike thorough his very heart.

Hebræi ponunt rarum pro caro, ut *1 Sam. 3. 1.*

Psal. 42. 10. and *57. 5.*

heart. Loe here the mischief of an evil tongue, thin, broad, and long, like a sword to let out the life-blood of the poor innocent; nay to destroy his soule too, as seducers do, that beare false witness against the truth of God, and by their cunning lies, deceive the hearts of the simple.

Ver. 19. *Confidence in an unfaithful man, &c.*] In a Prevaricator, a Covenant-breaker, a perfidious Person, such as *Ahitophel* was to *David*, *Jobs* miserable comforters to him. (He compares them to the brooks of *Tema*, *ch. 6. 16, 17.* in a moisture they swelled, in a drought they failed) *Egypt* to *Israel*, a staffe or broken reed, whereon if a man lean, it will go into his hand & pierce it, *Isa. 36. 6.* the Roman Senate to *Julius Cæsar*, whom they killed in the Council-chamber with twenty three wounds, and this was done à pluribus amicis quam inimicis quorum non expleverat spes inexplebiles (saith *Seneca*) by most of his pretended friends, whose unreasonable hopes he had not satisfied. How good is it therefore to try before we trust, yea to trust none that are not true to God. *David* durst not repose upon *Sauls* faire promises, whom he knew to be moody and slippery. The French say in their Proverb, when the Spaniard comes to parle of peace, then double-bolt the doore. The Hollanders make no conditions with the Spaniard (whom they know to hold that Machiavellian heresie, *Fides tamâin servanda est quam diu expediat*;) but such as are made at sea, and sealed with great Ordinance. *Calvin* and other Protestant Divines were called to the Council of *Trent*, but durst not venture thither, *quia me vestigia terrent*, as the fox in the fable said: they had not forgot how *John Hu*, and *Hierome* of *Prague* sped at the Council of *Constance*, although they had the Emperours safe conduct. They knew that Turks and Papists concur in this as they do in many other Tenets, That there is no faith to be kept with dogs, that is, with Christians, as Turks understand it, with hereticks as Papists.

Verf. 20. *As he that taketh away a garment in cold weather*] Musick in mourning is held most uncalonable: that was an heathenish custome that the Jews had taken up, *Mat. 9. 23.* *Cantab* *bat* *maestis tibi a funeribus*, saith *Ovid*. We should rejoyce with those that rejoyce, and weep with those that weep. *Nubla & lyra lugentibus ingrat*, saith *Plutarch*. Musick and mourning agree like *Harp* and *Harrow*, like thin cloathing and cold weather, or like nitre and vinegar, saith *Salomon*. There are that read the words otherwise

Sen. l. 3. de ira.

Faith. lib. 4.

Junius.

therwise, and accordingly sence them. Thus: *As he that putteth on a garment in the cold season, or vinegar on nitre so is he that singeth songs to a sad heart.* That is, *Tristitiam dissolvit cantus, ut vestes discutiant frigus, & acetum dissolvit nitrum.* As a garment warmeth the body, and vinegar dissolveth nitre, so a sweet singer by his delightful ditty cheareth up the pensive soule, and driveth sorrow out of it. See 1 Sam. 16. 24. 2 Kings 3. 15. Dan. 6. 19.

Verf. 21. *If thine enemy be hungry*] *Elisba* did so: he feasted his Persecutors, (2 Kings 6.) by a noble revenge; and provided a table for those who had provided a grave for him. Those Syrians came to *Dothan* full of bloody purposes to *Elisba*: he sends them from *Samaria* full of good cheare and jollity. Thus, thus, should a Christian punish his Pursuers: no vengeance but this is heroical and fit for imitation.

D. Hall's con-temp.

Verf. 22. *For thou shalt heap coals of fire*] By heaping courtesies upon him thou shalt win him over to thy self: as the King of *Israel* did those Syrians he feasted. They came no more after that by way of ambush or incursion into the bounds of *Israel*. In doing some good to our enemies, we do most to our selves. See *Tiag* on Matt. 5. 46. p. 178. l. 25.

And the Lord shall reward thee] However men deal with thee. It may be they may prove dross that will not be melted, dirt that will not be mollified but moulder to nothing, crumble to crattle as stones &c. as having no mettall of ingenuity or good nature in them. But desist not, despond not, *God will reward thee*, and his retributions are more then bountiful. Or (as the words may be read) *God will pacifie for thee*, as he did *Saul* for *David*. Never did a charitable act go away without a blessing: God cannot but love in us this imitation of his mercy, who bids his Sunne to shine upon the evil and unthankful: and that love is never fruitlesse.

Cæcias nubes attrahit.

Verf. 23. *The North-wind drives away raine*] Hence *Homer* calls it *disphryvâtes* the faire-weather-maker, and *Hierome* the ayres *Beefome*. There is a southerly winde, that attracts clouds and ingenders raine.

So doth an angry countenance, a back-biting tongue] The ready way to be rid of tale-bearers is to brow-beat them: for like whelps, if we stroke them, they leap upon us and defile us with fawning: but give them a rap and they are gone: so here. Carry therefore

therefore in this case a severe rebuke in thy countenance, as *God* doth *Ps.* 80. 16. Be not a re-fetter to these privy theeves, a receptacle for these *mures nominis*, as one calls them: the tale-bearer is as blame-worthy as the tale-bearer, and he that loves a lye, as he that makes it. *Rev.* 22. See *Psal.* 15. 3. *Rom.* 1. 31.

Verf. 24. *It is better to dwell, &c.*] See the note on chap. 21. 9. and 19. 13.

Verf. 25. *As cold waters to a thirsty soule, so is good news*] This and many more of these *Proverbs* *Salomon* might well utter out of his own experience: for he lent out into farre countreys for gold, horses, and other Commodities, 1 Kings 9. 26. besides Ambassies of state, and enquiries into the natures and qualities of forrein parts and peoples. Of the Conversion of other Countries to the faith, he could not then heare, as we now may, and lately have good news from *New-England*. Neither had he the happinesse to heare that, which we have not only heard, but seen and handled of the Word of life, 1 John 1. 1. He had *εὐαγγέλιον* the Promise, but we have *εὐαγγέλιον* the joyfull tydings, the summe of all the good news in the world, as the Angels, those first messengers cleped it, *Luke* 2. 10. *Iesus* is a short Gospel, and the good news of him should drown all discontents, yea make our very hearts dance *Levalto's* within us: as *Abrahams* did, though he heard of him only by the hearing of the eare, or saw him afarre off. Heaven is called a farre countrey, *Mat.* 25. 14. good news from thence brought in by the hand of the Holy-Ghost, witnessing with our spirits that we are the sons of God, and if sons, then heyres of that farre countrey, of that faire city, whose maker and bulider is *God*, how welcome should that be to us, and how inexpressibly comfortable? See 1 Pet. 1. 8.

Verf. 26. *A righteous man falling down before the wicked*] i. e. doing any thing, (though by meer frailty) unbeseeming his Profession, or that redounds not to the scandal of the weak only (as *Gal.* 2. 11.) but to the scorne of the wicked (as 2 Sam. 12. 14) is as a troubled fountaine, &c. is greatly disgraced and prejudiced. What a blemish was it for *Abraham* to fall under the reproofe of *Abimelech*? for *Sampson* to be taken by the Philistims in an whorehouse? for *Josiah* to be inmind of his duty by *Pharaoh Necho*? for *Peter* to be drawn by a silly wench to forswear his master, &c? was not the fountaine here troubled, when trampled by the feet of these beasts? the spring corrupted, when conscience is thus defiled.

filed and gashed? Let it be our care to cleanse this spring of all pollutions of flesh and spirit: as a troubled fountain will cleare it self, and as sweet water made brackish by the coming in of the salt, yet if naturally it be sweet, at length it will work it out.

Verf. 27. *It is not good to eat too much honey*] For it breeds chol. ler and brings diseases.

So for men to search their own glory] i. e. to be desirous of vain-glory. Gal. 5. 26. to seek the praise of men, to hunt after the worlds plaudite, to say to it as *Tiberius* once answered *Iustinus*, *Si tu volueris ego sum, si tu non vis ego non sum*, I am wholly thine, I am only thy clay and wax: this is base and inglorious; this is to be *Glorie animal*, popularis aura vile mancipium, the creature of vain-glory, a base slave to popular applause, as *Hierome* calls *Crates* the Philosopher, who cast his goods into the sea, merely for a name. Some do all for a name, as *Jehu* and the Pharisees; Like Kites they flutter up a little, but their eye is upon the carrion. The Chaldee Paraphrast by their glory, understands the Majesty of the Scriptures, (which to *David* were sweeter then honey) These we must search, but not overcuriously: *ne qui scrutatur maiestatem, opprimatur a gloria*, as the vulgar here hath it, lest prying into Gods Majesty, we be oppressed by his glory.

Verf. 28. *He that hath no rule over his own spirit*] *cui non est cohibitio in spiritum suum*, that reins not in his unruly affections, but suffers them to run riot in sinne as so many headstrong hories, or to ride upon the backs one of another like Kine in a strait. This man being not fenced with the wall of Gods feare, lies open to all assaults of Satan and other enemies, Eph. 4. 26, 27. James 4. 7. as *Laius*, Judg. 18. or *Hazor*, that had neither gates nor bars, Jer. 49. 31. or the *Flague* in *Holland*, which the inhabitants will not wall, as desiring to have it counted rather the principal village of *Europe*, then a lesser city.

CHAP. XXVI.

Verf. 1. *So honour is not seemly for a fool.*

Honour is the reward of vertue, dignity should wait upon desert. *Sed dignitas in indigno est ornamentum in luto*, as *Sal-*
vian,

vian. Honour is as fit for a foole, as a gold-ring for a swines snout. *Sedes prima & vita ima*, will never suit. The order of nature is inverted when the vilest men are exalted, *Psal.* 12. 8. it is a foule incongruity, and of very evil consequence. For thereby themselves will be hardened, and others heartened to the like prosperous folly (*Felix enim scelus virtus vocatur*, saith *Tully*) The study of vertue also will be neglected when fools are preferred, and Gods heavy wrath poured out in full measure upon these uncircumcised Vice-gods, (as I may in the worst sense best terme them) who mis-represent him to the world by their ungodly practices, as a wicked, crooked, unrighteous Judge.

Verf. 2. *As the bird by wandering, and the swallow*] i. e. As these may flie where they will, and no body cares or is the worse. So here. And as birds tired with much wandering, and not finding where to rest return againe to their nest, after that they have beat the aire with weary wing: so the causelesse curse returns to the author. Cursing men are cursed men.

So the curse causelesse shall not come] What was *David* the worse for *Shimei's* rash raylings; or *Ieremy* for all the Peoples cursings of him? chap. 15. 10. Or the Christian Churches for the Jews cursing them in their daily Prayers, with a *Maledic Domine Nazareni*? or the reformed Churches for the Popes Excommunications, and Execrations with bell, book and candle? The Pope is like a waspe, no sooner angry but out comes a sting: which being out is like a fools dagger, rattling and snapping without an edge. *Sit ergo Gallus in nomine diabolorum*, The devil take the French, said Pope *Iulius* the second, (as he was sitting by the fire and saying his Prayers) upon news of his forces defeated by the French at the battel of *Ravenna*. Was not this that very mouth that speaketh great things and blasphemies? Rev. 13. 5. And (as *qualis herus talis servus*, like master, like man,) a certain Cardinal entering with a great deal of pompe into *Paris*, when the People were more then ordinarily earnest with him for his fatherly benediction; *Quandoquidem*, said he, *hic populus vult decipi, decipiat in nomine diaboli*. Forasmuch as this People will be fooled, let them be fooled in the devils name. And another Cardinal, when at a Diet held at *Ausborough*, the Prince Electors Ambassadors (as in his masters name present at masse, but would not as the rest did, kisse the consecrated charger; the Cardinal, I say, that sung masse being displeated thereat, cryed out, *Si non vis benedictionem*

Cicer. de divi.
nat. lib. 2.

Annal. Gallic.

An. Dom. 1559

Bucholcer.

nedictionem, habeas tibi maledictionem in eternum. If thou wilt not have the blessing, thou shalt have Gods curse and mine for ever. *Let them curse, but blesse thou: When they arise, let them be ashamed, but let thy servants rejoyce* Pl. 109. 28.

Verf. 3. *A whip for the horse*] Viz. To quicken his slow pace. *A bridle for the asse*, wherewith to lead him in the right way: for he goes willingly but a foot-pace, and would be oft out, but for the bit, and beudes, he is very refractory, and must be held in with bit and bridle. *Ps. l. 32. 9.*

And, *a rod for the back of fools*] *Τοῦτο δὲ τὸ ἴδιον ἐστίν.* A fool will be the better for beating. *Vexatio dat intellectum.* Due punishment may well be to these horses and asses (so the Scripture termes unreasonable and wicked men) both for a whip to incite them to good, and for a bridle to reine them in from evil. God hath rods sticking in every corner of his house for these forward fools: and if a rod serve not turn, he hath a terrible sword. *Esay 27. 1.* So must Magistrates. *Cuncta prius tentanda.* If a rod will do, they need not brandish the sword of Justice; nor do as *Draco* did; who punished with death every light offence. This was to kill a fly upon a mans forehead with a beetle, to the knocking out of his braines.

Verf. 4. *Answer not a fool according to his folly*] When either he curseth thee, as *verse 2.* or cryeth out upon thee for giving him due correction (*verse 3.*) for every publike person had need to carry a spare handkercheif, to wipe off the dirt of disgrace and obloquy cast upon him for doing his duty. Passe such an one by in silence, as not worthy the answering. *Sile & funestam dedisti plagam*, say nothing, and you pay him to purpose. *Hozekiah* would nor answer *Rabshakeh*, nor *Jeremy Hananiah*, chap. 28. 11. nor our Saviour his adversaries, *Mat. 26. 26.* *Iohn 19. 9.* he reviled not his revilers, hee threatened not his open opposites. *1 Peter 2. 23.*

Let them also be like unto him] As hot and as head-long as he, for a little thing kindles us, and we are apt to thinke that we have reason to be mad, if evil-intreated: to talk as fast for our selves as he doth against us, and to give him as good as he brings: so that at length there will be never a wiser of the two, and people will say so.

Verf. 5. *Answer a fool according to his folly*] Cast in somewhat that may sting him, and stop his mouth. Stone him with soft words

Chrysost.

words, but hard arguments as *Christ* dealt by with *Pilat*: lest he lift up his crest, and look upon himself as a conquerour, and be held so by the hearers. In fine, when a fool is among such as himself, answer him, lest he seem wise. If he be among wise men, answer him not, and they will regard rather *quid tu taceas quam quod ille dicat*, thy seasonable silence, then his passionate prattle.

Verf. 6. *He that sendeth a message by the hand of a fool*] The worth of a faithfull messenger he had set forth, chap. 15. 13. here, the discommodity of a foolish one: such as were the Spies *Moses* sent, *Num. 13.* and 14. So when the Prophet proves a fool, the spiritual man is mad (*Hos. 9. 7.*) things go on as heavily as if feet were wanting to a traveller, or as if a messenger had lost his legges.

Verf. 7. *The legs of the lame are not equal*] *Locum habet pro-* Rodolph. *verbum cum is qui male vivit, bene loquitur*, faith an Interpreter. Bain. This Proverb hits such as speak well, but live otherwise. Uniformity and ubiquity of obedience are sure signes of sincerity; but as unequal pulse argues a distempered body, so doth uneven walking shew a diseased soule. A wise mans life is all of one colour like it self: and godlineite runs thorough it as the woof runs thorough the warp. But if all the parts of the line of thy life be not straight before God, its a crooked life. If thy tongue speak by the talent, but thine hands scarce work by the ounce, thou shalt passe for a Pharisee, *Mat. 23. 3.* They spake like Angels, lived like devils; had heaven commonly at their tongues end, but the earth continually at their fingers end. *Odi homines ignava opera, Philosophia sententia*, said the Heathen: that is, I hate such hypocrites as have mouthes full of holinesse, hearts full of hollownesse. A certaine stranger coming on Embassage unto the Senate of Rome, and colouring his hoary haire and pale cheeks with vermilion hiew; a grave Senatour espying the deceit, stood up and said, What sincerity are we to expect at this mans hands, whose locks and looks and lips do lye?

Verf. 8. *As he that bindeth a stone in a sling*] A precious stone is not fit for a sling (where it will be soon cast away and lost) no more is honour for a fool. See *verse 1.* *Aben-Ezra* faith that *Margemah* here rendered a sling, signifies purple, and senseth it thus; As it is an absurd thing to wrap a pibble in purple, so is it to preferre a fool, as *Saul* did *Doeg*, as *Ahashneroosh Haman*. Verf. 9

Verf. 9. *As a thorne goeth up into the hand &c.*] He handleth it hard, as if it were another kind of wood, and it runs into his hand. So do profane persons pervert and pollute the holy Scriptures, to their own and other mens destruction. By a Parable here the Hebrews understand either these parables of *Salomon*, or the whole book of *GOD*. At this day no people under heaven do so abuse Scripture as the Jews do. For commending (in their familiar Epistles) some letter they have received, they say *Eloquia domini, eloquia pura*: The words of my lord are pure words. When they flatter their friends, *pateat, say they, accessus ad adiutrum sanctitatis tue*. Let me have access to the sanctuary of thy holynesse. When they would testify themselves thankful, *Nomini tuo psallam*, I will sing praise to thy Name. When they complain, friends forsake them, Lord, say they, *thou goest not forth with our armies*. When they invite their friends to a banquet or a wedding, *In thee have I trusted, let me not be put to confusion*. Lo thus do these witlesse wicked wretches abuse Gods parables, and take his Name in vain. Whereas the very Heathen could say, *Non loquendum de Deo sine lumine*, *GOD* is not to be talked of lightly, loosely, disrespectively. Thou shalt fear that glorious and fearful Name, *Jehovah thy GOD*, saith *Moses* their own law-giver, *Deut. 28. 58.*

Weemse.

Gremston.

Verf. 10. *The great God that formed all things*] As he made all, so he maintaines all; even the evil, and the unthankful. *GOD* deals not as that cruell Duke of *Alva* did in the Netherlands, some he roasted to death (saith the Historian) starved others, and that even after quarter, saying, Though he promised to give them their lives, he did not promise to find them meat. But as he hath given them their lives (forfeited in *Adam*) so he allowes them a livelihood, gives them their portion in this life, fills their bellies with his good treasure, but withall sends leanness into their soules: or if he fat them, it is to fit them for destruction, as fatted ware is fitted for the shambles.

Verf. 11. *As a dog returneth to his vomit*] A homely comparison (able to make a true Christian ready to lay up all) but good enough for the odious Apostate to whom it is applied. Such an one was *Judas, Julian, Ecebolius, Balduinus, Isebins Agricola* that first *Antinomian*, who did many times promise amendment, and yet afterwards fell to his error again. After that, he condemned his error and recanted it in a publike Auditory, and printed his re-

40-

vocation; yet when *Luther* was dead, he relapsed into that error; so hard a thing is it to get poyson out, when once swallowed down. *Harding* (Bishop *Jewels* Antagonist) was in King *Edward* days, a thundering preacher against Popery, wishing he could cry out against it as loud as the Bells of *Osney*: so that by his preaching many were confirmed in the truth. All which to be so, they can testify that heard him, and be yet alive, saith Mr. *Fox*. See an excellent letter of the Lady *Jane Grays* to him, whiles she was prisoner in the Tower, *Art. & Mon. fol. 1291.* wherein she wills him to remember the horrible history of *Julian* of old, and the lamentable case of *Spiran* alare, &c.

Verf. 12. *Seest thou a man wise in his own conceit?*] *This foolish wise-man, or wise foolish-man* (for whether of the two to call him I know not, as the Chronicler saith of *Sr. Thomas Moore*) is that dog (spoken of in the former verse; that forethinks not the evil that followeth upon his returning to his filthy vomit; which being made much worse by the heat of the Sun and open aire, maketh him much more sick then before he had been. Semblably, the witlesse wicked man, insensible of the evil of his way, and highly conceited thereof, goes boldly on till there be neither hope of better, nor place of worse. See the Note on chap. 3. 7. and my common-place of *Arrogance*.

Verf. 13. *The slothfull man sayeth, There is a lion*] See the Note on chap. 22. verf. 13.

Verf. 14. *As the door turneth upon his hinges*] But comes not off, unlesse lifted or knocked off: So neither comes the sluggard out of his feathered nest (where he lyes soaking and stretching) unlesse hard hunger or other necessity rouse and raise him. As a broad there is a lion, so at home there is a lusk, a lurdain, and a losell: that lives in the world to no purpose, yea to bad purpose; and being wise in his own conceit, will not accept of better counsel. Those whose heads are laid upon down-pillowes, are not apt to hear noises; no more are those that live at ease in *Zion*, to hearken to wholesome advice. Or if sometimes they have a kind of willingness and velleity to do better, yet it is but as the doore that turnes on the hinges, but yet hangs still upon them.

Verf. 15. *The slothfull hideth his hand in his bosome*] See the Note on chap. 19. 24.

Q 3

Verf.

Verf. 16. *Then seven men that can render a reason*] Yea though they were the seven wise-men of Greece, they were all fools to him. The proud Pharisees rejected the counsel of GOD, and would not be baptized of *Iohn*, *Luke* 7.30. Belly-policy teaches the fluggard a great many excuses, which he thinks will goe for wisdom: because by them he thinks to sleep in a whole skin.

Verf. 17. *He that passeth by and medleth &c.*] Two kind of studies have I alwayes hated (saith one) *studium partium, et studium novarum rerum*. They that enter strife without calling (saith another) do commonly hazzard themselves into trouble without comfort. This was *Iehosaphats* folly at *Iabesh Gilead*, and (as some think) *Iosiah's* when he went up against *Pharaoh Necho*: thinking thereby to ingratiate with the *Assyrian*, *Pharaohs* profest enemy. It is from idlenesse usually, that men are thus busy in other mens matters without thank, or other benefit, *1 Tim.* 5. 13. and *1 Thess.* 4. 11. and therefore this Proverb fittly follows the former. Howbeit this is not alwayes true: for charity may move men to interpose for a right understanding and a good accord betwixt disagreeing parties: neither in this case must a man affect to be held *no medler*, fith blessed are the peace makers. And though it be for most part a thanklesse office (for if a man have two friends, he oft loseth one of them) yet our reward is with GOD: and if by seeking to part the scuffle, we derive some blows upon our selves, yet the Edge of a good conscience will salve that well enough. That which is here forbidden, is for a man to make himself a party and maintain one side against another. And yet where it is for GOD and his truth, this may be done too: as when Queen *Elizabeth* not only sat as Umpire betwixt the *Spaniards*, *French*, and *Hollanders*, (so as she might well have taken up that saying of her father *Cui adhaereo, praest*, He whom I side with, carries it) but afterwards, when she saw her time, undertook the protection of the *Netherlanders* against the *Spaniard*: wherein all Princes admired her fortitude; and the King of *Sweden* said, that she had now taken the diadem from her head, and set it upon the doubtful chance of warre. This was done *Anno* 1585.

Is like one that taketh a dog by the eares] Where he loves not to be handled but about the neck rather. The *Dutch* have a like Proverb, *To take a dogge by the taile*. The *Greeks*, *To take*

Camdens
Eliz. 196.

Ibid.

a *Lyon by the beard, or a beare by the tooth*, to thrust ones hand into a waspes-nest, to stirre up a scorpion, &c.

Verf. 19. *Am not I in jest?*] The wicked mans mirth is usually mixed with mischeif: tis no sport, unlesse he may have the devil his play fellow; no good fellowship without horse-play. Salt-jests and dry-flouts, to the just grief or disgrace of another, is counted facetious and fine. But St. *Paul* calls it foolish; *Eph.* 5. 4. and further saith, that for such things sake the wrath of God commeth upon the children of disobedience. *Quid mihi cum fabulis, cum jocis?* saith *Bernard*, what hath a Christian to do with jesting and jeering? We allow an horse to prounce and skip in a pasture; which if he doth when backt by the rider, we count him an unruly and unbroken jade. So, howsoever in Heathens and Atheists, God may wink at jocularity and dicacity, yet he looks for better things from his own people. *Crede mihi, res severa est verum gaudium*, saith *Seneca*. True mirth is a severe business. But what a mad man was *Robert de Beliasme* Earle of *Shrewsbury*, *Anno Dom.* 1111. delighting to do mischeife and exercise his cruelty, and then to say, *Am not I in jest?* An example hereof he shewed upon his own son; who being but a child and playing with him, the father for a pastime, put his thumb in the boyes eyes, and thrust out the balles thereof.

Verf. 20. *Where no wood is, there the fire goeth out*] *Lignis ignis conservatur*: so is strife by evil tongues, these are the devils bellows and boutefeaus. Ye shall conceive chaffe, ye shall bring forth stubble, your breath as fire shall devour you. *Isa.* 33. 11. Such is the breath of tale-bearers. A cover-feu bell would do well for these Incendiaries, that else may set on fire the whole course of nature, *Iam.* 3. 6. See the Note on Chap. 16. 28.

Verf. 21. *So is a contentious man*] Hebr. *A man of contentions, Vir biliosus et bellicosus*, a man made up of discords (as *Democritus* said the world was) that loves to live in the fire, as the Salamander doth: the dog-dayes continue with such all the year long, and like mad dogs they bite and set a madding all they can fasten on, as did *Sheba*, *Korah*, and *Indas*, who set all the Disciples a murmuring at the oyle poured on *Christs* head. So *arrins* set all the Christian world on a light fire, and Pope *Hildebrand* cast abroad his firebrands.

Verf. 22. *The words of a tale-bearer &c.*] See chap. 18. 8.

Verf. 23.

τοῦ λέοντα ἐν-
ρῶσαι. σφίγας
ἐρεθίζειν.

εὐτραπελία.

Speeds Chron.
473.

Verf. 23. *Burning lips and a wicked heart &c.*] The tongue of the righteous is as fine silver, but glossing lips upon a false heart is no better then dross upon dirt: counterfeit friends are naught on both sides, having *os maledictum & cor malum*, as *Luther* renders this Text; *a bad mouth, and a worse heart*. Wicked men are said to speak with *an heart and a heart*, *Psal.* 12. as speaking one thing and thinking another, drawing a faire glove on a foule hand. These are dangerous to be dealt withall: for like serpents they can sting without hissing; like curre dogs, suck your blood only with licking, and in the end kill you and cut your throats without biting: so cunning and close are they in the conveyance of their collusion. *Squire sent out of Spain to poison Queen Elizabeth*, anoynted the pummell of her saddle with poyson covertly, and as it were doing somewhat else, praying with a loud voice *God save the Queen*. When those Romish incendiaries *Gifford, Hodgefor* and others had set *Savage* a work to kill the said Queen, they first set forth a book to perswade the English Catholiks to attempt nothing against her. So, *Parsons*, when he had hatched that namelesse villany the powder-plot, set forth his book of *Resolution*, as if he had been wholly made up of devotion. *Caveatur osculum Iscarioticum*. It is the property of a godly man to speak the truth from his heart. *Pf.* 15.

Verf. 24. *He that hateth, dissembleth with his lips*] And so heaps sin upon sin, till he be transformed into a breathing devill. This is meant not so much of the passion of hatred, as of the habit of it; when it hath wholly leavened the heart, and lies watching its opportunity of doing mischief. The devil is at Inne with such (as *Mr. Bradford* phraseth it) and was as great a master, long before the *Florentine Secretary* was borne, as since.

Verf. 25. *When he speaketh faire, beleeve him not*] Νῦν καὶ οὐ μνηστέον. Take heed whom you trust, beware: of men, *Mat.* 10. 17. blesse your selves from your pretended friends, and pray with *David* to be delivered from lying lips, and from a deceitful tongue. Admit they not only, speak us faire, but do us many kindnesses, yet beleeve them as little as *David* did *Saul*. Enemies gifts are giftlesse gifts, said one Heathen. And — *timeo Danaos & dona ferentes*, saith another.

Minera magna quidem misit, sed mist in humo:

Et piscatorem piscis amare potest?

Verf. 26. *Whose hatred is covered by deceit, &c.*] He shall be detected

detected and detested of all, sooner or later. GOD will wash off his varnish with rivers of brimstone. Love as it is the best armour, so it is the worst cloak, and will serve dissemblers as the disguise *Ahab* put on and perished. *1 Kings* 22.

Verf. 27. *Who so diggeth a pit, shall fall therewith*] This is the same with *Psalme* 7. 15. Wherehence it seems to be taken. See the Note there. Heathen writers have many Proverbs to like purpose. See *Erasm. Chiliad*.

And he that rolleth a stone, it will returne upon him] *Cardinall Bembo* relates a memorable story of Pope *Hildebrand* or *Greg.* 7. that he hired a base fellow to lay a great stone upon a beam in the Church, where *Henry* 4. the Emperour used to pray, and so to lay it, that it might fall (as from the top of the Church) upon the Emperours head, and kill him. But whilst this caytiffe was attempting to do it, the stone with its weight drew him down, and falling upon him, dashed him in peeces upon the pavement. The *Thracians* in *Herodotus* being offended with *Jupiter* for raining unseasonably upon them, shot up their arrowes at him, which soon after returned upon their own pates.

Verf. 28. *A lying tongue hateth those that are afflicted by it*] False love proves to be true hatred, by the evil consequent of it ruine and destruction to the party flattered, and betrayed by a smooth supparasitation. There are that thus read the Text; *The false tongue hateth those that smite it, &c.* Truth breeds hatred: as the faire Nymphs did the ill-favoured Fauns and Satyrs.

CHAP. XXVII.

Verf. 1. *Boast not thy self of to morrow.*

That is, of what thou wilt do hereafter, *in quovis tempore* Exod. 13. 14. *postero*. See *1 Sam.* 28. 19. *Iam.* 4. 14. He was a wise man that being invited to a feast on the next morrow, answered Petrarck lib. 3 Memorab. ad finem. *ex multis annis crastinum non habui*, for these many years I have not had a morrow day to promise for any business. But what *Ælian*. luxurious fools were those *Sybarites*, that intending a feast, did use to invite their guests a whole year before?

For thou knowest not what a day may bring forth] A great-bellied *Nescis quid? serus vespert* day. Whiles a woman is yet with child, none can tell what kind of what.

Rr

of

Camd. Eliz.
97.

Serm. of Re-
pent.

Psal. 120. 2.

Εχθρον ἄδω
σα δαπα. Soph.
Virgil.

Martial.

Hinc Hæbrei
eventa appel-
lant filios tem-
poris.

of birth it will be, *Luke 12. 16, 17.* Time travelleth with Gods decrees, and in their season brings them forth; but little doth any man know what is in the wombe of tomorrow, till God hath signified his will by the event. *David* in his Prosperity said that he should never be moved, but he soon after found a sore alteration: God confuted his confidence, *Psal. 30.* So the evil which men intend against us may prove abortive, either die in the wombe, or else they may travel with mischief, and bring forth a lie, that is, somewhat contrary to that they intend; but *Fata viam invenient — Stat sua cuique dies.* See *Judg. 5. 28, 29, 30.* *1 King. 20. 10.* *Accidit in puncto quod non speratur in anno.*

Verf. 2. Let another man praise thee, and not thine own mouth] Unlesse it be in defence of thine innocency, as *David*, *Psal. 7.* or when the concealing of thy goodnesse may turn to the hindrance of the truth, or to the hurt of the Church, or in pairing of Gods glory, as *Paul*, *2 Cor. 11. and 12.* Let a man do worthily in *Ephrata*, and he shall be famous in *Bethlehem*: he need not be his own Trumpeter, as *Ishu*, the proud Pharisee, and other arrogant vain-glorious *Bragadochio's*. (see my Common-place of *Arrogance*). God will take order that those that honour him be honoured of all, and that fame shall attend vertue as the shadow doth the body. Say that wicked men will not speak well but ill of us, yet we have a testimony in their consciences, (as *David* had in *Saul*, *Daniel* in *Darius*, &c.) *Demetrius* hath a good report of all good men, and of the truth it selfe: and that's enough for him; sith, not he that commendeth himselfe (or hath the worlds applause) is approved, but he whom the Lord (and his People) commendeth, *2 Cor. 10. 18.* *Hæc ego primus vidi*, was a vain-glorious brag that *Zababel* had better held in. And *hæc ego feci*, proves men to be no better, then *Faces*, saith *Luther* wittily; these brags are but dregs; *Laus proprio sordescit in ore*; That which had been much to a mans commendation, if out of another mans mouth, sounds very slenderly out of his own, saith *Pliny*.

Quod magnificum referente alio fuisse, ipso qui gesserat recente vanescit. *Plin. ep. 8. l. 1.* Let her works (not her words) praise her in the gates, *Prov. 31. 31.* as they did *Ruth*, *All the city of my People knows that thou art a vertuous woman*, *Ruth 3. 11.* She was so, and she had the credit of it. So had the Virgin *Mary*, and yet she was troubled when truly praised of the Angel. They shall be praised of Angels in heaven, who have eschewed the praises of men on earth, and blush when

when but justly commended, speaking modestly and meanly of their own good parts and practices. Saint *Luke* saith, *Levi* made a great feast, *Luke 5. 27, 28.* But when himself speaks of it, *Mat. 9. 10.* he saith only, that Christ came home and ate bread in *Levi's* house, to teach us the truth of this Proverb, that another mans mouth should praise us, and not our own. Like as in the Olympick games, those that overcame did not put the garlands on their own heads, but stayed till others did it for them; So here.

Verf. 3. But a fool's wrath is heavier then them both] Himself cannot rule nor repress it, but that he dies of the füllens sometimes, as that foole *Nabal* did. Much lesse can others endure it without trouble and regret: especially when so peevish and past grace, as to be angry with those that approve not, applaud not his folly. How angry was *Nebuchadnezzar*, how much hotter was his heart then his oven against those three Worthies, for refusing to fall down before his golden mawmet? How unsufferable was *Herods* anger in the Massacre at *Bethlehem*, and the primitive Persecutors for the two first ages after Christ, that I come no lower? See my Common-place of *Anger*.

Verf. 4. Wrath is cruell, and anger is outrageous] Or, overflowing all the banks, or carrying all before it as an impetuous land-flood, and therefore most intolerable, as *verse 3.* but behold a worse matter: Envy is an evil that none can stand before, for it knows neither end nor measure: as appears in the devil and his Patriarch *Cain*; in *Saul*, the Pharisees, those spiteful Jews, *Acts 13. 45.* And to this day they do antiquum obtinere, beare the old grudge to us Christians, cursing us in their daily Orisons, calling us bastard-gentiles, professing that if their Messias were come, rather then we should have any part in him, or benefit by him, they would crucifie him an hundred times over. They have a saying amongst them, *Optimus qui inter gentes est dignus cui caput conteratur tanquam serpenti.* The best of us Gentiles is worthy of the serpents punishment, viz. to have his head bruited, &c. so great is their envy still against Christians, who pity them and pray for them: and truly it is no more then need, sith by the question here propounded, we may easily guesse, how potent this quick-lighted and sharp-fanged malignity envy is; Indeed the venom of all vices is found in it: neither will it be drawn to embrace that good which it envies to another, as too good for him, *Acts 13. 44, 45.*

Lev. 19. 17.

Verf. 5. *Open rebuke is better then secret love*] For after the nature of pills, *Rebuke*, though it be not toothsome, yet it is wholesome; and a sure signe of a faithful friend, if rightly managed. See my Common place of *Admonition*. Secret love: that either seeth nothing amisse in a friend, or dare not say so, is little worth in comparison. *Thou shalt not hate thy brother in thy heart but* (as an Argument of thy love) *thou shalt reprove him plainly* (but wisely) and not suffer sin upon him, much lesse further it, and be his broker or pander in it, as *Hirah* the Adulteress was to his friend *Jehoiada*, and *Ionadab* to his Cousin *Ammon*, 2 Sam. 13. 5.

Verf. 6. *Faithfull are the wounds of a friend*] And are therefore to be prayed for: but the kisses of an enemy are deceitful, or to be detested, and therefore prayed against: so some read the words, and make the opposition. See this done by *David*, *Psal.* 141. 5. Knocks from a righteous man he would take for kindnesses: but the precious oyles of the wicked, (answerable to their kisses here) he would cry out of, as a breaking of his head: for so *Mercer*, *Ainsworth* and others read that text, and the Septuagint accordeth, saying, let not the oyle of the sinner supple my head; by oyle meaning flattering words, as *Psal.* 55. 22. Reproofs and Corrections, though sharp and unpleasant, yet if look't upon as issuing from love that lies hid in the heart, they are faithful, that is, fair and pleasant, as the Chaldees interpret it.

But the kisses of an enemy are deceitfull] i. e. his glossing and closing with us for a further mischief, (such as were the kisses of *Joab*, *Judas*, *Absalom* and *Ahitophel*) are not to be fancied, but deprecated and detested. See the note on chap. 26. 13. *Theophrastus* hath in his character drawn out these kissing cut-throats, who can be affable to their enemies, and disguise their hatred in commendation, while they privily lay their snares: men *Italianated*, that can salute with mortal embracements, and clasp you in those armes which they meane to embroil in your dearest blood. These treacherous kissers are of kin to that mad *Hacket*, hanged in *Queen Elizabeths* days; who bit off his honest schoolemasters nose, as he embraced him, under colour of renewing their love, and eat it down before the poore mans face. So, and no better are the kisses, that is, the fawnings and flatteries of perfidious Persons,

Verf.

Verf. 7. *The full soule loatheth an hony combe*] Heb. treadeth it under feet as dung or dogs-meat. *Chrysostome* reports the saying of a certain Philosopher to same purpose, *Anima in satietate posita etiam favis illudit*. The sated soule rejecteth finest fare, and most sweetest sustenance. This holds true in spirituals too. The honey of Gods holy Word, how is it trampled on by those stilled beasts, in whom fulnesse hath bred forgetfulnesse, satirity security *Our soul loatheth this light meat*, said they of their Manna, when once cloyed with it. The Pharisees found no more sweetness or favourines in our Saviours own Sermons, then in the white of an egge or a dry chip. Our nation is also sick of a spiritual plethora or plurisie: we begin to surfeit on the bread of life. Now when God sees his mercies lying under Table, tis just with him to call to the enemy to take away. *Behold, therefore I will deliver thee to the men of the East, — who shall eat thy fruit, and drink thy milk*, Ezek. 25. 4.

But to the hungry soule every bitter thing is sweet] Hunger is the best Cook, say the Dutch, the best sawce, say we: experience proves it so: how sweetly doth it season homely cates, coarse fare? *Artaxerxes Memor*, being put to stie for his life, fed hungrily on barley-bread with dried figs, and said, he never made a better meal in all his life. *Hunniades* once driven out of the field by the Turks, and lighting upon a shepheard, craved for Gods sake of him something to eat: who brought him to a poore cottage not farre off, causing to be set before him bread and water with a few Onions: who in the pleasant remembrance of that passed misery, would oftentimes after in his greatest banquets say, that he never in his life fared better or more daintily, then when he supped with this shepheard.

Verf. 8. *As a bird that wandereth from her nest*] Doth it of inconstancy, and oft meets with misery: whereas God had taken order that none should molest a bird upon her nest, Deut. 22. 6, 7.

So is a man that wandreth from his place] A vagrant, an idleby, or a busie-body that keeps not his station, abides not in the calling wherein he was called, 1 Cor. 7. 20. exposed to misery and mischief, to ruth and ruine, Numb. 16. 32. 2 Sam. 6. 6, 7. 2 Chron. 6. 19. *Jonah* 1. *Jude* 6. *Psal.* 107. 4. An honest mans heart is where his calling is: such an one when he is abroad, is like a fish in the ayre, whereinto if it leap for recreation or necessity

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Cap. 27. 1. 1.

Camd. Elif. Anno 1591.

cessity, yet it soon returns to its own element.

Verl. 9. *Ointment and perfume rejoyce the heart*] Sweet ointment *sensum afficit, spiritum reficit, cerebrum juvat*, affects the sense, refresheth the spirit, comforteth the braine.

So doth the sweetnesse of a mans friend by hearty counsell] It is as a fresh gale of sweet ayre to him that lives among walking dunghills, open sepulchres. It preserveth the soule as a pomander, and refresheth it more then musk or civet doth the braine. The counsell of such especially (Ministers I mean) of whom the Scripture saith, that they are unto God a *sweet savour of Christ unto them that are saved*, 2 Cor. 2. 15. These are they that can sell us oyle for our lamps that we may buy for ourselves, *Mat.* 25. 9. Such a Counsellour may be an *Angel*, nay a *God* to another, as *Moses* was to *Aaron*: the comfort given by such (as the blessing of Parents, is usually most effectual, because they are in Gods room. See *Job* 33. 23. If there be a messenger with him, an interpreter, one among a thousand, *Unus è millibus*, not *Unus è similibus*, as the vulgar reads it falsely, and from the purpose.

Verl. 10. *Thine own friend and thy fathers friend forsake not*] To forsake a friend (an old friend especially) is to forsake ones self: for a friend is a second self, and friendship (as wine) is commendable from its oldnesse. What a price set *Salmon* upon *Hiram*, who had been his fathers friend? *1 Kings* 5. and how did he seek his love, as a precious inheritance left him (as it were) by his father? and how courteously for his fathers sake, likewise dealt he with *Abiathar*, that had dealt disloyally with him?

Neither go into thy brothers house] *Cajetan* reads it, (and perhaps better) *Thy brothers house will not come in the day of thy calamity*: When thine old friend will visit thee and stick close to thee; as *Jonathan* did to *David*, and *Onesiphorus* to *Paul*. *David* complains of his carnal kindred; *My lovers and my friends stand afar off from my sore, and mine acquaintance stand aloof*; as the Priest & Levite did from the wounded man, when the Samaritan, a stranger, but a neighbour indeed, relieved him.

Verl. 11. *My sonne, be wise, and make my heart glad*] See the note on chap. 10. 1.

Verl. 12. *A prudent man foreseeth the evill*] See the note on chap. 22. 3.

Verl. 13. *Take his garment that is surety*] See the note on chap. 20. 16.

Verl.

Verl. 24. *He that blesseth his friend with a loud voice*] *Qui leonum laudibus murem obruit*, that extols a man above measure, as the false Prophets did *Ahab*, and the People *Herod*: that praiseth him to his face: which when a Court-parasite did to *Sigismund* the Emperour, he gave him a sound box on the eare. A phant. In vita Al. Preacher in *Constantines* time, *ausus est Imperatorem in os beatum* Euseb. de vit. Const. l. 4. c. 4. dicere, saith *Eusebius*, presumed to call the Emperour a Saint to his face; but he went away with a check. When *Aristobulus* the Historian presented to *Alexander* the Great a book that he had written of his glorious acts, wherein he had flatteringly made him greater then he was, *Alexander* (after he had read the book) threw it into the river *Hydaspes*, and said to the Authour, *It were a good deed to throw thee after it*.

Rising early in the morning] As afraid to be prevented by another: or that he shall not have time enough all day after to doe it in.

Verl. 15. *A continuall dropping*] See the note on chap. 19. 24.

Verl. 16. *Whosoever hideth her, hideth the wind*] i.e. one may as soone hide the wind, or hold it from blowing, as hide her shame, or hush her brawling. The wife should make her husband her covering, (when she is abroad especially) but many wives are so intemperate and wilful, that a man may as well hide the wind in his fist, or oyle in his clutche-fist, as his wives infirmities. Let this be marked by those that venture upon shrews, if rich, faire, well-descended, in hope to tame them and make them better.

Verl. 17. *Iron sharpeneth Iron*] One edge-toole sharpneth another: so doth the face of a man his friend. *Ipse aspectus viri boni delectat*, saith *Seneca*. Let us whet one another to love and good works, saith *Paul*, as boars whet their tusks, as mowers whet their litches. Thus *Paul* was pressed in Spirit by the coming of *Timothy*, Acts 18. 4. and extimulates *Timothy* to stirre up the gift of God that was in him. Thus *Peter* roused up those to whom he wrote, *ex veterno torporis & teporis*, out of their spiritual lethargy, 2 Pet. 1. 13. And thus those good souls spake often one to another, for mutual quickning in dull and dead times, *Mal.* 3. 10. 17. See my notes on that text. As Amber-greece is nothing so sweet in it self, as when compounded with other things; So godly and learned men are gainers by communicating themselves.

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to others. Conference hath incredible profit in all sciences. *Castalio* renders this text thus: *Ut ferrum ferro, sic homines alii aliis conjunguntur*; As iron is to iron, so are men joyned and foldred to one another, viz. in a very strait bond of love and friendship.

Verf. 18. *Who so keepeth the figtree, shall eat &c*] Of the continually renewed fruits thereof; for when the ripe figs are pulled off, others shortly come in their place. The Egyptian figtree is reported by *Solinus* to beare fruit seven times in a yeare; such as is good both for meat and medicine, as *Galen* observeth, and after him *Dioscorides*.

So he that waiteth on his master shall be honourea] That is, Liberally maintained, and highly promoted: As *Josaph* was where-ever he served. The Heathens were very cruell to their servants; putting an engine about their necks (called *παλινομήνη*) and it reached down to their hands, that they might not so much as lick off the meale when they were sifting it. These poore servants were in worse case then the Jews Oxen, 1 *Cor.* 9. 3. But such as are faithful and serviceable, however their Masters deale with them (they should deale well with them, *Deut.* 15. 12, 13, 14.) God will bestow upon them a child's part, never the reward of inheritance, *Col.* 3. 22, 23, 24. Their Masters also, if faithful and beloved, as they partake of the benefit, viz. of their good service, so they will be beneficiall to them, *beneficentia recompensatores*, as *Bullinger* after *Theophylact* renders that Text. 1 *Tim.* 6. 2.

Verf. 19. *As in water face answereth to face &c*] Mens facies differ as much as their faces: So the Chaldee interprets it, But they do better that give this sense, that in regard of natural corruption, all men look with one countenance and have one visage; sith whole evill is in man, and whole man in evill, neither by nature is there ever a better of us. In the heart of the vilest person we may see, as in a mirror, our own evill hearts. For as there were many *Marii* in one *Cesar*: so are there many *Cains* and *Judas* in the best of us. And as that first Chaos had the seed of all Creatures, and wanted only the spirits motion to bring them forth, *Gen.* 1. 1, 2. So there is a *παρρησια* a common seed-plot of sin in us all: there wants but the warmth and watering of Satans temptations to make it bud, *Ezek.* 7. 10. And though there were no devil, yet our naughty nature would set Satans part against it self: It would have a supply of wickedness

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(as a Serpent hath poyson) from it self: It hath a spring to feed it. Hence our Saviour chargeth his own Disciples to take heed of surfering, drunkenness, and distracting carefulness. *Luk.* 21. 34. (who would ever have suspected such monsters to lurk in such holy bosomes?) And Saint *Paul* saw cause to warn so pure a soule as young *Timothy* to fly youthly lusts, and to exhort the younger women with chastity: thereby intimating, that whiles he was exhorting them to chastity, some impure motion might steale upon him unawares. Corruption in the best will have some flirts.

Verf. 20. *Hell and destruction are never satisfied*] Hell and the grave have their name in Hebrew from their unsatisfiability, being alwaies craving more, and that with assiduity and importunity. And this fitly follows upon the former verse (as *Aben-Ezra* well observeth) that men may be frightened by the remembrance of hels wide mouth gaping for them, from following the bent of their sinful natures: and that those that here have never enough, shall once have fire enough in the bottome of hell.

So the eyes of men are never satisfied] That is, Their lusts, their carnall concupiscence: to seek to satisfy it is an endlesse peece of business. *Quaecunque videt oculus: ea omnia desiderat avarus*, saith *Basil*, the covetous man hankereth after all that he beholdeth, the curse of unsatisfiability lies heavy upon him: His desire is a fire, riches are fuel which seem to slake the fire, but indeed they encrease it. He that loveth silver shall never be satisfied with silver, *Eccles.* 5. 10. No more shall he that loveth honour, pleasure, &c. Earthly things cannot so fill the heart, but still it would have more things in number, and otherwise for manner. And therefore the particles in the Hebrew that signifie *And*, and *Or* come of a word that signifies to desire: because the desires of a man would have this and that, and that and another; and doth also tire it self, not knowing whether to have this, or that, or that, or the other, &c.

Verf. 21. *As the sining pot for silver &c*] Man is naturally apt to be much taken and even tickled with his own commendation, as *Felix* was with *Tertullus* his flatteries; as *Demosthenes* was when they pointed at him as he passed by, and said, *This is that famous Orator*. But let every man prove his own work, saith *Paul*, *Gal.* 6. 4. and *testimonium tibi perhibeat conscientia propria*

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ας ἀντισημ-
βαίνουσιν.

1 Tim. 5. 2.

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ΠΙΝ;ἵδον ἀνθρώ-
που
ἵδον αἰνός.
Xenophon.Οὐτος ἐστὶν ὁ
Δημοσθένης.

pria non lingua aliena, saith *Anstin*; let thine own conscience and not another mans tongue praise thee. Or if needlessly they will do it, *Let it refine us* (as here) to more humility, and more care of sound holinesse; let it, like the fining-pot, melt us, and make us better. This is the right use of it.

Verf. 22. *Though thou shouldst bray a foole, &c.* The Cypress tree the more it is watered, the more it is withered: So it is with the wicked; humbled they are, but not humble: low, but not lowly: wearied in sin, as *Babylon* was in the greatnesse of her way, *Esa* 47. 13. but not weary of it. Of these *Augustine*, *Perdidisti*, saith he, *utilitatem calamitates, miserrimi facti estis & pessimi permansistis*, ye have lost the fruit of your affections: ye have suffered much, and are never the better. By this the iniquity of *Jacob* shall be purged, and this is all the fruit, the taking away of his sin. And if this be not done, God will say as once, *In thy filthinesse is lewdnesse*: Because I have purged thee, and thou wast not purged, thou shalt have thy will, thou shalt not be purged: but then I will have my will too; for I will cause my fury to rest upon thee, *Ezek* 24. 13. how likest thou that?

Verf. 23. *Be thou diligent to know the state &c.* Hebr. *Knowing thou shalt know the face of thy flock*: alluding, b:like, to those shepherds that know their sheep asunder by their visages, and can call them by name, as *Joh*. 10.

And look well to thy herds. Heb. *Set thy heart to them*. That is, be very inquisitive and sollicitous of their welfare. Leave not all to servants, though never so faithfull: but supervise and over-see businesse, as *Boaz* did, His eyes were in every corner, on the servants, on the reapers, on the gleaners: He lodged in the midst of his husbandry. He was not to learn, that the Masters eye feeds the horse, and the masters foot soiles the land; and that *Procul a villa sua distans, jactura vicinus*, as *Columella* bath it. He that is far from his husbandry is not far from poverty. And unlesse the Master be present, saith the same Author, (it will be as in an Army where the Generall is absent) *cuncta officia cessant*, all businesses will be hindered. He must be as the great wheele to set all a work, or little will be done.

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Verf. 24. *For riches endure not for ever* Whether they be riches of inheritance or of purchase, they will waste without good husbandry: The royalty of *Salomon* could not have consisted for

De civ. Dei.
lib. 1. cap. 33.

Esaï 27. 11.

Arist. Oecon.
lib. 1. cap. 6.

Lib. 1. Cad. 1.

for all his riches, had he not been frugal. Our *Henry* the third merited to be called *Regni dilapadator*, a waste-king dome. But what a great husband (perhaps too great) was *Lewis* the eleventh of *France*, of whom yee shall find in the chamber of accounts a reckoning of two shillings for new sleeves to his old doublet, and three half-pence for liquor to grease his boots. *Anno* 1461. *Pertinax* the Emperour also was a singular good husband: for the which, as the rich gallants derided him, so others of us, *quibus virtus luxuria potior, laudabamus* who prized vertue above luxury, commended it in him, saith *Dio* the Historian, who writes his life.

Verf. 25. *The hay appeareth, and the tender grasse* And the due time must be taken to take it in for fodder, in the hard winter. The earth is *alma mater*, a bountifull mother to man and beast. It is (as one well saith) *marisupium Domini*, the Lords great purse. The starres also are Gods store-houses, which he openeth to our profit. *Deut*. 28. 12. Every star is like a purse of gold, saith one, out of which God throws down riches, which good men gather, bad men scramble for. By their influence they make a scatter of corne, hay, fruits of all sorts. And good husbands cut hay not only in the valleys where there is great store, but upon the mountains too as soon as it is ready, lest heat or wet marre it. Note here by the way, 1. How good the Lord is, that stoops so low as to teach us thrift. 2. How perfect the holy Scripture is, that instructs us in these meaner matters also.

Verf. 26. *The Lambs are for thy clothing* *Ad esum & ad usum*, for food and raiment, a profitable creature. Some creatures are profitable alive, not dead, as the dog, horse, &c. Some dead, not alive, as the hog. Some both, as the Oxe; yet none so profitable as the sheep.

And the goates are the price of thy field] wherewith thou mayst pay thy rent, and besides hire tillage, or it may be purchase land, and have money in thy purse to do thy needs with.

Verf. 27. *And thou shalt have Goats milkenough* And this was anciently accounted good chear indeed. By goats-milk understood all manner of whit-meat, as they call it: and see how sparingly they lived in those days, content with that they had at hand: and not running every hands-while to the butchers or drapers, as now. Or if the men being harder wrought, had stronger meat sometimes, yet the maidens were well content with a more

more slender diet. *Apelles* painted a servant with his hands full of tooles (to shew that he should be work-brittle) with broad shoulders (to bear hard usage) with hinders feet (to run about his busineses) with asses ears and his mouth shut (to signifie that hee should be swift to hear, slow to speak.) lastly, with a lean belly, (that he should be content with course fare, spare dyet. &c.

CHAP. XXVIII.

Verf. 1. The wicked fly when none pursueth]

None but their own consciences; *fugiti sunt à corde suo fugitivi*, as *Tertullian* hath it. Such a fearful fugitive was bloody *Cain*, who cryed out, when there were yet few or none to pursue him. Every man that meets me, shall kill me. Such were those cursed *Canaanites*, that were chased by Gods hornet sent amongst them, that is, by the blood-hounds of their own consciences. Such were those *Syrians*, that struck with a Panick terror, fled for their lives, and left their rich camp for a booty to the *Israelites*, 2 King. 7. 7. The shadow of the mountains seemed armed men to guilty *Gaal*. Judg. 9. 36. The *Burgundians* expecting a battle, thought long thistles were lances. GOD sends a faintnesse into the hearts of the wicked, and the sound of a shaken lease frights them. In Arithmetick, of nothing comes nothing, yet they fear where no fear is: As Cardinal *Crescentius* feared a fancied devil walking in his Chamber like a great Mastiffe, and couching under his table as he was writing letters to Rome against the Protestants: As *Richard* the third thought he saw in his sleep divers images like terrible devils, pulling and haling at him; after he had, *Joab*-like, slain two men more righteous then him, his two innocent Nephews: As *Charles* the ninth of France, after the cruell massacre, could neither sleep nor wake without mulick to divert his self-accusing thoughts; so hotly was he haunted and followed with the furies of his own conscience: As the Spanish Fleet in 88. *Venit, vidit, fugit*, as the Zelanders thereupon stamped their new coyn. The *Holand*ers also stamped new money with this invincible Armada (as the Spaniards in their pride had stiled it) having this Motto, *Impius fugit, nemine sequente?* The

The wicked fly when no man pursueth. I pittie the losse of their soules (saith a Reverend man) that serve themselves as the *Jesuite* in *Lancashire*, followed by one that found his glove with a desire to restore it him, but pursued inwardly with a guilty conscience, leaps over a hedge, plunges into a *Marle-pit* behind it unseen and unthought of, wherein he was drowned.

But the righteous is bold as a lyon] *Conscientia pura semper secur*, a good conscience hath sure confidence; and he that hath it, sits *Noah* like: *Medius tranquillus in undis*, quiet in the greatest combustions, freed, if not from the common destruction, yet from the common distraction; for he knows whom he hath trusted, and is sure that neither life nor death, nor things present, nor things to come, can ever sunder him from Gods love in Christ. He is bold as a lyon, saith the Text: yea as a young lyon, that is in his hot blood, and therefore fears no other creature; yea when he is fiercely pursued, he will never once alter his gate, though hee dye for it. No more will the righteous man his resolution against sin, such is his Christian courage. *Daniel* chose rather to be cast to the lyons, then to bear a lyon in his own bosome, to violate his conscience. The primitive Christians chose rather to be abandoned, *ad leones, quam. ad leones*, they preferred affliction before sin. And this their persecutors counted not courage and magnanimity, but wilfulnesse and obstinacy: But they knew not the power of the Spirit: nor the privy armour of proof, that the righteous have about their hearts, that insuperable faith whereby some have stopped the mowes of lyons, quenched the violence of fire, &c. Heb. 11. 33, 34. and whereby they do all dayly encounter, and conquer that roaring lyon the devil, quenching his fiery darts. &c. Eph. 6.

Verf. 2. For the transgression of a land, many are the Princes] Either many at once, or many ejecting and succeeding one another, to the great calamity and utter undoing of the people; as may be seen in the books of Judges and Kings, as in the Roman state, after *Nero's* death, by the succession of *Galba*, *Otho*, and *Vitellius*. What a deal of trouble was here in the time of the *Heptarchy*? and in the dissensions of the two houses of *York* and *Lancaster*, causing the death of twice as many natives of *England*, *Daniels* Hist. as were lost in the two conquests of *France*: besides 80. Princes 249. of the blood royall slaine. And all this is said to be for the transgression of a land, thus chastised by the Lord. Dent. 32. 24. 25. that

that the hypocrite is set to raigne for the peoples sin, *Iob* 34. and *Levit.* 26. it is threatned as an heavy curse: If ye still trespass against me, I will set Princes over you that shall hate you; mischeivous, odious Princes, odious to God, malignant to the people. And *Isa.* 3. 4. I will give children to be their Princes, and babes shall rule over them. How many Kings had the ten Tribes after their defection from the house of David, and not one good one amongst them all? And what got most of the Roman Cæsars by their hasty honours, nisi ut citius interficerentur (saith one) but to be slaine the sooner? Very few of them till Constantine, but dyed unnatural deaths. If ye do wickedly, ye shall perish, both you and your King. *1 Sam.* 12. 25.

But by a man of understanding and knowledge] As one sinner may destroy much good, *Ecclesi.* 9. 18. so one excellently wise man (called here a man of understanding knowledge, there is no copulative in the Original) the state may be prolonged, there may be a lengthening of its tranquillity, it may be delivered by the pureness of thine hands. *Iob* 22. 30. See *2 Sam.* 20. 16. &c. *Ecclesi.* 9. 13. &c. *Ier.* 5. 1. Religious and prudent Princes especially, may do much in this case. *2 King.* 22. 20.

Verf. 3. A poor man that oppresseth the poor &c.] Such an oppressour bites hard (as a lean louse doth) makes clean work plunders to the life, as they say, omnia corrādīt & convertet. Poor men should pity poor men, as knowing the misery of poverty: but to oppress or defraud their comperes, is greatest inhumanity, as that mercilesse fellow-servant did, *Mat.* 18. 28 &c. A Weefell is a ravenous beast as well as a Lyon, a Sparrow-hawk as greedy as an Eagle, and more mercy is to be expected from those more noble creatures, then from the base and abject.

Verf. 4. They that forsake the law, praise the Wicked] As Machiavel doth Cesar Borgia that bipedum nequissimum, proposing him for a pattern to all Christian Princes: as Oruphrinus (the Popes Biographer) doth Hildebrand or Gregory 7th in five books written of his noble Acts, and great Vertues; whom Cardinall Benno truly describeth to have been a murderer, an adulterer, a conjurer, a chismatick, an heretick, and every way as bad as might be. Empiphanius tells us that there were a sort of brainick hereticks that cryed up Cain, and were therefore called Cainites. They also commended the Sodomites, Korah, Judas, the traytour

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&c. In the book of *Indith*, the act of *Simeon* and *Levi* upon the *Shechemites* is extolled, and there was one *Bruno* that wrote an Oration in commendation of the devil.

But they that keep the law, contend with them] Moved with a zeale of God, they cannot be silent: As *Crasus* his dumb son, they cry out: Will thou kill my father, dishonour my God, &c? good blood will never bely it self, good mettle will appear. How did young *David* bristle against black-mouthed *Goliath* and enter the lists with him? Do not I hate them that hate thee, saith He? Yea, I hate them with a perfect hatred, I cast down the gauntlet of defiance against them, I count them mine enemies. *Asa* cannot bear with Idolatry, no not in his own mother. Our *Edward* the sixth would by no means yeeld to toleration for his sister *Mary*, though solicited thereto by *Cranmer* and *Ridley*, for politicke respects. *Mibi quidem Auxentius non aliuverit quam diabolus, quamdiu Arrianus*, saith *Hilary*, I shall look upon *Auxentius* as a devil, so long as he is an *Arrian*. It was the speech of blessed *Luther*; who though he was very earnest to have the Communion administred in both kinds, contrary to the doctrine and custome of *Rome*, yet if the Pope (saith he) as Pope, commanded me to receive it in both kinds, I would but receive it in one kind: sith to obey what he commands as Pope, is a receiving of the mark of the beast.

Psal. 139.

Verf. 5. Evil men understand not judgment] They are wise to do evil, but to do good they have no knowledge: their wits work not that way; they are hard and brutish as horse and asse, *Psal.* 32. Yea they fall beneath the stirrup of reason, and know not their owner, which yet the ox and asse doth, *Esa.* 1. 3. no wiser at 70. years old then at seven. Ut liberius peccent, libenter ignorant, not willing to know what they are, not minded to practice.

But they that seek the Lord understand all things] Not all that is possible to be known, as *Averroes* saith *Aristotle* did, as the *Civilians* say their *Baldus* did as the *Papists* say *Tostatus* did: but they understand all things needful to salvation, and they often meditate on the last judgment.

De Baldo dicere solebant nihil unquam eum ignorasse

Verf. 6. Better is the poor, &c.] See chap, 19. 1.

Verf. 7. He that keepeth the law, is a wise son] It is neither good nature, nor good nurture, or breeding that can prove a man to be truly wise: but obedience to Gods statutes. *Dent.* 4. 6. *Alphonfus*

phonsus

phonfus King of Spaine surnamed the Wise, was a rank fool, and an arrant Atheist: so are all the worlds Wifards.

But he that is a companion to riotous men] Or, *that feedeth gluttons*, whose belly hath no bottom.

Ingluties & tempestas, barathrumque natelli.

They say the Locust is all belly, which is joyned to his mouth, and endeth at his taile, such are riotous belly gods: To feed such is to cast away all, and bring an indeleble infamy upon the family.

Verf. 8. *He that by usury and unjust gain &c.*] Usury is condemned by the very Heathens, *Aristot. Ethic. lib. 4. c. 1.* The ancient law of the *Romans* makes the usurer a thief and worse, the *Hebrews* make him a biting thief, who gnaweth the debter to the very bones: yea the most toothlesse usury (that usuall plea) hath sharp gummies, which bite as sore as an old dog, or an hungry fly: and under shew of licking whole, sucks out the heart blood. Let those who plead for it consider, that God dispenseth with no usury (*Ezek. 18. 8.*) whether *neshec* or *tarbith*, biting or toothlesse; that the lender deals not as he would be dealt withall, that the Gospel makes these sinners worse then other sinners, when it saith, *Sinners lend to sinners to receive the like*, *Luk. 6. 34.* but these to receive more, that at *Rome* (this day) all usurers are excommunicated monethly; that the Canon-law drives them from the Sacrament, denyes them buriall, makes their will no will, as though their goods were not their own, that no man of note in all antiquity (*Jews* and *Manichees* excepted) for 1500. years after Christ, hath ever undertaken the defence of usury: that *Chrysostome* is very fierce against it, comparing it to the stinging of an asp, which casts a man into a sleep, whereof hee dyes. &c.

He shall gather it for him that will pity the poor] GOD will provide him an executour never mentioned in his will. or his heyre (being a better man) shall freely distribute what hee hath wrongfully racked together. *Eccles. 2. 21. Job 27. 16.*

Verf. 9. *He that turneth away his ear from hearing, &c.*] Heb. *that causeth his ear to decline the law*, that wilfully slights the opportunities of hearing, and frames excuse; trusting to his good prayers (as they call it) and conceits that he can better bestow

his

his time at home: this man prayes for a curse, and shall have it as *Saul* had. He would not hear *Samuel*, God will not hear nor answer him in his distresse; This was (as the Hebrews call it) *mensuram contra mensuram*, to pay him home in his own coyn. *The backslider in heart shall be filled with his own wayes.* See the Note on chap. 1. 28.

Prov. 14. 26.

Even his prayer shall bee abominable] See Chapter 15. 8.

Verf. 10. *Who so causeth the righteous to go astray, &c.*] This follows slyly upon the former. Seducers and Sectaries dissuade men from hearing the law in publike assemblies, and carry them into by-corners, under a pretence of prayer: like moales they do all their mischeif by working under ground, as *Epiphanius* observeth: they shall therefore perish in their own pit. *If the blind lead the blind, &c.* See the Note on chap. 26. 27.

But the upright shall have good things in possession] They shall not so be led away with the error of the wicked, as to fall from their own stedfastnes, *2 Pet. 3. 17.* or to forfeit their hereditary right to the Kingdome, because both the deceived and the deceiver are with the Lord, *Job 12. 13, 16.* and it is impossible for the elect to be fundamentally and finally seduced, *Mat. 24. 24.* sith they are kept by the power of God thorough faith unto salvation: heaven is kept for them and they for heaven; how then should they misse of it? 1 Pet. 1. 5.

Verf. 11. *The rich man is wise in his own conceit*] He sacrificeth to himself as *Sejanus* did, to his dragge and net, as the *Babylonians* did, he thanks his wit for his wealth, and takes upon him as if there were none such. (See *1 Tim. 6. 17.* with the note there) Sejanus sibi sacrificabat. Dio. Habac. 1. 16. Like *Isis* her asse, that had gone so oft to the temple of that goddess, that at length she thought her self worshipful. Every grain of riches hath a vermine of pride and self conceit in it, and a very small wind will blow up a bubble.

But the poor that hath understanding] That is well versed in the bigger volume of Gods word, and in the lesser volume of his own heart, (which is better to him then any expositor for the right understanding of the Scriptures) this poor wise-man searcheth him out: finds the rich mans folly, and if need be, tells him of it, giving him a right character of himself. *Sed divitiibus ferè ideo talis amicus deest, quia nihil deest.*

Verf. 12. *When righteous men do rejoyce, there is great glory*]

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That is, there is cause of common joy to all: for they have publike spirits, and rectified judgments. neither can they be merry at heart when it goes ill with the Church. All comforts are but *leabods* to them: if the Ark be taken, all places but *Hatabrimmons* if the Church be in heaviness. *Tarentius* under *Valerius* the *Arrian* Emperour asked nothing but that the Church might be freed from *Arrian*. And when the Emperour to. e his petition, he said that he would never ask any thing for himself: if he might not prevaile for the Church; for that, his happinesse was laid up in hers.

But when the wicked rise, a man is hidden That is, when tyrants are set up, a man, that is, a good man (for God reckens of men by their righteounesse, *Jer.* 5. 1) is hid. en. lies close, and hath no heart to shew himself, lest he should suffer either in his person or in his possession. Thus the man *Moses* fled and hid himself from *Pharaoh*, *David* from *Saul*, *Elisha* from *hab*, *Obadiah* clients from *Jezabel*; *Jeremiah* from *Iehojakim*, *Ioseph* and the child *JESUS* from *Herod*, those worthies of whom the world was not worthy (*Heb.* 11. 38.) from *Antiochus* (that little Antichrist) and other persecutors, and the Christiar Church from the greater Antichrist, *Revel.* 12. so that she was not to be sought in tellis & exteriori pompa, sed potius in carceribus & speluncis, in palaces of worldly pomp, but in dens and dungeons, as *Hilary* hath it: She fled into the wilderness into her place from the face of the serpent, *Rev.* 12. 14.

Verf. 13. He that covereth his sins, shall not prosper Sinne is a traitour, and must not be hid: for if so, now it sucks a mans breast, shortly it will suck his blood. Sin is a fore and must be opened, a sicknesse and must be declared to the Physician; the concealing of one circumstance may endanger all. Sinne is a deformity that must be uncovered, or God will never cover it: see it we most to confession, or see it we shall to our confusion. If *Iob* had covered his transgression as *Adam* (or after the manner of men) he had undone himself, *Iob* 31. 33. It is the manner of men (and they have it from *Adam*) to palliate their sins and pleac for them, to elevate and extenuate them, to mince and excuse them. Sin and Shifting came into the world together. Sinne and Satan are alike in this, they cannot abide to appear in their own colour. Some deal with their soules as others do with their bodies: when their beauty is decayed, they desire to hide it from themselves by false glasses; and from others by painting: so their sins, from themselves

selves by false glosses, and from others by excuses. These must not look for *Gains* prosperity. The sun-shine also of their outward prosperity ripens their sin apace, and so fits them for destruction. Never was *Ephraims* case so desperate, as when God said, *Ephraim is joyed with idols, let him alone*. Nor *Jerusalem* so near destruction, as when God said, *My fury shall depart from thee, I will be quiet and no more angry*. *Ezek.* 16. 42. To prosper in sinne is the greatest unhappinesse that can befall a man, out of hell.

But who so confesseth and forsaketh them, &c. Confession of sin must be joyed with confusion of sin, or all's lost. Papists use confession as drunkards use vomiting, that they may adde drunkennesse to thirst. Profane people use it as *Lewis* the 11. of France did his crucifix: he would sweare an oath and then kisse it, and swear again and then kisse it again: So they sin and confesse they do not well, nor will they strive to do better. As they sorrow not to a transmutation with those *Corinthians*, so they confesse not to an utter abandoning of their wicked courses. They confesse as those *Israelites* did. *Num.* 14. 40. *We have sinned, we will go up*. They might as well have said. *We have sinned, we will sin*, for God had flatly forbidden them to go up at that time. They confesse as *Saul* did, *I have sinned*, viz. in humouring the people, yet honour me, said he, before the people. As the *Philistians* confessed *GODS* hand, yet sent away the Ark, so do these. They that confesse and forsake not, are only dogge-sick: when they have disgorged their stomachs, they will returne to their vomit.

Shall have mercy Confesse the debt, and God will crosse the book: he will draw the red lines of Christs blood over the black lines of our sins, and cancel the hand-writing that was against us. No sooner could *David* cry *peccavi*, I have sinned, but *Nathan* said, *Transsulit peccatum tuum Dominus*. GOD hath taken away the sin: yea, *transsulit*, He hath translated it, he hath caused thy sin to passe over from thee to Christ. *Isa.* 53. 6. *Rom.* 4. 8. Confession is the *Sonles* vomit, and those that use it shall have not only ease of conscience, but Gods best comforts and cordials to restore them again. *Cum homo agnoscit, Deus ignoscit*, saith *Augustin*. It is not here, Confesse and be hanged; but Confesse and be saved. In the courts of men tis safest to say, *Non feci*, (quoth *Quintilian*) I did it not, to plead *Not guilty*. Not so here, *Ego feci*,

Per Misere
rei tollitur
ira Dei.

feci, is the best plea, I did it, I have done very foolishly. *Have mercy upon me O Lord &c.* *Iudah* (that is *Confession*) got the Kingdome from *Reuben*: tis the way to the Kingdome. No man was ever kept out of heaven for his confessed badnesse; many are, for their supposed goodnesse.

Verf. 14. *Blessed is the man that feareth alwayes*.] That is in the fear of the Lord all day long. chap. 23. 17. *Deo sunt timores Dei, servilis & amicalis*, saith *Bede*. There is a twofold fear of God, Servile and Filiall, perfect love casts out the former, breeds and feeds the latter. By this fear of the Lord it is that men depart from evil, that they shake off security, that they abound in Gods work, that they may abide in his love, that they let a jealous eye upon their own hearts, and suspect a snake under every flower, a snare in every creature, and do therefore feed with fear, and rejoyce in fear, passe the whole time of their sojourning here in fear, yea work out their whole salvation with fear and trembling. O the blessednesse of such!

But he that hardeneth his heart.] As a perfect stranger to Gods holy fear (the contrite heart ever trembles at Gods word, *Esa.* 57. 17.) why hast thou hardened our hearts from thy fear, (*Isa.* 63. 17.) which (as fire doth iron) mortifies the hardest heart and makes it malleable. Fear is a fruit of repentance (2 *Cor.* 7. 11. yea *what fear*) which intenerates the heart, and makes it capable of divine impressions, as *Iosiah*. On the other side, the Jewes feared not G O D because of a rebellious heart. *Jeremy* 5. 22, 23.

Shall fall into mischeife.] Manyfold mischeife, ruine without remedy. chap. 29. 1. The incestuous person, though delivered up to Satan, repented and recovered: but he that is delivered up to an hard heart, to a dead and dedolent disposition, is in a manner desperate and deplored; he heaps up wrath against the day of wrath, *Rom.* 2. This made a reverend man once say: If I must be put to my choyce, I had rather be in hell with a sensible heart, then on earth with a reprobate minde. A hard heart is, in some respect, worse then hell: sith one of the greatest sins is far greater in evil, then any of the greatest punishments, as one hath well observed.

Verf. 15. *As a roaring lyon, and a ranging beare*.] Regiment without righteousness turnes into tyranny; and becomes no better then robbery by authority. Look how the lyon frays the

Estrocinium
cum privile-
gio.

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poor beasts with his roaring, so that they have no power to stir, and then preyes upon them with his teeth. And as the beare searches them out and tears them limb-meale: So deal tyrants with their poor subjects, *Zeph.* 3. 3. Her Princes within her are roaring lyons, her judges evening wolves, they gnaw not the bones till the morrow. Such were those *Cannibals* in *David's* days, that eat up Gods people as they eat bread, *Psal.* 14. 4. such those miscreants in *Micah*, who did eat the flesh of Gods people and flayd their skin, that brake their bones and chopt them in peeces as for the pot, chap. 3. 3. Much like those *American Cannibals*, who when they take a prisoner, feed upon him alive, and by degrees: cutting off from his body now a meale and then a meale, which they roast before his eyes, searing up the wounded place with a firebrand to staunch the blood, to the unutterable aggravation of his horror and torment. Such a lyon rampant was *Nero.* 2 *Tim.* 4. 17. I was delivered, saith *St. Paul*, out of the mouth of the lyon. *Tertullian* calls him *The dedicatour of the condemnation of the Christians*; whom he used as bad almost as the *Spaniards* at this day do the poor *Indians*, under pretence of converting them to the faith. Their own writers tell us that within the space of forty years 27. millions of people are destroyed, and that with such cruelties as never were heard of before. Let every good man blesse himself out of the pawes and jawes of these bloody Catholicks, more savage and ferce then the wild beasts, as they soon shew when armed with power, as were easy to instance. See the *Babylonian* cruelty graphically described, *Ier.* 51. 34. and see whether it be not matched and overmatched by mysticall *Babylon*. The ranging lion and ravening beare is nothing to that *Man of sinne*, that hath dyed all *Christendom* with the blood of Gods Saints, and dugged it with their carcases. This *Ostrich* can digest any mettall, especially mony: witnesse his incredible exactions here in *England* anciently called the *Popes Asses*. This *Canniball* is a pickrel in a pond, or shark in the sea, devours the poorer, as they the lesser fishes: Not unlike that cruell Prince mentioned by *Melanchthon*; who to get mony of his miserable subjects, used to send for them, and if they refused to furnish him with such summes of mony as he demanded, he would first knock out one of their teeth, and then another, threatning to leave them none at all.

Verf. 16. *The Prince that wanteth understanding*.] As every tyrant

T t 3.

Ad generum
Cereris sine
cale, &c.

rant doth, *Psal.* 14. 4. (though they think they deal wisely as *Pharaoh*, *Exod.* 1. 10.) for they usually come to untimely ends, as most of the *Cæsars* till *Constantine*: and as our *Richard* the third, and *Queen Mary*, whose reigns are the shortest of all the Kings since the Conquest. *Bloody and deceitful men live not halfe their days*: or if they do, it is for a further evil unto them, *Isa.* 65. 20.

But he that hateth Covetousnesse] Covetousnesse in the original hath its name from *piercing* or *wounding*: and fitly, both in respect of others, *Prov.* 1. 19. and himself, *1 Tim.* 6. 10.

Ver. 17. A man that doth violence unto the blood] The Hebrew word *Adam*, here rendred *Man*, hath one letter in the Original lesse then the rest: to shew that a blood-shedder is not worthy to be called a *man*.

Shall flee to the pit, let no man stay him] i. e. Let him die without mercy, let no man mediate for him, lest he pay down as *Ahab* did, life for life, People for People, *1 Kings* 20. 42. lest he draw upon the land guilt of blood, *Numb.* 35. 33, 34. and hinder the manslayer from repentance to salvation never to be repented of. Too blame then are the Papists that open sanctuaries to such; and if a Cardinal put his red hat upon the head of a murderer going to execution, he is delivered from death. See *Deut.* 19. 13. with the note there.

Ver. 18. Who so walketh uprightly shall be saved] See the note on *chap.* 10. 9. *Shall be saved*; A little word, but of large extent. It properly noteth the privative part of a mans happinesse, deliverance from evil: but is put here and everywhere almost for the positive part too: fruition of good as well as freedome from evil: it comprehendeth 1. *Malorum ademptionem*. 2. *Bonorum adaptionem*.

But he that is perverse in his ways] Heb. *in his two ways*, shall fall in one of them. Evil shall hurt the wicked man to destroy him: and albeit he may shuffle for a season from side to side, as *Balaams* ass did, to avoid the Angels sword, yet he shall not escape mischief. Let our Politike professors look to it, that can tune their fiddle to the base of the times, that can shift their sails to the sitting of every winde, that like the planet *Mercury*, can be good in conjunction with good, and bad with bad.

Ver. 19. He that tilleth his land shall have plenty] *At fugiens molam fugit farinam*; Men must earne it ere they eate it: and not think

think that bread and other good things will drop out of the clouds to them, as towns were said to come into *Timotheus* his toyls while he slept. See *chap.* 12. 11.

Shall have Poverty enough] As the Prodigal had, *Luke* 15. and *Pythias*, who in a bravery entertained *Xerxes* his whole army: but was so poor at length, that he perished through want of meat.

Ver. 20. A faithfull man shall abound in blessings] God will blesse him, and all that blesse him, *Gen.* 12. 3. See the note there. Men also shall arise up and call him blessed, saying as *Deut.* 33. 29 *Happy art thou O Israel; who is like unto thee O People, saved by the Lord, the shield of thy help, &c.* Stars though we see them sometimes in a puddle, in the bottome of a well, nay in a stinking ditch, though they reflect there I say, yet they have their situation in heaven. So Gods faithfull servants, though in a low condition, yet are they fixed in the region of happinesse. See *Lev.* 26. and *Deut.* 28.

But he that maketh haste to be rich shall not be innocent] *Neveffan* (a better Lawyer then good Christian) was wont to say. He that will not venture his body shall never be valiant, he that will not venture his soule shall never be rich. But let their mony perish with them, that (*Shimei*-like) by seeking their servants lose their souls; or (*Jonas*-like) care not to be cast over shipboard, to the ship of their worldly wealth may be in safety. *Francis Xavierus* counselled *John* the third king of *Portugal*, to meditate every day a quarter of an houre on that divine sentence, *What shall it profit a man to win the whole world and lose his own soule*? See *1 Tim.* 6. 9. with the note. What a wofull Will was that of rich, but wretched *Hubertus*, I yield, said he, my goods to the King, my body to the grave, my soule to the devil:

Ver. 21. To have respect of Persons is not good] See the note on *chap.* 24. 23.

For, for a piece of bread] For a trifle he will transgresse, and sell his soule dog-cheap for a groat or lesse money. *Cato* in *Gellius* hits *M. Calpurnius* in the teeth with this basenesse, that for a morfell of bread he would sell either his tongue or his silence. And the false Prophets in *Ezekiels* days would do the like, *Ezek.* 13. 19.

Ver. 22. He that hasteth to be rich hath an evil eye] He is sick of

of the lust of the eye, 1 John 2. 16. (for all sinful lusts are *passiones* sicknesses,) coveting his neighbours goods, envying his prosperity and begrudging him every bit he eats at his table, chap. 23. 6, 7. See the note there.

And considereth not that Poverty shall come upon him] *Etiamsi Per mare pauperiem fugiat, per saxa, per ignes.* Though he run as fast from beggery as he can hye, yet it will overtake him and catch him by the back, Job 27. 16, 17. Surely, as the starres that went before the wise-men, went when they went, and stayed when they stayed: so riches flie the faster from a man the more eagerly he follows them; but then stay when a mans minde is stayed. In the fulnesse of his sufficiency he shall be in straits, saith Zophar, concerning the wicked, Job 20. 22. He is poore in the midst of his riches: but God will strip him of all, and make a poore fool of him, Jer. 17. 11.

Verf. 23. He that rebuketh a man shall find, &c.] He that binds a mad man, or rouseth up one in a lethargy, hath but little thank for present; so here. In the sweating-sickness, they that were kept awake escaped: but the sickness was deadly to them that were suffered to sleep. Let us keep one another awake (saith a Reverend man) an unpleasing work on both sides: but we shall one day thank such. See how well Master Gilpin: plain-dealing with the Bishop of Durham succeeded, in his life written by B. Carleton pag 58.

Verf. 24. He that robbeth his father or his mother.] As that idolatrous Micah did his mother of her gold, as Rachel did her father of his gods, as Absalom did David of his Crown. Thus though it may seem a light sin, it is as much greater then stealing from another, as parricide is then man-slaughter, or as Reubens incest was, then another mans defiling his neighbours wife. Our Parents are our household gods, as that heathen could say: and to give them cause of grief, must needs be an offence of a deep dye, of a crimson colour, condemned by the very Pagans.

Verf. 25. He that is of a proud heart, &c.] *Latus animus.* He that through pride and ambition, cannot keep within bounds of his calling or condition, but thinks great thoughts of himself, and therefore seeks great things for himself; this man, if crossed, is easily kindled, and shall be made leane; God will tame him, and take him a link lower, as we say, Isa. 2. 11, 12, 13. See chap. 13. 10. with the note. This bignesse of heart, is but as the bignesse of a blown bladder, &c.

But

But he that putteth his trust in the Lord shall be fat] He shall laugh and be fat, as the saying is, he shall live at a great deal of hearts-ease, and others shall live quietly by him. That which would break a proud mans heart, will not break an humble mans sleep. He is content with his present condition, be it better or or worse, hath a self-sufficiency, 1 Tim. 6. 6. studies to be quiet, seeks peace and ensues it, depends upon God for direction and successe in all businesses; and what should ayle this man, but that he may grow fat? the Irish would ask him, (if they knew his wealth) what he meant to die.

Verf. 26. He that trusteth to his own heart is a fool] He that faith, *Consilii satis est in me mihi*, I am wise enough to order my own business, and need no advice of others, seek no successe from above, (Ajax acknowledged no other God but his sword, Polyphemus but his belly) this man is a foole, a proud foole, and he shall be sure to be hampered.

But who so walketh wisely] Taking others into counsell and God above all, as David, I will hearken, saith he, what the Lord God saith unto me: He shall be delivered, either from trouble, or in it: either with an outward or an inward deliverance. He shall enjoy a blessed composednes, a sweet Sabbath of Spirit howsoever, being *mediis tranquillius in undis*, as Noah was, &c.

Verf. 27. He that giveth unto the poore shall not lack] *Eleemosyna ars omnium quæstiosissima*, saith Chrysostome. Not getting but giving is the way to wealth. God will blesse the bountifull mans stock and store, his barne and his basket, Deut. 15. 10. his righteousness and his riches together shall endure for ever, Psal. 112.

But he that hideth his eyes] i. e. that when he hath a fit object and opportunity of shewing mercy offered him, frameth excuse, and pretendeth this thing and that to his worldly and wicked retentions; that useth his wits, to save his halfe-penny: but will not use his eyes to affect his heart with pity, Is. 58. 7.

Shall have many a curse] Men shall curse him and call him a Pamphagus, a churle, a hog in a trough, a fellow of no fashion, &c. God shall also curse him, and set off all hearts from him, as he did from Haman in his necessity, he will shut his ears to such a mans moans in misery, and hide his eyes from his supplication, Psal. 55. 1. Isa. 1. 15. Finally, he shall have judgement

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ment

D. Sibbes.

Judg. 17 2.

Egone patri
scribere
quicquam pos-
sum? Terent.

ment without mercy, that hath shewed no mercy, *Jam.* 2. 13. an evill, an only evill shall befall him, *Ezek.* 7. 5. his punishments shall come clove together, and God shall so set them on, as no creature shall be able to take them off.

Verf. 28. *When the wicked rise, men hide themselves*] They are glad to skulk and shelter themselves from that fierce storme. See the note on *vers.* 12.

But when they perish, the righteous increase] When either they die or are depoled from their dignities, the righteous swarme as an hive of bees in a warme sunny day: as they did when *Constantine* came to the Crown; and here, when *Queen Elizabeth* came as a fresh spring after a sharp winter, and brought the ship of England from a tempestuous sea to a safe harbour.

C H A P. XXIX.

Verf. 1. *He that being often reprov'd hardeneth his neck.*

Zech. 7.

Solinus.

*Corripimur
sed non cor-
rigimur.* Aug.

AS an untamed heifer that pulleth away the shoulder and directeth the yoke. Or as the creature called *Monoceros*, the Unicorn *interimmi potest, capi non potest*, may be slain, but not taken: so those that refuse to be reformed, hate to be healed, will not bend, shall surely and severely be broken, *certissime citissimeque confringentur*, they shall certainly and suddnly be dashed in pieces as a potters vessel, that cannot be pieced together again, *Isa.* 30. 13. 14. *Ier.* 15. 12. *Shall iron break the Northerne iron and the Steele?* and shall not the fierce wrath of God shatter and shiver out a silly sinner. that will needs stout it out with him: and yet is no more able to stand before him, then a glasse-bottle before a Cannon-shot? Let *Elies* sons, and such refractaries look for ruine: the Prophet fitly compares them to headstrong horses, that get the bit into their mouths, run desperately upon the rocks, and so in short time break first their hoofs, and then their necks. *Queen Elizabeth*, in talking with *Marshall Biron*, (whom the French King sent Ambassadour to her, *An.* 1601.) sharply accused *Essex*, (who had lately lost his head) of obduracy, rash counsels, and wilful disdain to ask pardon: and wished that the French King would rather use mild severity then care-

lesse.

lesse clemency, and cut off the heads of treacherous persons in time, &c. This might have terrified *Biron* from those wicked attempts, which he was even at this time plotting against his King, had not his mind been befotted. But the power of his approaching fate did so blind him, that within few moneths after he underwent the same death that *Essex* did, though nothing so piously and christianly: as having hardened his neck against wholesome counsell. Now if men harden their hearts, God will harden his hand, and hasten their destruction, and that without remedy.

Verf. 2. *When the righteous are in authority*] Or are increased, as *chapt.* 28. 28. See the note there.

The People mourn] Heb. *sigh* (as the oppressed Israelites in *Egypt* did) where they dare not speak out. But what a bloody tyrant was *Sylla*, who put to death *M. Platorius*, only for sighing at the cruel execution of *M. Marius*? So one *Lancelot* was burnt in *Giles* his fields, for pitying the cruel death of a couple of Mar-

Ag. & Mon.
fol. 1164.

tyrs. Verf. 3. *Who so loveth wisdom rejoiceth his father*] See the note on *chapt.* 10. 1.

But he that keepeth company with harlots] See the note on *ch.* 5. 9. Those she-finnners (as they call them) are costly creatures, and they that keep them care not what cost they cast away upon them.

Verf. 4. *The King by judgement stablisheth the land*] This one piece of *Salomon*'s Politiques hath much more good advice in it, then all *Lyfius* his bee-hive, or *Machiavels* spider-web.

But he that receiveth gifts] Heb. *a man of oblations*, that is, (as some interpret it) A man that sacrilegiously medleth with things dedicated to pious uses, and makes a gain of them to himself. See *chapt.* 20. 25.

Verf. 5. *A man that flattereth his neighbour, &c.*] A *smooth-tongued*, as the word signifies, a butter-spoken man; see *Isa.* 3. 12. or a *divided man*: for a flatterers tongue is divided from his heart.

Verf. 6. *In the transgression of an evill man there is a snare*] Or a cord, viz. to strangle his joy with, to check and choke all his comforts: in the midst of his mirth he hath many a secret gripe, and little knows the world where his throe pincheth him, Every

U u 2

foule

foule that hath a seemly feather, hath not the sweetest flesh: nor doth every tree that bringeth a goodly leafe, bear good fruit. Glasse giveth a clearer sound then silver, and many things glister besides gold. The wicked mans jollity is but the hypocritic of mirth: it may wet the mouth, but not warm the heart, smoothe the brow, but not fill the breast; we may be sure that as *Jezabel* had a cold heart under a painted complexion, so many a mans heart akes and quakes within him, when his face counterfeits a smile.

But the righteous sing and rejoyce] Good men only may be glad, and none have any reason to rejoyce but they, *Hof. 9. 1.* The Papists have a Proverb, *Spiritus Calvinianus est Spiritus melancholicus*: and the mad world are easily perswaded by the devil that there is no comfort in a Christian courtie: that your precise fellows live a melancholy and monkish kind of life, and have no joy of any thing. Herein the devill deals like those inhospitable salvages in *America*, that make great fires, and set forth terrible fights upon their country-shore, purposely to affright Passengers from landing there. And as those wicked spies brought up an evil report of the land of *Canaan*, and thereby discouraged the People: so do the devil and his impes of the purity of religion, and power of godlinesse, as uncouth and uncomfortable; when in truth there is no sound comfort without it, no true joy but in it. Though *Saul* could not be merry without a fidler, *Abab* without *Naboths* vineyard, *Haman* without *Mordecais* courtesie, yet a righteous man can be merry without all these. Yea as the Lilly is fresh, beautiful, and looks pleasantly though among thorns, so can he amidst troubles. *Paul* (then whom never any out of hell suffered more,) did not only glory in tribulation, but over-abound exceedingly with joy, *2 Cor. 7. 4.*

Verf. 7. The righteous considereth the cause of the poore] The cause, not the person of the poore, for thats forbidden in the law, *Levit. 19. 15.* The great must not be favoured for their might, nor the mean for their misery: but justice, justice must be done to all, as *Moses* hath it, that is, even law and execution of right, (as the oath runs that is given to our Judges,) without respect of Persons. The cause of the poor and needy must come into equall ballance with the rich and mighty: lest he be trampled on by those fat buls of *Basan*, to his utter undoing. For a poore man

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in his house, is like a snail in his shell, crush that and yee kill him.

But the wicked regardeth not to know it] Vnlesse there were more to be got by it. *Felix* had soon enough of *Pauls* defence, because he expected some bribe from him, but nothing came. How ill-willing was that unjust judge (*Luke 18.*) either to take knowledge of, or to take course for the relief of the poore widow! *Aperi bursam, aperi am buccam*, saith the greedy Lawyer: they that cannot lavish mony out of the bag, are little welcome to these *Crumenimulga*, as one calls them, these purse-suckers that will weigh your gold but not your cause; and if a man put not into their mouths, they even prepare warre against him, *Mich. 3. 5.*

Verf. 8. Scornfull men bring a City into a snare] The vulgar renders it, *pestilent persons undo a City or a State*, as *Nabab* did the Ammonites, *1 Sam. 11. 2, 11.* and as his sonne *Hanan* did much more, *2 Sam. 10. 4.* with *12, 31.* Mocking is catching, as the Pestilence: and no lesse pernicious to the whole Country. *Giraldus Cambrensis* tels of three Irish Kings, that being derided for their rude habits and fashions, rebelled and set the Country in a combustion. And the young King of *France* jesting at *William* the Conquerours great belly, whereof he said he lay in at *Rouen*, so irritated him, as he being recovered of a sicknesse, entred *France* in the chiefeft time of their fruits, making spoyle of all in his way, till he came even to *Paris* where this scornful King then was, to shew him of his visiting: and from thence marche to the City of *Mants*, which he utterly sackt and ransackt, razed and harafed.

Dan. Chica
42.

But wise men turne away wrath] They stand in the gap and divert the divine displeasure *Psal. 106. 23. Ezek. 13. 5.* Their persons are in acceptation; God will look upon them, and do much for them, when he is most of all angry with the wicked, *Exod 32. 10. 14 Iob 22. ult Gen. 18. 32.* Their prayers also are prevalent: something the Lord will yeeld therunto when most bitterly bent against a people, *Matth. 24. 20.* and when unchangably resolved upon their ruine, he takes course to silence such, *pray not for this people. Sanctum semen statumen terre. Isa. 6. 13.* The innocent shall deliver the land, *Iob. 22. 30.*

Verf. 9. If a wise man contendeth with a foolish man] Such fools were the Pharisees (though for their worldly wisdom called *Princes of this world*, *1 Cor. 2. 8.*) *Matth. 12. 16, 17.* Christ pipped to

ped to them, *Iohn* mourned to them, neither wrong at upon them; such was their peevishnesse and pertinacy in evil, that they rejected the counsel of God against themselves, *Luk.* 7. 30. being ingrati gratia Dei, as *Ambrose* hath it, receiving the grace of God in vain, as *Paul*, turning goodnourishment into vitious humors as foul stomacks use to do: And as wine a strong remedy against hemlock, yet mingled with it, doubles the force of the poyson: so was it with the most powerful means of grace, mingled with their obstinacy and unbelief. Tigers are enraged with perfumes and vultures killed with oyle of roses, as *Aristotle* writeth.

Verf. 10. *The blood-thirsty hate the upright*] As *Cain* did *Abel* for his goodnesse, *1 Iohn* 3. 12. and as many bloody villains still, who bear about, and so farre as they dare make use of *Cains* club to knock on the head Gods righteous *Abels*. All hatred is bloody, but especially the habit of hatred. No sight pleased *Hannibal* better then a ditch running over with mans blood. Nothing would satisfie *Farnesius* the Popes champion, but to ride his horse up to his skirts in the blood of the Lutherans. *Charles* the ninth of France (Author of the Parisian massacre,) looking upon the dead carcase of the Admiral, that stank by being long kept unburied, uttered this more stinking speech: *Quam suavior olet cadaver inimici*. How sweet is the smell of an enemies carcase? And the Queen-mother of Scotland, beholding the dead bodies of her Protestant subjects, whom she had slaine in battel, said, that she never saw a finer piece of tapistry in all her life.

But the just seek his soule] In a good sense, as *Psal.* 142. 4. Seek the salvation of it, as *Christ* did of his deadliest enemies, as *Paul* did of his Countrymen the Jews, of whom five times he received forty stripes save one, *2 Cor.* 11. 24. As the Disciples did of those spiteful Pharisees, that had causelessly accused them. *Mat.* 15. 2, 12. as that Martyr *Matter Saunders* did, *My Lord* (said he to *Bishop Bonner*) *you seek my blood and you shall have it. I pray God you may be so baptized in it, that you may hereafter loath blood-sucking, and so become a better man.* And another time, when *Steven Gardiner* being prettily nipped and touched by the same *Sanders* said, *Carry away this frenzie foole to prison;* he answered, that he did give God thanks which had given him at the last a place of rest and quietnesse, where he might pray for the Bishops conversion. *If ye will not heare me speak for my self,* said another Martyr, *then send me to my prison again among my roades* and

AG. & Mon.
fol. 1358.

1b.d.

and frogs which will not interrupt me Whiles I pray to God for you.

Verf. 11. *A foole uttereth all his mind*] He is full of chinkes and can hold nothing, his heart lies so neare his mouth, that all will out suddenly פתא a foole, and פתא suddenly is from the same root. He hath little command of himself at any time, but especially when he is angry: then he sputters and spues out all that he hath in his heart. The Septuagint here translate, *A foole uttereth all his anger*, he puls out his wooden dagger and cares not whom he hits. *Bishop Bonner* in his visitation, because the Bels rang not at his coming into *Hadham*, nor the Church dressed up as it should, called *Doctor Bricket* knave and heretick: and striking at him, gave *Sir Thomas Josselin*, who then stood next to the Bishop, a good fiewet under the care: whereat the Knight somewhat astonied at the suddennesse of the quarrel, said, *What meaneth your Lordship? have you been trained up in Will Summers his schoole to strike him that stands next you?* The Bishop still in a rage either heard not or would not heare. And when Master *Fecknam* would have excused him by his long imprisonment in the Marshalsey, whereby he was grown testy, he replied merrily, So it seemes Master *Fecknam*: For now that he is come forth of the Marshalsey he is ready to go to Bedlam. See *Chapt.* AG. & Mon. fol. 1340.

14. 23. *But a wise man keepeth it in till afterwards*] Or, in an inner roome, in the bottome and bolome of his mind till he see a fit season; as knowing well that all truths are not fit for all times, but discretion must be used, and taciturnity counted a vertue. The Rabbines have this saying amongst them, *Mafora sepes legi, decime divitiis, vota sanctimonia, silentium sapientia*. Silence is no lesse a mound to wisdom, then vows are to holinesse, tything to riches, or their Masorites paines to the Law. Open-heartednesse is a fruit of foole-hardinesse. Gird up therefore the loines of your minds with the golden girdle of meeknesse, of wildome; and keep your mouth with a bridle, while the wicked is before you. *Psal.* 39. 1.

Verf. 12. *If a ruler hearken to lyes, all his servants are wicked*] He shall have his *Aiones* and *Negones* that will say as he saies, and fit his humour to a haire: as *Doeg* did *Sauls*, as the false Prophets did *Abahs*, as *Herods* Courtiers did him on his birth-day-feast, &c. These were fit helves for such hatchets, fit lettuce for.

Beachor in in-
teriori aliquo
loco, in ulteri-
ore animi re-
cellu.

Dirke Abooth.

Claudian.

Delirant re-
ges, plectun-
tur Achivi.

for such lips, fit servants for such masters.

Mobile mutatur semper cum principe vulgus.

Like Prince like People. The common sort are like a flock of Cranes: as the first fly all follow: Or as in a beast the whole body follows the head. Rulers are the looking-glasses according to which most men dresse themselves. Their sins do much hurt as by Imputation, (2 Sam. 24. the Prince sinned, the People suffered) so by imitation: for man is a creature apt to imitate, and is led more by his eyes then by his eares. *Magis intuentur quid fecerit Jupiter, quam quid docuit Plato*, saith *Augustine*. *Jupiter's adulteries* drew the people to like wantonnesse. Hence *Chereas* in *Terence*, *Hec ego non facerem qua Jupiter fecit*? saith he, should I make dainty of doing that which *Jupiter* did? Height of place ever adds two wings to sin, *Example* and *Scandal*, whereby it soares higher, and flies much farther. Let Rulers therefore look to it: Let them not be partakers of other mens sins. 1 Tim. 5. 22. (they have enow of their own to answer for, *Potentes potenter torquebuntur*) let them take heed that the iniquity of their heeles (of those that follow them at heeles) doth not compasse them about. Psal. 49. 5.

Verf. 13. *The poore and the usurer meet together*] That is, the poore and the rich, as Chap. 22. 2. because commonly usurers are rich men, and many rich men usurers. *The Lord lighteneth both their eyes*, That is, he gives them the light of life, Job. 1. 8. and the comforts of life, Mat. 5. 45. so that their eyes are lightned, as *Jonathans* were after he had tasted of the will honey, 1 Sam. 14. Others read it thus: *The poore and the deceived* (or *crushed by the usurer*) meet together, that is, condole, or comfort one another: because they are both in the dark, as it were of poverty and misery, they can do one another but little help, more then by commending their cases to God; who thereupon enlighteneth them both: that is, either he supplies their wants, and so their eyes are opened, as *Jonathans* were: or else gives them patience, as he did those beleeving Hebrews, chap. 10. 32. But call to remembrance the former daies in the which *after ye were illuminated* (viz. to see the glory that shall be revealed, whereof all the sufferings of this life are not worthy, Rom. 8. 18) *Ye endured a great fight of affliction*. If we read it, *The poore and the usurer meet together: the Lord enlighteneth both their eyes*, understand it thus; the poore man he enlighteneth by patience, the usurer by

by repentance, and grace to break off his sins by righteousness, and his iniquity by shewing mercy to the poore, as *Zachem*, *Matthew*, and those usurious Jews did, *Neb. 5*.

Verf. 14. *The King that faithfully judgeth the poore &c*] An office not unbeseeming the greatest King to sit in person to heare the poore mans cause. *James* the fourth of *Scotland* was for this cause called the poore mans King. I have seen (saith a late Traveller) the King of *Perfia* many times to alight from his horse only to do justice to a poore body. *Help O King*, said the poore woman to *Iehoram*: And if thou wilt not heare and right me why dost thou take upon thee to be King? said another woman to *Philip* King of *Macedony*. It is a mercy to have Judges *modo audeant qua sentiunt*, as the Oratour hath it, so that they have courage to do what they judge fit to be done. Inferiour Judges may be weighed and swayed by gifts or greatnesse of an Adversary to passe an unrighteous sentence: Not so a King: he neither needs, nor feares any man: but is, if he be right, (as one saith of a just Law) an heart without affection, an eye without lust, a mind without passion, a treasurer which keepeth for every man what he hath, and distributeth to every man what he ought to have.

Πᾶσι δίκαια νόμις καὶ καλὸν ἐς χάριν ἔλκει.

Cic. pro Mil-
lone.

Phocyl.

Loe such a Prince shall sit firme upon his throne; his Kingdome shall be bound to him with chaines of Adamant, as *Dionysius* dreamt that his was; he shall have the hearts of his Subjects, which is the best life-guarde, and God for his protection; for he is professedly the poore mans Patron. Psal. 9. and makes heavy complaints of those that wrong them. Isa. 3. & 10. Amos 5. & 8. Zeph. 3.

Verf. 15. *The rod and reproofe give wisdom*] If reproofe do the deed, the rod may be spared, and not else. *Chrysippus* is by some cryed out upon as the first that brought the use of a rod into the schooles; but there is no doing without it; for children are foolish, apt to imitate others in their vices before they know them to be vices; and though better taught, yet easily corrupted by evill company, as young Lapwings are soon snatcht up by every Buzzard. Now therefore as mothes are beaten out of Garments with a rod, so must vices out of childrens hearts. *Vexatio dat intellectum*, Smart makes wit; it is put in with the rod of correction. See Chap. 22. 15.

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But

But a child left to himselfe bringeth his mother &c] For her fondnesse in cockering of him, and hiding his faults from his father lest he should correct or casheire him. Mothers have a main hand in education of the children, and usually *Partus sequitur ventrem*, the birth follows the belly, as we see in the Kings of *Judah*, whose mothers are therefore frequently nominated. No wonder therefore though the mother deeply share in the shame and griefe of her darlings miscarriages. See *chap. 15. 20.*

Verf. 16. When the wicked are multiplied, transgression encreaseth] As saith the Proverb of the Ancients; wickednesse proceedeth from the wicked. Miserable man hath by his fall from God contracted a necessity of sinning against God. And when a rabble of Rebels are gotten together, are grown many and mighty, they make account to carry all before them, and not to suffer a godly man to live, as in *Spain*, and where the Inquisition is admitted. But the righteous shall see their fall; shall see it and rejoyce at it, as the Hebrew Doctors expound this Text by comparing it with *Obad. 12. 13.* Thou shouldst not have looked on the day of thy brother in the day of his calamity, neither shouldst thou have rejoyced over the children of *Judah*, &c. The righteous shall rejoyce when he seeth the vengeance (being moved with a zeale of God, he shall rejoyce with trembling) he shall wash his feet in the blood of the wicked (beholding their ruine he shall become more cautious) so that a man shall say (any man but of an ordinary capacity shall make this observation) Verily there is a reward for the righteous, verily he is a God that judgeth in the earth, *Psal. 58. 10, 11.* that will sink to the bottom the bottle of wickednesse when once filled with those bitter waters. *Gen. 15. 16.*

Verf. 17. Correct thy son and he shall give thee rest] He will grow so towardly, that thou shalt with lesse ado rule him when grown up, or at least, thou shalt have peace within, in that thou hast used Gods meanes to mend him.

Yea, he shall give delight] See *chap. 10. 1.* The often urging this nurturing of Children, shews that it is a most necessary, but much neglected duty.

Verf. 18. Where there is no vision, the people perish] Or, are barred of all vertue, laid naked and open to the din of divine displeasure, scattered, worsted, and driven back. Great is the misery of those *Babyloni*ans of whom it is said, that they are *sine*

Alterius Per-
ditio tua cau-
tio.

sine

sine rege, sine lege, without faith, King, or Law. And no lesse unhappy those *Israelites* about *Asa's* time, that for a long season had been without the true God, and without a teaching Priest, and without Law, *2 Chron. 15. 3.* Then it was that Gods people were destroyed for lack of knowledge, *Hos. 4. 6.* And not long after, that they sorrowfully complained that there was no more any Prophet among them, nor any that knew how long, *Psal. 74. 9.* no Minister ordinary or extraordinary. How did it pity our Saviour to see the people as sheep without a shepherd? This troubled him more then their bodily bondage to the *Romans*, which yet was very grievous. *Mat. 9. 36.* And what good heart can but bleed to think of those once flourishing Churches of *Asia* and *Africa*, now overspred partly with Mahumetanisme, and partly with Heathenisme; and that by the most miserable occasion might befall; namely, famine of the word of God, through lack of Ministers! What a world of sects, superstitions, and other horrible abuses got into the Church of *Rome*, when Prophecie was suppressed, and reading the holy Scriptures inhibited? And what a slaughter of soules ensued thereupon? Letters were framed by some, as sent from hell to the Popish Clergy, *Anno 1072.* wherein the devill and his angels give them many thanks for such a number of soules sent them down daily, by their neglect of preaching, as had never been before: Hence it was, that in this Kingdome, at the first Reformation, for want of Ministers, Readers, were sent: Whence one of the Martyrs wished that every able Minister might have ten Congregations committed to his charge, till further Provision could be made. For of preaching it may be said, as once *David* did of *Goliath's* sword, *There is none to that*, for Conversion of soules: as where that is wanting people go tumbling to hel thick & threfold.

But he that keepeth the law, happy is he] Though to want the word preached and sincerely handled, rightly divided (for as every sound is not musick, so every Pulpit discourse is not a sermon,) be a great unhappinesse, a ready road to utter ruine: yet is not the bare hearing of it that that renders a man blessed, unless he hide it in his heart with *David*, and lift up his hands too to the practice of it, *Psal. 119. 48.* The words of the law are *verba vivenda non legenda*. as one said, words to be lived and not read only. Let not your lives be *Antinomians* no more then your opinions, saith another, That a monstrous opinion of some wretched

Wendelinus.

Bucholcer.

Vita Dav.
Georg.

Epiphan.

Sidon. epist.

Heyl. Geog.

dians, that a man was never truly mortified till he had put out all sense of sin or care of duty: if his conscience troubled him about such things; that was his imperfection, he was not mortified enough. Some of our Antinomians are not farre from this. Their predecessours in Germany held, that the Law and works onely belong to the Court of Rome: that good works are *perviciosa ad salutem*, hurtful and hinderfome to salvation; that that saying of Peter, *Make your calling and election sure by good works*, was *dictum inutile*, an unprofitable saying; and Peter did not understand Christian liberty: that so loone as a man begins to think how he should live godlyly and modestly, he wandreth from the Gospel. David George was so farre from accounting adulteries, fornications, incests, &c. for being any sinnes, that he did recommend them to his most perfect scholers, as acts of grace and mortification. This fellow was sure somewhat a kirene to those Carpocratian hereticks in Saint Johns dayes, who taught that men must sinne, and do the will of all the Devils, otherwis: they could not enter into heaven.

Ver. 19. *A servant will not be corrected by words*] Some servants will not, but must have blows. If words will do, they must be chidden with good words, and not reviled. Christians must be no brawlers, but gentle, shewing all meeknesse to all men, Tit. 3. 2. And masters must do the same things, forbearing threatening, knowing that their Master also is in heaven, neither is there respect of persons with him, Ephes. 6. 9. *Severitas nec sit tetra nec tetrica*, saith Sidonius. But because some *Mastigia* are of so servile a disposition, that they must be beaten to their work, like those Phrygians, *qui non nisi flagris castigantur*, that will do nothing longer then scourged to it: or the Russian women, that love that husband best that beats them most, and think themselves else not regarded, unlesse two or three times a day wel-favourdly swadled; therefore let him that knows his masters will, and yet (out of stoutnesse, sullennesse, or lazinesse) will not do it, be beaten with many stripes: let him be buffetted for his faults, 1 Pet. 2. 20. and made serviceable in all things, not gainfaying, not purloyning, Tit. 2. 9, 10.

Ver. 20. *Seest thou a man that is hasty in his words*] Or Matters: that weighs not his words before he utters them, but oversoon shoots his foote-bolt, let it light where it will, hit or misse it matters not; that had rather be reckoned *semper urons* then *temerous*,

merous, and is with child till delivered of an abortive birth: that rashly rusheth on the weightiest businesses, and holds it losse of time to take counsel; this hasty headlong man, as he never wants woe, so (because he is no lesse headstrong then headlong, wise in his owne conceit then witleffe in every mans else) there is more hope of a *Naturall* then of him, and sooner he will be wrought upon. Scaliger tels us the nature of some kinde of Amber is such, that it will draw to it selfe all kinde of stalkes of any herb, except *Basilisk*, an herb called *Capitalis*, because it maketh men heady, filling their braines with blak exhalations. Thus those *Hastings*, who by the fumes of their corrupt wills, are grown headstrong, and withall are conceited (as chap. 26. 12.) will not be drawne by that which drawes others that are of lower parts and capacities; it being easier to deale with twenty mens reasons, then with one mans will. Good therefore is the counsel of Saint James, *Be swift to heare, slow to speak*, &c. and of the Preacher, Eccles. 5. 2. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, in Prayer, Vows, and especially in preaching. It was a wise speech of *Aristides*, who being required of the Emperour to speak to something propounded *ex tempore*, answered, propound to day, and I will answer tomorrow, for we are not of those that spit or vomit things, but of those that do them carefully and accurately. *Demosthenes* in like manner, when it was objected unto him, that he came premeditated to plead, answered, that he if it might be possible would plead, *non tantum scripta sed etiam sculpta*, not things written only, but even engraven. And when *Eccius* told *Melanchthon* that it was little for his praise, that he was so long ere he answered his adversaries arguments, (he would take three days sometimes to think on it) he replied, *Nos non querimus gloriam sed veritatem*, we seek not victory but verity.

Ver. 21. *He that delicately bringeth up his servant*] A master that would be (as he ought,) both loved and feared by his servants, must see to two things, 1. The well-chusing; and 2. The well-using of them. This *Salomon* himself (that thus adviseth here) was not so well advised of; for he saw that *Jeroboam* (who gave occasion, as it is conceived, of uttering this Proverb) was meet for the work, and therefore (not examining his religion) entertained him into his service, yea placed him over the family of *Joseph*, admitted him into so much familiarity, and so let loose

Scal. Exerc.
cit. 140. Num.
12.

ὁ γὰρ ἐσμέν ἡμεῖς
ἐμὲν τὸν ἀνδρᾶ
ἡμεῖς ἀντιλέγοντες
τοῦ.

the bridle of domesticall discipline to him, that he took state upon him as a young master in the house, and soon after turned traitour, and would needs be as his son, and more. The like is to be seen in *Abner Ishbosheths* servant; who grew so haughty and haughty, that he might not be spoken to. *2 Sam. 3.* And in *Zimri*, whom his master *Elah* so favoured and esteemed, that he made him captaine over the half-patt of his charets. But this begger thus set on horse-back, rides without reines to the ruine of his master and his whole house. *1 King. 16. 11.* So true is that of the Poet,

Asperus est paucis inuicem.

Asperius nihil est humili dum surgit in altum.

Tobiash the servant is so insolent there's no dealing with him.

Verf. 22. *An angry man stirreth up strife*] See chapter 15. 18. and 26. 21.

And a furious man] Hebr. *A master of fury*, or one that is mastered and overmarched by his fury, that hath no command of his passions, but is transported by them, or (as some make the metaphor, and the Original will well bear it) is wedded to them as a man is to his wife: commanded by them as the Persian Kings were by their concubines, being *captivorum suarum capitivi*, slaves to their slaves. Such a man being big with wrath, not only breeds contention, but brings forth transgression in great abundance: he sets his mouth against heaven, and his tongue walketh through the earth; &c. *Psal. 73.* he lets flye on both hands, and layes about him like a mad man.

Verf. 23. *A mans pride shall bring him low*] For it sets God against him and Angels, and men, not good men only, but bad men too, and those that are as proud as themselves. For where as one drunkard loves another, and one thief another, &c. one proud person cannot endure another, but seeks to undermine him, that he alone may bear the bell, carry the commendation, the praise and promotion. See chap. 11. 2. & 15. 33. and 18. 12.

Verf. 24. *Who is partner with a thief, hath his own soule*] Sith to hold the bag is as bad as to fill it; to consent to sin, or to conceal it, as bad as to commit it. By the one as well as by the other, a man may easily become as *Corah* did, a sinner against his own soul, and cruelly cut the throat of it. Let our publike thieves look to this. See *Isa. 1. 23.*

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He heareth cursing and bewrayeth it not] See *Levit. 5. 1.* with the Note. To conceal treason is treason, so here. Have no fellowship therefore with the unfruitful works of darknesse, but rather reprove them. Let me be counted proud or pragmatical, saith *Luther*, rather then found guilty of sinful silence; whiles my Lord suffereth.

Luth. Epist. ad Staupic.

Verf. 25. *The fear of man bringeth a snare*] This cowardly passion expectorates and exposes a man to many both sins and sufferings. And albeit faith, when it is in heart, quelleth and killeth distrustful fear, and is therefore fitly opposed to it in this sacred sentence: yet in the very best, Sense fights fore against Faith when it is upon its own dunghil, I mean, in a sensible danger. Natures retraction of it self from a visible fear may cause the pulse of a Christian that beats truly and strongly in the main point (the state of the soul) to intermit and faulter at such a time, as we see in the examples of *Abraham*, *Isaac*, *David*, *Peter*, others who shewd some trepidation and timidity, and like fearful birds and beasts, fell into the pits and toyles of the hunter, and hazarded themselves to Gods displeasure. The Chameleon is said to be the most fearful of all Creatures, and doth therefore turn himself into so many colours, to avoid danger, which yet will not be. God equally hateth the timorous and the treacherous. Fearful men are the first in that black bedrole, *Rev. 21. 8.*

But he that trusteth in the Lord shall be safe] Or, set on high, as on a rock, his place of defence shall be munitions of rocks. *Esa. 33. 15.* far out of harmes-way; he shall be kept safe, as in a tower of brasse, or town of war. Even the youth shall faint and be weary, and the young men shall utterly fall; But they that wait upon the Lord shall mount up with wings as Eagles, &c. *Esa. 40. 30, 31.* Like as the cony that flies to the holes in the rocks doth easily avoyd the dogs that pursue her, when the hare that trusts to the swiftnesse of her legs, is at length overtaken and torne in peeces. So here.

Teaus & rus.

Verf. 26. *Many seek the Rulers favour*] More then the love of God: and so cast themselves into a second snare, besides that, verf. 25. But as he that truly trusts in God will easily expel the fear of man: so he that looks upon God as judge of all, from whose sentence there is no appeal, will rather seek his face then the favour of any earthly judge whatsoever. Especially, since whether the judge clear him or cast him, the judgment he passeth is from the Lord.

Verf. 27.

Verf. 27. *An unjust man is an abomination to the just*] Who yet hates *non vitum sed vitium*, not the person of a wicked man but his sin. (as the Physician hates the disease, but loves the Patient and strives to recover him) he abhors that which is evil, perfectly hates it, *Psal.* 139. 22. hates it as hell (so the Greek word signifies, *Rom.* 12. 9.) hates it in his dearest friends, as *Asa* did in his mother *Maacha*, hates it most of all in himself, as having the divine nature transfused into him, (whereby he resembles God) and that life of God, whereunto sin (he knows) is a destructive poison, a sickness unto death, *1 John* 5. Hence his implacable and no less impartial hatred of all, as well as any sin, for all hatred is *τὸ πρὸς τὸν ἅπαντα* (as *Aristotle* hath it) to the whole kind. It was said of *Antony* that he hated a tyrant, not tyranny, it cannot be said of a Saint, he hates sinners, not sin, but the contrary.

ἀποστρέφεται

Arist. Rhetor.

And he that is upright in the way, is abomination to the wicked] So, there is no love lost betwixt them. The devil hath set his limbs in all wicked people, they are a serpentine seed, a viperous brood, and the old enmity continues, *Gen.* 3. 15. See the Note there. *Antipathies* there are in nature, as between the elephant and boare, the lion and cock, the horse and the stone called *Taxippe*, &c. But this is nothing to that betwixt the godly and the wicked: and why? but because the ones works are good and the other evil: and because the just man condemnes the unjust by his contrary courses; yea, he affrights his heart and terrifies him with his presence and company.

CHAP. XXX.

Verf. 1. *The words of Agur the son of Jakeh*

THE Vulgar renders it, *Verba Congregantis filii Vomentis*, taking these proper names for appellatives: as if the penman of this Chapter meant to tell us, that he would here give us his sacred *Collectanies* or *Miscellanies*, such as he had taken up from the mouths of wisest men, who had vomited or cast them up, in a like sense as that painter in *Ælian* drew *Flomer* vomiting, and all the other Poets licking it up. This *Agur* (whether he lived in *Salomons* dayes or *Hezekia's*) was an excellent man (as the word

Ælian, hist. var.

word *Gheber* here used imports) *vir bonus & prudens, minus tamen clarus* (as one saith of *Jesse Davids* father) a godly wise man, though nothing be elsewhere spoken of him in Scripture. Some think, that being requested by *Ithiel* and *Ucal* two of his disciples, to give them a lesson, *Socrates*-like, he answered, *Hoc unum scio quod nihil scio*. This one thing I know, that I know nothing: *Surely I am more brutish than any man*; sc. of my self, further then taught of God: for every man is a brute by his own understanding, as *Jeremy* hath it. But I rather incline to those that take *Ithiel* and *Ucal* for *Christ*; whose goodness and power (those two pillars of a Christians faith, as *Iachin* and *Boaz* were of *Salomons* Temple) is by these two names deciphered: and whom he propounds as the matter of his prophecy, Now because sense of misery must precede sense of mercy: neither can any be welcome to *Christ*, but the weary and heavy laden, therefore he first bewailes his own brutishness (fetching it up as low as *Adam* fallen, *vers.* 2. and aggravating it in that he had not yet acquired better abilities, *vers.* 3.) Next he flies to *Ithiel* and *Ucal* by the force of a particular faith (*Ithiel* God with me, and *Ucal* God Almighty, through whom I can do all things.) This, this was the right ready way of coming to *Christ*: and him that thus cometh, hee will in no wise cast out. *John* 6. 37. There is a good Interpreter that paralleling this Text with *Jer.* 9. 23, 24. reads it thus. A gathering together of the words of *Agur* the sonne of *Jakeh*; Let the excellent man say, *Let God be with me, let God Mercie be with me, and I shall prevaile*.

Jer. 10.

Verf. 2. *Surely I am more brutish than any man*,] Or, *Surely I have been brutish since I was a man*. See how this good man vilifies, yea nullifies himself to the utmost. This was true humility, that like true balme ever sinks to the bottom; when hypocritical, as oyle, swims on the top. *Humilitas ab humo*, because it layes a man flat on the ground. *Agur* had seen *Ithiel* and *Ucal*; hence he seeth so little by himself, *Job* 42. 5. *Now mine eyes have seen thee: wherefore I abhorre my self, &c. Woe is me for I am undone*, saith *Isay*, *for mine eyes have seen the King the Lord of hosts*, ch. 6. 5. He that looks intently upon the sun, hath his eyes dazed: so he that beholds the infinite excellencies of God, considers the distance, cannot but be sensible of his own naughtiness, nothingness. It is fit the foundation should be laid deep, where the building is so high. *Agurs* humility was not more low, then his

Y y

aymes

aymes lofty: *Who hath ascended up into heaven, &c.* It is an high pitch that he flies; for he knew well, that godlinesse as it begins in the right knowledge of our selves, so it ends in the right knowledge of God.

And have not the understanding of a man] Or, *Neither is there in me the understanding that was in Adam.* Man when he came first out of Gods mint, shone most glorious in knowledge rightreousnesse and holinesse. *Socinian*: fain him silly, and therein betray their own sillinesse. He had a large measure of objective knowledge; both in natural things, and supernatural; which we have lost in him, 1 Cor. 2. 14. Thus we should with *Agur* here sit down and bewaile, as those in *Ezra* did the burnt Temple. chap. 3. 12.

Verf. 3. *I neither learned wisdom*] As he had it not by nature, so neither had he attained unto it by any paines or skill of his own. There is a spirit indeed in man (a reasonable soule, and a faculty of reasoning) But the inspiration of the Almighty giveth understanding. *Iob* 32. 8. Not that *Agur* neglected the means of knowledge, or put off the study of it (as *Salomons* fool, *Prov.* 24. 7.) from a conceit of the impossibility of reaching to it. Neither yet was he of their minde of whom *Austin* makes mention, that they cast off the care of knowledge, because knowledge puffeth up; and so would be ignorant that they might be humble, and want knowledge that they might want pride. This was to do as the Philosopher that pluckt out his eyes, to avoyd the danger of uncleannesse. *Sed nihil aliud egit quam quod fatuitatem (quam urbi manifestam fecit, saith Tertullian, wherein he proclaimed his own folly to all the country. But holy Agur here assures us, that flesh and blood never revealed these high things that follo w unto him, but as Paul was an Apostle, so was he a Prophet not of men, neither by man, but by Jesus Christ and God the Father, Gal. 1. 1. even the Father of lights, Jam. 1. 17. In natures schoole nothing is to be learned concerning Ishiel and Ucal. Saint Augustin though much taken with Cicero's Hortensius, yet because he found not the name of Christ in it, he could not so heartily affect it. The Philosophers much magnify the minde of man as full of divine light and peripicacy; when the truth tells us that it is*

Mens oblita Dei, vitiorumque oblita cano.

There is nothing great in the earth but man, nothing in man but

Tanta fuit
Adami recens
conditij stupi-
ditas, ut ma-
jor in infantis
cadere non
possit. Socin.

Nemo nasci-
tur artifex.

In Apolog.

Confess. lib. 3

but his minde: *Si consque scandis, calum transcendis.* (saith *Favorinus* the Philosopher) if you get up thither, you ascend beyond heaven. But *Agur* had not so learned Christ. He talks of naturall blindnesse and other evils born with him. *Erras si tecum vitia nasci putes; supervenere, ingesta sunt.* You are out *Agur* (saith *Seneca*) if you talk on that manner: blindnesse is not naturall to you, but adventitious. *Agur* bewailes his losse in *Adam*: This Natures eye never saw, and therefore heart never rued. Those that were born in hell know none other heaven, as the Proverb is. *Agur* tells us here that he never learned true wisdom from any man, but must thank God for that measure thereof that he had attained to. On the contrary, *Tully* tells us, that inasmuch as every man acquires to himself that verue that he hath, no wise man ever yet gave God thanks for it. And *Seneca* saith, it is of the Gods that we live, but of our selves that we live well and honestly. How different are the Saints in Scripture from the worlds wisards?

Nor have the knowledge of the holy] That is, of the Angels; as *Dan.* 4. 13, 17. & 8. 13. whom *Jacob* saw ascending and descending (*Gen.* 28. 12. compared with the next verse of this Chapter, and with *Iohn* 1. 51) *Moses* made them looking intently into the Mercy seat, *Exod.* 25. 18, 19. *Peter* sets them forth as stooping down to look wishfully and earnestly into the mystery of Christ, 1 Pet. 1. 12. which was hid from them till the discovery, and ever since, that they are great students in it, *Eph.* 3. 10. But how should *Agur* or any man else that cannot tell the forme and the quintessence of things, that cannot enter into the depth of the flower, or the grasse he treads on, that cannot understand the nature and properties of so small a creature as an Ant or Bee (*Pliny* tells of one that spent eight and fifty years in learning out the nature of the Bee, and yet had not fully attained unto it) How is it possible, I say that the wisest naturalist should have the wit to enter into the deep things of God? *Eye hath not seen nor ear heard* &c. 1 Cor. 2. 9.

Verf. 4. *Who hath ascended up into heaven or descended?* Who, but the Son of man which is in heaven, 1 *Ioh.* 3. 13? Who, but the holy Angels upon that Son of man, the ladder of life, *Ioh.* 1. 51? Who, but those that have (in some measure) the knowledge of those holy Ones, verf. 3. the knowledge of God in Christ, which is life eternal, *Ioh.* 17. 3. Heaven aforehand? Holy *Agur* holds it out

Quia sibi quic-
que virtutem
acquirat, nemi-
nem e sapienti-
bus unquam
de ea gratias
Deo egisse. lib.
3. de nat. Deor.
Deorum qui-
dem munus est
quod vivimus.
&c. Sen.

Pliny lib. 11. cap. 9.

Lib. 11. cap. 9.

De celo text.
99.

out to us here, that to know heavenly things is to ascend into heaven. Even Aristotle saith, that a little knowledge, (though but conjectural) about heavenly things, is to be preferred above much knowledge, though certain, about inferiour things: and yet he knew no heaven beyond the moveable heavens, neither acknowledged any body, or time, or place, or vacuum there. The truth is, no naturall knowledge can be had of the third heaven, nor any help by humane Arts: for it is neither asseccable nor moveable. As no man hath seen God at any time, so, nor heaven, the throne of God: only the onely begotten Son of God which is in the bosome of the father, He hath declared both him and Heaven. *Ioh. 1. 18.* as that, there are many Mansions, Crownes, Scepters, Kingdomes, Gloryes, Beauties. Angelicall entertainments, beatificall visions, sweetest varieties, felicities, eternities. And yet all this, or whatsoever more can be said of heavens happiness, is not the one half (as she said of *Salomons* magnificence) of what we shall find in that city of pearle. To expresse it is as impossible as to compasse the heaven with a span, or contain the Ocean in a nutshell. Let there be continual ascensions thither in our hearts: let us lift up hearts and hands to God in the heavens, and he will shortly send his chariots for us, as *Joseph* did for his father: fetch us riding upon the clouds, convoy us by his Angels through the ayre, as through the enemies countrey, and put us into that *Panegyris* that *Generall Assembly* and solemne celebrity of holy and happy soules, *Heb. 12. 23.* As in the mean space, how should we every day take a turne or two with Christ upon mount *Tabor*? get up to the top of *Pisgah* with *Moses*, and take a prospect of heaven? turne every solemnity into a school of Divinity? Say as *Fulgentius*, when he saw the Nobility of *Rome* sit mounted in their bravery, *Si talis est Roma terrestris, qualis est Roma celestis*? If *Rome* be such a glorious place, what is Heaven? What musick may we think there is in heaven? said another good soul when he sat and heard a good consort of musick. This, this is the principal end and most profitable use of all creatures! cum scate nobis & alia fiant, when they become ladders and wings to us, to mount up to heaven.

Who hath gathered the wind in his fists &c.] None but GOD the great wonder-worker, the right *Eolus*, that bringeth the winds out of his treasures, *Psal. 135.* and bids them at his pleasure Peace and be still. We read of a whistle-wind raised by the devil,

Job.

Job 1. 19. and of a tempest layd by the Magicians. *Herodotus* in *Polymnia*; but it cannot be said as *1 King. 19. 11.* that God was not in that wind: for he hath the royalty of all the creatures, though he suffer the devil to play *Rex* sometimes, for ends best known to himself.

Who hath bound the waters in a garment? Those above the firmament in clouds (thorow which they distill and drop down, as water would do if bound up in a garment) those below in channels and bottles, as the Psalmist hath it. Water is naturally above the earth, as the garment above the body: and would (but for the providence of God) prove as the shirt made for the murthering of *Agamemnon*, where the head had no issue out, &c. See my Notes on *Gen. 1.*

What is his name? GOD is above all name (to speak properly) when *Manoah* enquires after his name, the answer is, *Tis Wonderfull*: that is, I am called as I am called; but such is thy weakness that it passeth thy conception: this Ocean will not be measured by the muscle-thel. *Multa nomina & numina sibi finxerunt Infideles.* the Heathens had many names for their dunghill-deities: but the Africans called an unknown God whom they worshipped, *Amon*, that is, *Hens tu quis est?* Hark, who art thou? *Lib. de Id. & Osirid.*

And what is his Sonnes name? CHRIST hath many names in holy Scripture, as *Isa. 9. 6, 7.* So *Jehovah* our righteousness, *Messiah* the Prince, *Dan. 9.* whereunto answereth in the New Testament, the Lord CHRIST: but who can declare his generation? *Isa. 53. 8.* whether that eternall generation, or that in the fulnesse of time, the mystery whereof was beyond words? Our safest eloquence here will be our silence, our greatest knowledge a learned ignorance. Only we have here a clear testimony of the distinction of the persons; and that the Son is coequal and consubstantiall with the Father, sith He is also (as the Father) above all name and notion.

If thou canst tell? But so can none: No man knoweth the Sonne but the Father, neither doth any man know the Father but the Sonne, and he to whom the Sonne will reveale him, *Mat. 11. 27.* The Son is so like the Father here, that if you know the one, ye cannot but know the other. *Ioh. 14. 7, 8, 9.* Milk is not so like milk. *Non tam ovum ovo simile.* He is the brightnesse of his Fathers glory; and the expresse image of his Person. *Heb. 1. 3.* See the Note

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there.

there. And if we desire a glasse wherein to behold the face of God the Father and of his Sonne, here is one held forth in the next verse.

Verf. 5. Every word of God is pure: he is a shield] Albeit all the sacred sentences contain'd in this blessed book are pure, precious and profitable, yet as one star in heaven out-shineth another, so doth one Proverb another, and this is among the rest, *velut inter stellas lunam in ore*, an eminent sentence often recorded in Scripture, and farre better worthy then ever *Pindarus* his seventh Ode was, to be written in letters of gold. Every word of God is pure, purer then gold tried in the fire, *Rev. 3. 17.* purer then silver tried in a furnace, and seven times purified, *Psal. 12. 6. Julian* (therefore that odious Apostate) is not to be hearkened to, who said there was as good stufte in *Phocylides* as in *Salomon*, in *Pindarus* his Odes as in *David's* Psalmes. Nor is that brawling dog *Porphyrus* to be regarded, who blasphemously accuseth *Daniel* the Prophet, and *Matthew* the Evangelist, as writers of lies. *Os durum!* The Jesuites (some of them) say little lesse of *Saint Paul's* Epistles; which they could wish by some means censured and reformed, as dangerous to be read, and favoring of heresie in some places. Traditions they commonly account the touchstone of doctrine, and foundation of faith; the Scriptures to be rather a *Commentorium*, (as *Bellarmino* calls it,) a kind of storehouse for advice, then *Cor & animam Dei*, the heart and soule of God, as *Gregory* calls them, a fortress against errors, as *Augustine*. The Apostle calleth concupiscence sinne; *at non licet nobis ita loqui*, but we may not call it so saith *Posservine* the Jesuit. The Author to the Hebrews saith, *Marriage is honourable among all men*. But the Rhemists on *1 Cor. 7. 9.* say, that the marriage of Priests is the worst sort of incontinency. Christ saith the sin against the Holy Ghost hath no remission. *Bellarmino* saith, that it may be forgiven. The Councel of *Constance* comes in with a *non-obstante* against Christs institution; withholding the Cup from the People at the Sacrament. And a Parisian Doctour tells us, that although the Apostle would have sermons and service celebrated in a known tongue, yet the Church for very good cause hath otherwise ordered it. *Bishop Bonners* Chaplain called the Bible in *Scorne*, his little pretty Gods book, and judged it worthy to be burnt, *sicquam doctrina peregrina*, as strange doctrine. *Gilford* and *Raynolds* said it contained some things prophane and apocryphal.

Oda septima
Pind. tante
fuit admira-
tionis apud
Rhodios ut fu-
erit scripta in
templo autem
litteris, &c.
Joh. Manl. loc.
Com. 414.

Spec. Europæ.

Greg. in 3.
Reg.

Firmamentum
contra errores.
Aug. in Johan.
1. Tract. 2.
Pellavin. Ap-
par. fac ve lo
Erat. Antiq.

Lib. 2 de Pa-
nit. cap. 16.

Montan. in
1 Cor. 14

apocryphal. Others have stiled it *the mother of heresie*, and therefore not fit to be read by the common people, lest they suck-poyson out of it. Prodigious blasphemy! Of the purity and perrinny of the holy Scriptures, See more in my true treasure, pag. 85. 139.

He is a shield to them that put their trust in him] See *Gen. 15. 1.* with the note, and *Prov. 29. 25.*

Verf. 6. *Add thou not unto his words*] As the Jews do this day by their traditions, which they arrogantly call *Masblumna* *Completo Perfectio*: because they think that thereby the Law is complicated and perfected, as the *Artemonites*, (and after them the schoolmen) corrupted the Scripture out of *Aristotle* and *Theophrastus*, turning all into questions and quillies. As *Mahomet* joyned his *Alfurta*, his service book, an horrible heap of all blasphemies, to the three parts of holy Scripture (as he divides them,) the Law, Psalmes, and Gospel: As the Papists adde their humane inventions, and unwritten verities: which they equalize unto, if not preferre before the book of God, as appears by that heathenish decree of the Councel of *Trent*. And when at the Councel of *Basil*, the Hussites denied to receive any doctrine that could not be proved by Scripture, *Cardinal Cusan* answered that Scriptures were not of the being of the Church, but of the well-being: and that they were to be expounded, according to the current rite of the Church; which if it change its mind, the judgement of God is also changed. Lastly, such adde to Gods Word, as wrest it and rack it, making it speak that which it never thought: causing it to go two miles where it would go but one: gnawing and tawing it to their own purposes, as the Shoemaker taws his upper-leather with his teeth. *Tertullian* calls *Marcion* the heretick *Mus Ponticus*, of his arrodng and gnawing the Scripture to make it serviceable to his errors.

Lest he reprove thee] Both verbally and penally; both with words and blows. Lest he severely punish thee, as one that addes to his Will, or imbaseth his coyne.

And thou be found a liar] As all Popish forgers and foysters at this day are found to be. God hath ever raised up such as have detected their impostures, and vindicated the purity and perfection of the sacred Scripture.

Verf. 7. *Two things have I required of thee*] Two special requests he had among many: for our present condition is a condition

Buxtorf. Tiberias.

Brightm. upon Rev. p. 292.

Jacob Revius
hist. Pontif.
p. 235.

dition of singular vanity and indigency : we get our living by begging, and are never without somewhat to be required of God; never without our wants and ayments, and suits for supplies.

Deny me them not] See here both his familiarity with God in Prayer, and his importunity : for a lazy suitour begs a denial : *Agur* therefore re-enforceth his request : it was honest, else he would never have begun it : but being so, he is resolved to follow it. So doth *David* with his *one thing* which he did desire, and he would desire, *Psal.* 27. 4. he would never give it over. So *Jacob* would have a blessing, and therefore wrangles with *might* and *might* : and this he doth in the night and alone, and when God was leaving him, and upon one leg, He had a *hard pull* of it, and yet he prevailed. Let me go, saith God; No, thou shalt not go, saith *Jacob*, till I have my request. It is not unlawful for us to be unmannerly in Prayer, to be importunate, and after a sort impudent, *Luke* 18. 8. was not the woman of *Canaan* so? *Mat.* 15. 23. She came for a cure, and a cure she would have : and had it too, with an high commendation of her heroical faith, Christ he was no penny-father, he had more blessings then one, even the *abundance of Spirit* for them that ask it. When poore men make requests to us, we usually answer them as the *Echo* doth the voice, the answer cuts off half the Petition : if they ask us two things, we think we deal well if we grant them one. Few *Naamans*, that when you beg one talent, will force you to take two. But God heaps mercies upon his suppliants : and blames them for their modesty in asking. *Hitherto you have asked me nothing*. Nothing to what you might have done and should have had. *Ask, that your joy may be full*. Thou shouldst have smitten five or six times, (said the Prophet to the King of *Israel*, that smote thrice only) then hadst thou smitten *Syria* till thou hadst consumed it.

Before I die] q. d. I intend to be a daily suitor for them whilst I live : and when I die, I shall have no more to do in this kind. Every one as he hath some special grace or gift above others, and as he is dogged with some special temptation or violent corruption, so he hath some great request. And God holds him haply in hand about it all his life-long; that he may daily heare from him, and that a constant entercourse may be maintained. Thus it was with *David*, *Psal.* 27. 4. and with *Paul*, *2 Cor.* 12. 8, 9. In this case we must resolve to give God no rest, never to stand

et d'au del' au

Luk. 11. 8.

Propter improbitatem.

2 Kings 14. 18, 19.

stand before him, but ply this Petition : and yet take heed of prescribing to him of *limiting the holy one of Israel* : say with *Luther*, *Fiat voluntas mea* : Let my will be done : but then he sweetly falls off, with *Mea voluntas Domine, quia tua*. My Will Lord, but because it is and no further then it is thy will too.

Verf. 8. Remove farre from me vanity and lies] i. e. All sorts of sinnes, those lying vanities that promise much happinesse to those that pursue them, but perform little enough : *shame* at the best, but usually *death*, *Rom.* 6. 21. 23. Free me both from the *damning* & from the *domineering* power of sin, both from the sting and stain of it, from the guilt and filth, from the crime and curse, from the power and punishment. Let my Person be justified, and my lusts mortified. *Forgive me my trespasses, and deliver me from evill*.

Give me neither Poverty nor Riches] So that God must give to be poore as well as to be rich. He makes holes in the money-bag, *Haggai* 1. 6. and he stops the secret issues and drains of expence, at which mens estates run out, they know not how nor when. *Agur* would have neither Poverty (for the many inconveniences and discomforts that attend it) nor yet riches, (for the many cares, cumbers, and other evils not a few that follow them) but a mediocrity, a competency, a sufficiency without superfluity. A state too big (he knew) is troublesome, as well as a shoe too big for the foot. They say it is not the great cage that makes the bird sing : sure we are, it is not the great estate that brings always the inward joy, the cordial contentment. Glasse keeps out wind and raine, but lets in the light, and is therefore useful in building. A moderate estate is neither so mean as to expose a man to the injuries, nor so great as to exclude a man from the influence of heaven. A staffe may help a traveller, but a bundle of staves may be a burden to him : so may too great an estate to a godly man.

Feed me with food convenient for me] *Heb.* with food of mine allowance, or which thou seest fit to allow me : so much as my *demensum* comes to, the piece that thou hast cut for me, the portion that belongs unto me, the bread of the day for the day; *Give me daily bread*, that I may *in diem vivere*, as *Quintilian* saith the birds do, the little birds, that have their meat brought in every day by their damns without defeatment. And herunto the original here seems to allude. *Pomponius Atticus* thus defineth riches. *Divitia sunt, ad legem*

Zz

legem naturæ composita paupertas Riches are such a Poverty or Me-
diocrity, as hath enough for natures uses. If I may have but *offam*
& *aquam*, a morsel of meat, a mouthful of water, and conveni-
ent clothing, I shall not envy the richest *Cræsus* or *Crassus*
upon earth. See the notes on *Matth. 6. 11.* and *1 Timoth. 6. 8.*

Verf. 9. *Lest I be full and deny thee, &c.* Fulsellie breeds for-
getfulness, saturity security, *Dent. 32. 15.* See the note there,
and *1 Tim 6. 17.* with the note; Every graine of riches hath a
vermin of pride and ambition on it. A man may desire them, as
one desires a ship to passe over the sea, from one countrey to an-
other. But to many they prove hinderances to heaven, *remora's*
to religious practices. Many in their low estate could serve God,
but now resemble the Moon, which never suffers eclipse but at
her full; and that is by the earths interposition between the Sun
and her self. Even an *Agur*-full fed may grow wanton, and be
dipping his fingers in the devils sauce: yea so farre may he forget
himself as to deny the Lord, (or as the Hebrew hath it, *bely him*)
disgrace his house-keeping, and cast a slur upon his work and
wages by his shameful apostacy; yea (as *Pharaoh*-like) to ask *who*
is the Lord? as if such were petty-gods within themselves, and
could by the help of their Mammon do well enough without
him. *Salomons* wealth did him more hurt then his wisdom did
him good, *Eccles. 2.* It was his abundance that drew out his spi-
rits, and dissolved him, and brought him to so low an ebbe in
grace.

Or *lest I be poore and steal* Necessity is an hard weapon; we
use to say *Hunger is an evill Counsellour*; and Poverty is bold or
during as *Horace* calls it. The baser sort of People in *Swethland*
do always break the Sabbath, saying, that it is only for Gentlemen
to keep that day. And the poorer sort amongst us (some of them I
mean that have learnd no better) hold theft in them, *Peritury*
at least, a peccadillo, an excusable evil; for either we must steal, say
they, or starve: the belly hath no ears, our poor children must not
pine and perish &c. And truly men do not despise (i.e. not so much
despise) a thief, if he steal to satisfy his soul when he is hungry, saith
Salomon (*Prov. 6. 30.*) in his argument that an adulterer is worse
then a thief: though a thief be bad enough, shut out of heaven;
1 *Cor. 8. 9.* But if he steal for necessity (*ἡ ἀνάγκη τῆς ἐξουσίας*
ἐξουσίας), saith the Greek Proverb, there's no remedy but a bar-
king

king stomach must be quieted) men do the more excuse him, a
tanto, though not *à toto*. But God saith flat and plain, *Thou shalt*
in no case steal. Let him that stole steal no more, but let him labour *Job 36. 21.*
with his hands, and depend upon Gods Providence: let him pre-
ferre affliction before sinne, and rather die then do wickedly. But
want is a fore temptation, as *Agur* feared, and that good man felt,
mention'd by *Mr. Perkins*, who being ready to starve, stole a Lamb:
and being about to eat of it with his poor children, and (as his
manner was afore-meal) to crave a blessing, durst not do it: but
fell into a great perplexity of conscience, acknowledged his
fault to the Owner, and promised restitution, if ever able to
make it.

And take the name of my God in vaine] He saith not, lest I be-
ing poor steal and be fined, burnt in the hand, whipped, &c. No;
but lest I take thy name in vaine, that is, cause thy name to stink
among the ungodly, open their mouths, break down the banks of
blasphemy, by such a base sin committed by such a forward Pro-
fessour. Good men take Gods name in vain, no way so much as
by confuting and shaming their Profession, by a scandalous con-
versation, such as becometh not the Gospel of Christ; More-
over they count sin to be the greatest smart in sin; as being more
sensible of the wound they therein give the glory of God, then
of any personal punishment.

Verf. 10. *Accuse not a servant unto his master* Unless it be in
an ordinance, for the benefit of both. Much lesse may we falsely
accuse wives to their husbands (as *Steven Gardiner* and other
Court-parasites did King *Henry* the eighth his wives to him, of
adultery, heresie, conspiracy, &c.) children to their Parents, (as
the Jesuites the Popes blood-hounds did *Charles*, eldest sonne of
Philip king of *Spaine*, for suspicion of heresie: whereupon he was
murdered by the cruel Inquisition) one friend to another, a sin
that *David* could not endure, *Psal. 101.* and Christ the sonne
of *David* as deeply disliked it in the Pharisees, those make-bates,
that by accusing his disciples to him one while, and him to his dis-
ciples another while, sought to make a breach in his family, by
setting off the one from the other.

Lest he curse thee and thou be found guilty] Lest to cry quit-
tance with thee, he rip up thy faults, such as it will be for thy
shame,

Et dici potuisse, & non potuisse refelli.
Zz 2

He

He that speaketh what he should not, shall hear of what he would not: Put them in minde to *speake evill of no man*, falsely and rashly without cause and necessity. And why? For we our selves also (even *Paul* and thou *Tirus*) were sometimes foolish, disobedient, &c. *Tit.* 3. 1, 2, 3. and may haply hear of it to our shame and sorrow, (if we irritate others thereunto) by way of re- crimination.

Vers. 11. *There is a generation that curseth their father*] An evil and an adulterous generation doubtlesse, a bastardly brood, as were those in the gospel: a generation of vipers that make their way into the world by their dammes death. These monsters of men are doomed to destruction, *Lev.* 20. Hell gapes for them, as also it doth for such as revile or denigrate their Masters, Magistrates, Ministers, Benefactors, Ancients. There is a certaine plant which our Herbalists call *herbam impiam*, or *wicked cudweed* whose yonger branches still yeeld flowres to overtop the elder. Such weeds grow too rife abroad: It is an ill soyle that produceth them. But of this, before.

Vers. 12. *There are a generation that are pure &c.*] As the ancient Puritans, the Novatists, Donatists, Catharists, Illuminates. *Non habeo Domine cui ignoscas*, said one Justiciary. I have done nothing Lord that needs thy pardon. Ye are those that justify your selves, saith Christ to the Pharisees. *All these things have I done from my youth, what want I yet?* said one of them, that far overweened his own worth, and rated himself above the market. *In all my labours they shall find none iniquity in me:* (saith guilty *Ephraim*) that were sin, *Hos.* 2. 8. that were a foule businesse to find iniquity in *Ephraim* whose iniquities were (yet) grown over his head, as appears throughout that whole Prophecy. That man of sin the Pope, will needs be held sinlesse, and sundry of his Votaries lay they can supererogate. And are there not amongst us, even amongst us, such sinners before the Lord, that stand upon their pantofles, and proudly ask, who can lay, *black is their eye?* There is a generation of these, that is, a continuall succession of them. Such *dust-heaps* you may find in every corner.

And yet is not washed from their filthinesse] Either of flesh or spirit; they wallow in sin like swine, and welter in wickednesse, which is filth and blood, *Isa.* 4. 4. the vomit of a dog. *2 Pet.* 2. 22. the excrement of the devil, the superfluous or garbage of naughtinesse.

nesse, and the stinking filth of a Pestilent ulcer, as the Greek words used by St. James chap. 1. 21. do signifie. The whole world lyeth in wickednesse, *1 Ioh.* 5. 19. as a lubber in a lake, as a carcase in its slime. *Nil mundum in mundo*: and yet who so forward to boast of their good hearts to God-ward.

Vers. 13. *Oh how lofty are their eyes*] The eyes are the seat of pride and disdain, which peep out at these windowes. The Hebrews have a saying, that a mans minde is soonest seen in oculis, in loculis, in poculis, in his eyes, expences, cups. See Chap. 6. 17.

Vers. 14. *There is a generation whose teeth &c.*] These are sy-cophants, and greedy gripers, of whom before often in this book. In the year 1235. there were spread through England certain Roman ulcers, called *Cursini quasi capientes urfi*, devouring beares (quoth *Paris* who had intangled the King, Nobles and all that had to do with them. These were called the *Popes Merchants*. Speed.

Vers. 15. *The horse-leech hath two daughters*] That is, two forks in her tongue, whereby she first pricketh the flesh, and then sucketh the blood. Hereunto *Salomon* seemeth to resemble those cruel cormorants spoken of in the former verse. By the horse-leech some understand the devil, that great red Dragon, red with the blood of soules which he hath sucked and swallowed. *1 Pet.* 5. 8. (seeking whom he may let down his wide gullet, whiles he gluts their blood, as the young Eagles are said to do (*Iob* 39. 30.) by a word made from the sound.) By the horse-leeches two daughters they understand Covetousnesse and Luxury: whom the devil hath long since espoused to the Romish Clergy. Sanguisuga. Hirudo ab harendo. Non misura cutem nisi plena cruoris hirudo. Jeggalegnadum.

*Cujus avaritie totus non sufficit orbis,
Cujus luxuria meretricis non sufficit omnis.*

Vers. 16. *The grave*] Which in Hebrew hath its name of craving. It is a *Sarcophagus*. feeds on flesh, and it as little appears as once in *Pharaohs* lean kine; or as in those that having a flux, take in much but are neither fuller nor fatter. The word here used may be rendered *Hell*, called by the Latins, *Infernus ab Inferendo*, from the devils continuall carrying in soules to that place of torment.

And the barren womb] Barren women are most desirous of children, which yet are certaine cares, but uncertaine comforts. How impatient was Rachel? how importunate was Hannah? One hath well observed that the barren women in Scripture had the best children, as being the fruit of their faith, and the product of their prayers. The Vulgar renders it *Os vulva*, and Mercer *Orificium matricis*, referring it not to barren, but to incontinent women; such as was *Messala* and other insatiate punkes, *quarum libidi non expletur virili semine vel coitu*.

The earth that is not filled with water] That can never have enough at one time, to serve at all times. That's a strange earth or country that *Pliny* speaks of, *ubi siccitas dat lutum, imbres pulverem*, where drought makes dirt, and raine causeth dust. And yet so it is with us (saith a Divine.) The plentiful showers of Gods blessings rained down upon us, are answered with the dusty barrenness of our lives. The sweet dewes of *Hermion* have made the hill of *Sion* more barren. Oh! how inexcusable shall we be &c.

And the fire that saith not, It is enough] Fire is known to be a great devourer, turning all combustibles into the same nature with it self. How many stately cities hath this untamable element turned into ashes? It is an excellent observation of *Hierodorus*, that the sparks and cinders of *Troy* are purposely set before the eyes of all men, that they might be an example of this Rule, *That great finnes bring great punishments from God upon the sons of men*. *Scipio* having let *Carthage* on fire, and beholding the burning, foresaw and bewayled the destiny of *Rome*: which as it hath been often burnt already, so it shall be shortly, to purpose: the Kings, mariners and merchants standing aloof and beholding the smoke of her burning. *Rev.* 17. 16. & 18. 8, 9. God will cast this rod of his wrath into the fire, burn this old whore, that hath so long burnt the Saints for Hereticks, and refused to be purged by any other nitre or means whatsoever: therefore all her drosse and trash shall passe the fire. This is so plain a truth, that even the Papists themselves subscribe to it. Hear what *Ribera* a learned Jesuite saith, *Non solum ob pristinam impietatem*, &c. That *Rome* as well for its ancient impiety as for its late iniquity, shall be destroyed with an horrible fire; it is so plain and evident, that he must needs be a fool that doth but go about to deny it.

Verf. 17.

Verf. 17. The eye that mocketh at his father] As *Ham* did at *Noah*, And despiseth to obey his mother, or, despiseth the wrinkles of his mother, as some read it, that looks upon her with disdain, as an old withered fool.

The ravens of the valley shall pick it out] God takes notice of the offending member, and appoints punishments for it: By the law such a child was to be put to death, and here is set down what kind of death; hanging upon a tree, which the Greeks also call a being cast to the crows or ravens. Thus the Scripture is both Text and glosse: one place opens another; the Prophets explain the law, they unfold and draw out that Arras that was folded together before. The ravens of the valleys or brooks, are said to be most ravenous; and the young Eagles or vultures smel out carcasses, and the first thing they do to them is to pick out their eyes. *Effossos oculos voret atro gutture corvus*. They are cursed with a witnesse whom the holy Ghost thus curseth in such emphaticall manner, in such exquisite terms. Let wicked children look to it, and know, that *Vultu saepe leditur pietas*, as the very Heathens observed: that a proud or paltry look cast upon a parent, is a breach of piety punishable with death, yea with a shameful and ignominious death. Let them also think of those infernall ravens and vultures, &c.

Verf. 18. There be three things which are too wonderful] The wisest man that is, cannot give a reason of all things: as of the ebbing and flowing of the sea, of the colours in the raine-bow, of the strength of the nether chappe, and of the heat in the stomach which consumeth all other things, and yet not the parts about it. *Agar* here confesseth himself gravelled in foure things at least, and benighted.

Verf. 19. And the way of a man with a maid] That is, either with a close and chaste virgin that is kept close from the access of strangers, and goes covered with a veyle. Or else with a maid, that though deflowered, yet would passe for a pure virgin, and is so taken to be till her lewdness is discovered. It is expressly noted of *Rebecca* to her commendation, that though faire to look upon, yet she was a virgin neither had any man known her. *Gen.* 24. 16. there are that passe for virgins, and yet it cannot be said of them, that man never knew them.

The saurum cum virgo tuum vas fictile servet,
Ut fugias quae sunt nox a, iustitiae.

Verf. 20.

των μεγάλων
ἀδικημάτων
μεγάλοι εἰσι
καὶ αἱ τιμωρίαι
αὐτῶν ὅτι
θεοῦ.

Rib. in loc.

Verf. 20. *So is the way of an adulterous woman*] The strumpet when she hath eaten stolen bread, hath such dexterity in wiping her lips, that not the least crumme shall stick to them, for discovery. So that *Agur* here shews it to be as hard to find it out, as the way of an Eagle in the aire, the way of a serpent on a rock, &c. Unless taken in the manner, she stoutly denies the action. And if so taken, yet

nihil est audacius illis,

Deprensit iram, atque animos à crimine sumunt.

Juvenal. Satyr. 6.

Verf. 21. *For three things the earth is disquieted*] Such trouble-townes are odious creatures: the places where they live long for a vomit to spue them out. As they live wickedly, so they dye wishedly, there is a good worlds-riddance of them, as there was of *Nabal*, and of those in *Iob. 27. 23.* with 15. who were buried before half-dead; being hissed and kickt off the stage of the world, as *Phocas* was by *Heraclius*.

And for foure which it cannot bear] The very axle-tree of the world is even ready to crack under them, the earth to open and swallow them up.

Verf. 22. *For a servant when he reigneth*] As *Ieroboam*, *Saul*, *Zimri*, *Herod*, *Heliogabalus*, *Phocas*. See the Note on chap. 19. 10. *Vespasian* only of all the Emperours, is said to have been better for his advancement.

For a fool when he is filled with meat] When his belly is filled with Gods hid treasure, *Psal. 17. 14.* when he prospers and hath what he will. Prosperity is hard meat to fools, they cannot digest it. They grow giddy (as weak heads do after a cup of generous wine) and lay about them like mad men: the folly of these rich fools, is foolishnesse with a witnesse, *Prov. 14. 24.* See the Note there.

Luxuriant animi rebus plerunque secundis. Ovid.

1 Sam. 1. 6.

Verf. 23. *For an odious woman when she is married*] Such an one was *Peninnah*, who vexed good *Hannah*, to make her to thunder, as the Original hath it. Such was *Iezabel*, *Hercdias*, *Messalina* wife to the Emperour *Claudius*, who was her agent to effect her sinful purposes, and her patient to sustain her lewd conditions. She compelled also other Roman Ladyes to be as lewd as her self, and those that would not, she hated, and banished them from the Court.

Dio in Claudio.

And an handmaid that is heire to her mistress] That succeeds her in the marriage-bed: her good and her blood will rise together.

together; as we see in *Hagar*. Hence that counsel of the Greek Poet,

Μη ποτε δαδύσου γυνή δέσποινά γένοιτο.

Never make thy maid thy mistress.

Such hens will be apt to grow, such wives to breed disturbance in the family.

Verf. 24. *There be foure things*] Made up thus in quaternione (as the 119. *Psalm* is in octonaries, and those in an Alphabetical order) for help of memory.

Which are little upon the earth, but exceeding wise] God is maximus in minimis, very much seen in the smallest creatures. In formicis major anima quam in Elephantis, in nanis quam in gigantibus. The soule is more active in Ants then in Elephants, in dwarfs then in Giants. *Who hath despised the day of small things?* *Zech. 4. 10.*

A cane non magno sapē tenetur aper.

Ovid.

The creatures, next to the Scriptures, are the best Lay-mans-books; whereby we may learne to know God and our selves savingly. Ask now the beasts, and they shall teach thee, and the fowles of the Heaven, and they shall tell thee. *Job 12. 7.*

Verf. 25. *The Ants are a people not strong*] A feeble folk, but notable for their forecast. See chap. 6. 6, 7. Let us be so, but specially in spirituals.

Verf. 26. *The Conyes are but a feeble folk*] But what they want in strength, they have in wisdom, whiles they work themselves holes and burroughes in the earth. Gaudet in effossis habitare cuniculus antris, secures her self in the rocks and stony places. It shall be our wisdom to work our selves into the rock *Christ Iesus*, where we shall be safe from hellish hunters.

Verf. 27. *The Locusts have no King*] They are all belly, which is joyned to their mouths, and endeth at their tails: hence they make such havock where they come in those Eastern-countries. See *Isa. 2.* where they are called *Gods great army*. For though they have no King to command them, yet they go forth by bands, and march all in a company, to teach men concord and combination in lawful affaires, and attempts. For

Conjuncti pollent citam vehementer inertes.

Those Locusts in the Revelation (whereby is meant the Popish Clergy)

A a a

Jacob. Revius
de vit. Pontif.

Clergy) have their King *Abaddon* the Pope, *Revel.* 9. 11. to whom they appeal from their lawful Sovereigne; yet the rebellion of a Clergy-man against his Prince, is not treason such as the Jesuite, *quia non est Principi subiectus*, because he is the Popes subject. And when the English Clergy whipped King *Henry* the second for a pittance for *Becket's* death, one of the Popes Legats said unto him, *Domine, noli minari*, &c. Sir, Never threaten us, for we fear no menaces of men, as being of such a court as useth to command Kings and Emperours.

Verf. 28. *The spider taketh hold with her hands*] Some render it *the Ape*: and the Hebrew *Semamith* is somewhat like the Latine *Simia*, a creature that is very witty, active and imitative, taking hold with his hands (such as they are) and doing strange feats; being therefore much in Kings Palaces, who delight to look upon them, as *Salomon* did for recreation. If we take it for the spider, she doth her work painfully and curiously, spins a finer thread then any woman can do, builds a finer house then any man can do, in manner and forme like to the tent of an Emperour. This base creature may teach us this wisdom, saith one, not to be bunglers or slubberers in our works, but to be exact in our trades, and labour so to excel therein, that our doings may be commendable and admirable.

Verf. 29. *There be three things that go well*] And all for our learning: to teach us in our severall stations to deport our selves in all gravity, maintaine our dignity, and shew our magnanimity. Only let your conversation be as becometh the Gospel of Christ saith *Paul. Phil.* 1. 27. There is a *το σκεπον*, a comelynesse and *sutableness* of carriage belongs to every calling, and this must be carefully kept up. *Vellem si non essem Imperator*, said *Scipio* to one that offered him an harlot, I would, if I were not a General. And remember that thou art a Kings son said *Menedemus* to *Antigonus*: that will be a retentive to thee from unseemly practises. Should such a man as I say? *Neb.* 6. 11. — & *Turnum si gentem hac terra videbit*? It is a pusillanimity to yeeld so much to men: The Lyon will not alter his gate, though he dye for it. We should learn *regnum in pectore gerere*, to be of noble resolutions. It is a common saying amongst us: *Such a man understands himself well*, that is, he understands his place, worth, dignity and carries himself accordingly.

Verf.

Verf. 32. *Lay thy hand upon thy mouth*] That is, better bethink thy self, commune with thine own heart, and be still. Repent thee *Senec. Agam.* as *Job* did in like case, chap. 39. 37, 38. *Quem penitet peccasse penè est innocens*. It is not the falling into the water that drowns one, but the lying in it.

Verf. 33. *So the forcing of wrath*] Too much stirring in an offensive matter bringeth forth brawling, lawing, warring, fighting, *Patentia laesa fit furor*. The most patient that is may be put beyond all patience, if much provoked. *Abner* bare long with *Asahel*, but sped him at length. Abused mercy turns into fury. See *Prov.* 15. 1.

CHAP. XXXI.

Verf. 1. *The words of King Lemuel*]

Lemuels lesson, *Bathsheba's Chatechisme*. Lemuel she calls him because God had owned him; (2 *Sam.* 7. 14. I will be his father and he shall be my sonne) and was with him so long as he was with God, according to 2 *Chron.* 15. 2. Indeed when he grew disinct and dissolute, then Gods soule sate loose to him, and was disjoyned from him, *Ier.* 6. 8. and the rather, because he had had the benefit of better education. *His father had taught him*, and had taken much pains with him, *Prov.* 4. 4. His mother also had counselled and cautioned him betimes, not to give his strength to wine and women. And yet he was most inordinate in his love to these two, *Eccles.* 2. This was almost as great an aggravation of his sin, that he had been better taught and brought up, as that other, that he forsook the Lord that had appeared unto him twice. The words of King Lemuel they are called, because though composed by his mother, yet for his use in the same sense as *Psal.* 127. is stiled *A song of degrees of Salomon*, or for Salomon, though made by his father: who tells him there that which he found true by experience. *Lo, children are an heritage of the Lord* &c. for by all his wives, *Salomon* had none but one sonne, and him none of the wisest neither.

Verf. 2. *What, my sonne! and what, the sonne of my wombe!*] An abrupt speech, importing abundance of affection; even

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more then might be uttered. There is an Ocean of love in a Parents heart, a fathomles depth of desire after the child's welfare, in the mother especially. Some of the Hebrew Doctours hold, that this was *Bathsheba's* speech to her sonne after his fathers death: when she partly perceived which way his *Genius* leaned and lead him: that then she schooled him in this sort, *q. d.* Is it even so my sonne, my most dear sonne, &c. O do not give thy strength to women &c.

Verf. 3. Give not thy strength to women] Wast not unworthily the far and marrow of thy dear and precious time, the strength of thy body, the vigour of thy spirits in sinful pleasures, and sensual delights, See chap. 5. 9.

Nor thy ways to that which destroyeth Kings] *Veneri* is called by one *Deaths best Harbinger*. It was the destruction of *Alexander* the great, of *Otho* the Emperour, (called for his good parts otherwise *Miraculum mundi*) of Pope *Sextus* the fourth, (*qui decessit tabidus voluptate*, saith the Historian, died of a wicked wast) and of Pope *Paul* the fourth, of whom it passed for a Proverb, *cum per eandem partem animam profudisse per quam acceperat*. The Lacedemonian Common-wealth, was by the hand of divine Iustice utterly overturned at *Leuttra*, for a rape committed by their messengers on the two daughters of *Scedosus*. And what befel the Benjamites on a like occasion, is well known out of *Judg.* 20. that I speak not of the slaughter of the Shechemites, *Gen.* 34. &c.

Verf. 4. It is not for Kings to drink wine] i. e. to be drunk with wine, wherein is excesse, *Eph.* 5. 18. where the Apostle determines excessive drinking to be downright drunkenesse, viz. when as twine do their bellies, so men break their heads with filthy quaffing. This, as no man may lawfully do, so least of all Princes: for in *maxima libertate minima est licentia*. Men are therefore the worse, because they are bound to be better.

Nor for Princes strong drink] or as some read it, where is the strong drink? It is not for Princes to ask such a question. All heady & intoxicating drinks are by statute here forbidden them. Of *Bonofus* the Emperour it was said, that he was born, *non ut vivat sed ut bibat*, not to live but to drink; And when, being overcome by *Probus*, he afterwards hanged himselfe, it was commonly jested, that a tankard hung there, and not a man. But what a Beast was *Marcus Antonius*

tonius that wrote (or rather spued out) a book concerning his own strength, to bear strong drink? And what another was *Darius* King of *Persia*, who commanded this inscription to be set upon his sepulcher, *I was able to hunt lustily, to drink wine soundly, and to bear it bravely*. That Irish Rebel *Tiroen*. Anno 1567. was such a drunkard, that to coole his body when he was immoderately inflamed with wine and uskabagh, he would many times be buried in the earth up to the chin. These were unfit men to bear rule.

Verf. 5. Left they drink and forget the Law] Drunkenesse causeth forgetfulness, (hence the Ancients fained *Bacchus* to be the sonne of forgetfulness) and stands in full opposition to reason and religion: when the wine is in, the wit is out. *Seneca* saith, that for a man to think to be drunk, and yet to retain his right reason, is to think to drink rank poyson, and yet not to die by it.

And pervert the judgement, &c.] pronounce an unrighteous sentence: which when *Philip* King of *Macedony* once did, the poor woman, whose cause it was, presently appealed from *Philip* now drunk, to *Philip* when he should be sober again. The *Carthaginians* made a law that no Magistrate of theirs should drink wine. The *Persians* permitted their Kings to be drunk one day in a year only. *Solon* made a law at *Athens* that drunkenesse in a Prince should be punished with death. See *Eccl.* 10. 16, 17.

Verf. 6. Give strong drink to him, &c.] To those that stand at the barre, rather then to them that sit on the bench. Wine maketh glad the heart of man, *Judg.* 9. 13. *Psal.* 104. 15. *Plato* calls wine and musick the *μαλακτικά*: Mitigators of mens miseries. Hence that laudable custome among the Jews at funerals, to invite the friends of the deceased to a feast, and to give them the cup of consolation, *Ier.* 16. 7. And hence that not so laudable, of giving wine mingled with myrrhe to crucified malefactours, to make them die with lesse sense. Christ did not like the custome so well, and therefore refused the potion. People should be most serious and sober when they are to die: sith in death as in warre, *non licet his errare*, if a man misse at all, he misse for all and for ever. *Vitellius* therefore took a wrong course, who looking for the messenger of death, made himself drunk to drown the fear of it.

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Bacchus & afflictis requiem mortalibus affert. *Tibul.*
Vitellius trepidus, deintus malentus.

And mine unto those that be of heavy hearts] Heb. bitter of spirit, as Naomi was when she would needs be called *Marah*, Ruth 1. 20. as Hannah was, when she pleaded that she had neither drunk wine nor strong drink (though at that time she had need enough of it,) but was a woman of a sorrowful spirit, 1 Sam. 1. 15. as David was, when his heart was leavened and sowed with the greatnesse of his grief: and he was pricked in his reins, Psa. 73. 21. This grief was right, because according to God, 2 Cor. 7. 11. so was that bitter mourning, Zach. 10. 12. and Peters weeping bitterly. These waters of *Marah* that flow from the eyes of repentance, are turned into wine, they carry comfort in them; there is a clear shining after this raine, 2 Sam. 23. 4. Such April-showers bring on May-flowers.

*Dejicit ut relevet, premit ut solatia præstet:
Enecat ut possit vivificare Deus.*

Verf. 7. Let him drink and forget his Poverty] And yet let him drink moderately too, lest he increaseth his sorrows, as Lot did, and not diminish them: for drunkenness leaves a sting behind it, worse then that of a serpent or of a cockatrice, Prov. 23. 32. Wine is a prohibited ware among the Turks: which makes some drink with scruple, others with danger; The biser sort, when taken drunk, are often bastinadoed upon the bare feet. And I have seen some (saith mine Authour) after a fit of drunkenness, lie a whole night crying, and praying to Mahomet for intercession, that I could not sleep neer them; so strong is conscience, even where the foundation is but imaginary.

Verf. 8. Open thy mouth for the dumb] i. e. Speak wisely and freely for those that either cannot or may not speak for themselves. Thus Nicodemus spoke for our Saviour, John 7. 51. Paphnutius in the Councel for the married Clergy, Pliny to Trajan for the persecuted Christians, the Elector of Saxony for Luther, &c. Oecolampadius saith, that wise men only open their mouths, for a fools mouth is never but open. Hence *αἰνέτες* Gapers are put for fools in Lucian and Aristophanes.

Verf. 9. Plead the cause of the poore and needy] These are Gods great care as appears in many texts. Job comforted himself in this, that he had been eyes to the blind, feet to the lame, a father to the poore, &c. Ebedmelech is renowned for pleading the cause

cause of the poor Propher, and so should Pharaohs Butler have been if he had done it sooner. Master Holt who was of counsell to Master Pryn (when so unjustly censured in the Star-chamber) but refused (through cowardise) to signe his answer according to promise, being over-awed by the Prelates, bewailed his own baseness to his wife and friends: And soon after falling sick for conceit only of the miscarriage of that cause, he died; never going to the Star-chamber after that bloody sentence.

Verf. 10. Who can find a virtuous woman] Good wives are rare commodities, and therefore precious and highly to be prized, even above rubies. The Hebrews put *rarum pro charo*, as 1 Sam. 3. 2. and Prov. 25. 7. Let thy feet be precious in thy neighbours house, that is, let them seldome come there, lest thou become over-cheap and undervalued. It is easie to observe that the New Testament affords more store of good women, then the old. When Paul came first to Philippi, few or none came to hear him but women, Acts 6. 13. but they drew on their husbands; and it soon became a famous Church. What a rare piece was Priscilla, who better instructed Apollo, ventured her life for Paul, Rom. 16. 4. and was such a singular help to her husband, that she is mentioned before him, as the more forward of the two, Rom. 16. 3. Like as was also Manohs wife, and Nazianzens mother. Salmons mother was behind none of them, as appears by this Poem, either composed by Salomon as a character of her, (as some have thought) or else by her self for his direction in the choyce of a good wife, which would be worthy his pains, though he should fetch her as farre as men do rubies. *Procul præ unionibus præcium ejus*. What a way sent Abraham and Isaac for good wives for their sons!

Verf. 11. The heart of her husband doth safely trust in her] He is confident of her love, care, and fidelity: he dare trust her with his soule secrets, &c. he doubteth not of her chastity, secrecy, or care to keep his family.

So that he shall have no need of spoile] i. e. of necessary commodities: for these she will provide as plentifully by her industry, as if she had shared in the spoils of a sacked and ransacked city. The Turks when they took Constantinople, were so enriched, that tis a Proverb amongst them at this day, if any grow suddenly rich, to say, *He hath been at the sacking of Constantinople*.

Verf

ii. 27. 8edv
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Blunts voy-
age. p. 105.

Oecolamp. in
Job 33.

Job 29. 13, 16.

σκαπία σκα-
πία. Arist.
Ethic.

Ex. 18. 24, 25.

Turk. hist.
fol. 347.

Verf. 12. *She will do him good and not evil &c.* She is constant in her conjugal affection, and sticks to him, as *Sarah* did to *Abraham*, in all changes and chances whatsoever. She leaves not off her kindnesse to the living and to the dead, *Ruth* 2. 20. See that notable example of the Lady *Valadaura* in *Lud. Vives*.

Verf. 13. *She seeketh wool and flax* This was held no shame for *Salomons* wife. *Augustus Cesar* taught his daughters to spin and card: he wore no garments but what his wife and daughters made him. The like is reported of *Charles* the great. *Spinster* they say is a terme given the greatest women in our law. *Rebecca* was a dainty cook, so was *Thamar* *David's* daughter. 2 Sam. 13. By *Mahomets* law, the grand Turk himself must be of some trade.

And worketh willingly with her hands As if her hands did desire to do, what she put them to do: for so the Originall soundeth; *Shee worketh with the will of her hands*. The Vulgar renders it, with the counsell of her hands, as if her hands were *consulate*. She discreetly and chearfully rids her work, with fervour and fore-cast.

Verf. 14. *She is like the merchants ships* That is, she gets wealth apace, yea though she stirre not off her stool, and studies how to buy every thing at best hand, though she send far for it. Of the low-country-men it is said *Paterent calum navibus Belge, si navibus peti posset*. So the good hufwife would do any thing to further thrift.

Verf. 15. *She riseth also while it is yet night* That is, betime in the morning, a great while before day, as our Saviour also did to pray. *Mark* 1. 35.

And a portion to her maids She neither pines, nor pampers them: but allows them that which is sufficient. Three things saith *Aristotle* a man owes to his servants, work, meat, and correction.

Verf. 16. *She considereth a field and buyeth it* Here's the fruit of her pines and providence. The *Manus moitans* the stirring hand maketh rich, *Prov.* 10. 4. and a wife woman buildeth her house *Prov.* 14. 1. See the Notes. She considers of the convenience of this field, and then casts about how she may compass it.

Verf. 17.

Verf. 17. *She giveth her loyns with strength* She styeth about her work, and sets on it with a courage. We have read of women, in whom besides their sexe, there was nothing womanlike or weak, such were *Semiramis*, *Zenobia*, *Blandina*, that brave Hungarian woman, who in an assault at the siege of *Buda*, thrusting in among the souldiers, upon the top of the fort, with a great sithe in her hand, at one blow struck off two of the Turks heads as they were climbing up the rampier. The like is reported of *Murulla* a maid of *Lemnos*, who seeing her father slain in the gates of the city by the Turks, which hoped to have surprized it, took up the weapons that lay by him, and like a fierce *Amazon* notably revenged his death. Turk hist. fol. 741. Ibid. 413.

Verf. 18. *She perceiveth that her merchandise is good* She feels the sweet of it: and is heartened to redouble her diligence: as a draught-horse feeling his load coming, drawes the harder. The good soule doth the same. For having once tasted how sweet the Lord is, it can never have enough of him: but is carried after him with strength of desire, as the doves to their columbaries, as the Eagles to the carcases, *Psal.* 84. 1, 2, 3. No reason would satisfy *Moses*: but when God had done much for him, he must still have more. *Exod.* 33. 12, 13, 14, 17, 18, 19 & 34 9.

Verf. 19. *She layeth her hands to the spindle* Notwithstanding her late purchase, and planting a vineyard; verf. 16. and other out-busineses. See the Note on verf. 13. The two Cardinals *Wolsey* and *Campeius* coming from King *Henry* the eight on a message to Queen *Katharine* of Spain, a little afore the divorce, found her with a skain of red silk about her neck, being at work with her maiden. And Queen *Anne* of Bullen kept her maids and all that were about her, so busied in sowing and working, that neither was there seen any idlenesse then amongst them, nor any leisure to follow such pastimes as are usually in Princes courts. Lucretia inter ancillas ad lucernam fila ducebat. life and death of Card. Wolfe pag. 69. A. & Mon. fol. 957.

Verf. 20. *She stretcheth out her hand to the poor* She laboureth with her hands to that purpose, *Eph.* 4. 28. and rideth by experience that not getting but giving is the way to thrive. See my common-place of *Almes*.

Yea she reacheth forth her hands to the needy Nittily needy, as one phraseth it. To these that are extremely poor, she not only stretcheth but reacheth, not her hand only, but both hands; yea she hath

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Ibid.

hath her Almoners to give to those that she cannot go to: as *Q. Anne Bullen* had. For besides what she dealt and distributed by the hands of others, she carried ever about her a certain little puris: out of which she was wont to scatter about daily some almes to the needy; thinking no day well spent, wherein some man had not fared the better by some benefite at her hands. The like is storied of *Placilla* wife to the Emperour *Theodosius*, that for her courtesie and bounty to the poor, she was called *οὐδὲν ὠχρεῖ*, *The poor mans friend*.

Verf. 21. *She is not afraid of the snow*] As she is iberall to the poor, so her cheif care is for those of her own house, that they be accommodated. For she knows that to *stretch beyond the staple*, were to marre ail; and not to provide for her own, were to be worie then an infidel. 1 Tim. 5. 8.

Lib. de cultu
fem.

Verf. 22. *Her clothing is silk and purple*] Suitable to her husbands condition, who is a principal man. verf. 23. That's excellent counfel that *Tertullian* gives women, *Vestite vos serico pietatis, byssino sanctitatis, purpura pudicitie*. Cloth your selves with the silk of piety, with the sattin of sanctity, with the purple of modesty, &c.

Verf. 23. *Her husband is known in the gates*] Is renowned and noted for his wives worth, besides that he is a ruler in *Israel*.

Verf. 24. *She maketh fine linnen and sells it*] Such *findons* as our Saviours dead body was wrapt in: and for girdles read 2. Sam. 18. 11. *Isay* 3. 24. *Jer.* 2. 3. It was anciently no shame for a Queen to make gain of her handy-work.

Verf. 25. *Strength and honour are her clothing*] See verf. 22. Shee is not of those *que fulgent monilibus sordent moribus*, that are well habited, but ill-mannered. No, she is inwardly decked with spiritual attire, such as rendereth her glorious in the eyes of GOD and Angels. *The joy of the Lord is her strength*, so that she laugheth at the time to come. This daughter of *Sarab*, as long as shee doth well, and hath the *Euge* of a good conscience, is not afraid with any amazement (as women are apt to bee) 1 Peter 3. 6. *Gaudet Crispina cum tenebatur, cum audiebatur, cum damnabatur, cum ducebatur*. So did *Mistresse Anne Askew*, *Alice Driver*.

Aug. in Psal.
127.

Driver, and many other gracious women, that suffered for the truth in *Queen Maryes* dayes: Strength and honour was their clothing: and they rejoyced at the time to come; they went as merry to dye, as to dine: and cheared up one another with this, That although they had but a bitter breakfast, yet they should sup with Christ in joy.

Verf. 26. *She openeth her mouth with wisdom*] Her mouth is not alwayes open, but duely shut, and discreetly opened: her words are few, true, and ponderous; the stream and current of her conference tends either to *wisdom* or *kindnesse*, that is, to duties either of *piety* or *charity*. The Jesuits forbid women to speak of God and his wayes, either in good sort or in bad: and to meddle only with the distaste. But the good women in both Testaments, *Abigail*, *Hannab*, *Hester*, the *Virgin-Mary*, *Priscilla*, *Lois*, &c. never heard of this new doctrine. *Tatianus* tels us, that in the Primitive Church every age and sexe among the Christians, were Christian Philosophers: yea that the very virgins and maids, as they sate at their work in wool, were wont to speak of Gods word. And *Nicephorus* writes, that the Christians, even as they laboured or journeyed, were wont to sing Psalmes: and that thereby there was at a certain time a Jew converted. It were surely a great grace (saith *Lambert* the Martyr) if wee might have the word of GOD diligently and often spoken, and sung unto us in such wise, that women and children might understand it. Then should it come to passe, that craftemen should sing spiritual Psalmes sitting at their work, the husband-man at his plough, the good hufwife at her wheele, as wisheth Saint *Hierome*.

And in her tongue is the law of kindnesse] It is worthy the mark (saith the Chronicler) that *Edward* the first and his grandson *Edward* the third, the best of our Kings, had the two best wives; Ladies of excellent vertue, that drew evenly with them in all the courtes of honour, that appertained to their side. The first of these *Edwards* being traiterously wounded (whiles he was yet Prince) in the holy land (as they called it) by the poisoned knife of an *Assassine*, the Lady *Elinor* his wife extracted the poyson with her tongue, licking daily, whilest her husband slept, his rankling wounds, whereby they perfectly closed, and yet herself received no hurt. So soveraigne a medicine is a wifes tongue, Speed. 646. Cavid. in Mid. dlesex f. 432.

anoynted with the vertue of kindnesse and affection.

Verf. 27. *She looketh well to the wayes of her household*] She hath an oare in every boat, an eye in every businesse; She spies and pryces into her childrens and servants carriages, and exacts of them strict conversation and growth in godlinesse: She overlooks the whole family no otherwise then if she were in a watch-tower, *Speculatur inuera domus sue.*

Aristotle
Rhet. lib. 1.

And eateth not the bread of idlenesse] She earns it before she eats it. Aristotle also commends *πραγματολογία*, laboriousnesse in a woman, and joynes it with temperance and chastity, which are preserved by it. So is taciturnity and sober communication, for which she is commended in the former verse. For as idlenesse is the seed of talkativenessse, 1 Tim. 5. 13. so painfulnesse is a singular help against it. Queen Katharine of Spaine wife to our Henry the eight, was not more busie in her calling, then prudent in her carriage. She had been counselled to it by *Ludovicus Vives*, who came into England with her, and was master to her daughter the Lady Mary. See the Note on verf. 19. of this Chapter.

Verf. 28. *Her children arise up and call her blessed*] as they grow to any bignesse, and consider their beholdingnesse, so they blesse her and blesse God for her: they blesse the time that ever they were borne of her, and so virtuously bred by her: being ready to say of her, as once Deborah said of Iael. *Indg. 5. 24.* Blessed above women shall Iael the wife of Heber be, blessed shall she be above women in the tent. Blessed be the womb that bare us, and the paps that gave us suck.

Her husband also] whom she commanded by obeying, as *Livia* did her husband *Augustus*.

And he shall praise her] Praise is due to vertue. And albeit — *laudis non indiga virtus, Illa sed est proprio plane contenta theatro*; Vertue is her own reward, and she is the best woman, and best to be liked, saith *Thucydides*, *de cuius laude vel vituperio minimus sit sermo*, of whose praise or dispraise, there is least said abroad: yet forasmuch as praise is a spur, and vertue growes by it, why should it be denyed to those that deserve it? Is not a garland here made up by the hand of the holy Ghost, and set upon the head of this excellent hufwife? Neither is it any disparagment, that her own husband and children commend her; for her busi-

Honos alit
artes.
Virtus laudata
crefcit.
Omnes laudis
radio incen-
duatur.

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nesse lying most within doores, who so fit to praise her as those that were ever present with her? and yet neither do they more praise her by their words then by their lives, formed by her to a right posture.

Verf. 29. *Many daughters have done virtuously*] By the benefit of a better nature, or civil education, or for praise of mett, or for a quiet life: sure it is that all unsanctified women, though never so well qualified, have failed both, *quoad fontem & quoad finem*, for want of faith for the principle, and Gods glory the ayne of their vertuous actions. And therefore though they be *suo genere* praise-worthy, yet they are far short of this gracious matrone. The civil life without faith, is but a beautiful abomination, a smooother way to hell. *Melius est pallens aurum quam fulgens aurichalcum.* Better is pale gold then glittering copper. Say the world what it will, a dram of holinesse is worth a pound of good nature. Preferre that before this (in the choyce of a wife especially) as ye would do a peice of gold for weight, rather then for *workmanship*, for value then for elegancy like that French coyn in the Hiltorian, *in qua plus forme quam ponderis*, wherein there was more neatnesse then weightinesse. Of carnall women, though never so witty, well-spoken, and well-deeded too, we may say as the civil Law doth of those mixt beasts, Elephants and Camels, *operam prestant, natura fera est*, they do the work of tame creatures, but they have the nature of wild ones.

Bern.

But thou excellest them all] As the only paragon of the world, the female glory, the wonder of women-kind.

Verf. 30. *Favour is deceitfull*] Some marry by their eyes, and some by their fingers ends; *Dos non Deus* makes such marriages: but they commonly prove unhappy. There's *esh. esh* fire fire of debate and discord betwixt that *Ish* and *Ishah*, that man and wife, where *Iah* is not the match-maker, as the *Cabbalists* have collected. Favour will fade, and beauty wither; an herd of pox will marre the fairest face, and of a *Nireus* make a *Thersites*. *Forma bonum fragile est*, saith one Poet. *Res est forma fugax*, saith another. Put better then they both the Prophet *Esay*, *All flesh is grasse, and the glory thereof as the flower of the field*. All their outward accoutrements are *non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia*, saith *Lactantius*; as there's no trusting to them, so there's great danger in them, as *Abolom* and his fi-

Ovid.
Seneca.

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fter *Tamar* found in their beauty.

But a woman that feareth the Lord] That's indeed the crown of all commendation: as that which makes one *all glorious within*, amiable and admirable beyond beleef. *Nicastrous* in *Alien*, himself being a cunning Artisan, finding a curious peece of work, and being wondred at by one, and asked what pleasure he could take to stand gazing as he did on the picture, answered; Hadst thou mine eyes, thou wouldst not wonder, but rather be ravish'd as I am at the inimitable art of this rare peece. So if men had Saints eyes to see the beauty of holinesse, the excellency of the new creature, they would prize and preferre it before the shining rubbish of all Earths beauty and bravery. But as *Augustus* in his solemne feasts gave to some gold, to others gawdes and trifles, so doth God to some give his fear, to others beauty, wealth, honour, and with these they rest contented. But what saith the Psalmist? *The Lord that made heaven and earth, blesse thee out of Sion. q. d.* The blessings that come out of *Sion*, a choyce blessings, even above any that come out of heaven and earth.

She shall be praised] Shall live and dye with honour. The body of honour is vertue, the soul of it, humility. Whosoever rises without the one, or stands without the other, embraces but the shadow of a shadow, may be *notable* or *notorious*, cannot be truly noble.

Vers. 31. *Give her of the fruit of her hands*] God would have desert dignified, good parts praised. Here he seals up his approbation and good liking of what her husband and children had said of her in the former verses. He takes it well when we speak good of his people, and holds himself honoured in their just praises, *Give her her full due*, saith GOD, both within doores and without: let her eat of the vineyard that she hath planted, live of the land that she hath purchased, enjoy the fruit of her own labours, have both the comfort and the credit of her worthy parts and practices: she being (as she here stands described) not unlike that precious stone among the *Troglodytes*, which is therefore called *Hexacantalithos*, because within its own little compasse it hath the radiant colours of three score other stones of price.

Solin. Poly-
hist. cap. 44.

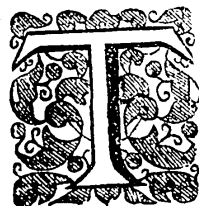
Deo soli Gloria.



A
COMMENTARY
OR
EXPOSITION
UPON
ECCLESIASTES,
Or the PREACHER.

CHAP. I.

Verf. I.



THE Words] Golden words, waighly and worthy of all acceptation, grave and gracious Apophthegmes, or rather Oracles, meet to be well remembred : *Solomon's* Sapientiall Sermon of the Sovereigne good, and how to attain to it; *Solomons* Soliloquie, so some style it; others, his Sacred Retractions; others, his Ethicks, or *Traçate de Summo Bono*, of *Serranus*.
the chieft good, compiled and composed with such a picked frame of words, with such pithy strength of sentences, with such a thick *series* of demonstrative arguments, that the sharp wit of all the Philosophers compared with this Divine discourse, seems to be utterly cold, and of small account; their elaborate Treatises of *Happinesse* to be *learned dotages*, and *laborious*

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Τὸ τὸ χρόνον παροδῶμεν. *Arif.*
Experientia optima magistra.
Aug. de civ. Dei lib. 18.
Ecclef. 7. 15.
Nicoph.
Ovid. Metam.
Job. 4.
Esay 55.
1 Cor. 3. 1.

rious lasse of time. How many severall opinions there were amongst them concerning the Chief Good in Solomor's dayes, is uncertain: divers of them hee confuteth in this book, and that from his own experience, the best Schoole-lame. But Varro (the learned't of the Romans) reckoneth up 280 in his time; and no wonder, considering mans naturall blindnesse; nor unlike that of the Syrians at Dotban, or that of the Sodomites at Lots doore. What is an eye without the optick spirit, but a dead member? and what is all humane wilddome without divine illumination, but wickednesse of folly, yea foolishnesse of madnesse, as our Preacher not without good cause calleth it: A spirit there is in man, saith Elihu, (viz. the light of reason, and thus far the Animall-man goes, and there he makes an halt, he cannot transcend his orbe) but the inspiration of the Almighty giveth them understanding, Job. 32. 8. God had given Solomon wisdom above any man; Abulenſis saith, above Adam in his innocency (which I beleeve not): He was *μυδαιονος* (as Marcarius was called) a man at twelve years old. His father had taught him, Prov. 4. 4. His mother had lessoned him, Prov. 3. 1. The Prophet Nathan had had the breeding of him. But besides, as he was Jedidiah, loved of God, so he was *δυσσευτος*, taught of God. And being now, when he penned this Penitentiall Sermon, grown an old man, he had experimented all this that he here affirmeth. So that hee might better begin his speech to his scholars, then once Augustus Cæsar did to his souldiers, *Audite senem juvenes, quem juvenem senes audierunt*, Young men, hearken to me an old man, whom old men hearkened unto when I was yet but young. Have not I written for you excellent things in counsell and knowledge? Prov. 22. 20. Or, Have not I written three books for thee, (so some read these words) Proverbiall, Penitentiall, Nuptiall? See the Note there

Nescis temerarie, nescis
Quam fugiis, id, oque fugis.

Surely if thou knewest the gift of God, and who it is that speaketh unto thee, thou wouldst encline thine eare and heare, thou wouldst listen as for life it self. Knowest thou not that I am a Preacher, a Prince, son of David, King in Jerusalem, and so doe come *multis nominibus tibi commendatissimus*, much commended to thee in many respects? But need I, as some others, epistles of commendation to my Readers, or Letters of commendation

mendation from them? Is it not sufficient to know that this book of mine (both for matter and words) is the very work of the holy Ghost speaking in me, and writing by me? For Prophecy comes not by the will of man, but holy men of God speak it as they are moved by the holy Ghost, 2 Pet. 1. 21. And albeit this be proof good enough of my true (though late) repentance, whereof some have doubted, some denied it, yet take another,

Of the Preacher,] Or, of a preaching Soul, (for the Hebrew word *Koheth* is of the feminine gender, and hath Nephew, Soul understood) or of a person re-united and reconciled to the Church, and in token of reconciliation to God, re-admitted by him to this office in his Church; like as Christ sealed up his love to Peter after his shamefull fall, by bidding him feed his lambs; and to the rest of the Apostles that had basely forsaken him, by saying to them after his resurrection, Peace be unto you: As my Father hath sent me, even so send I you: Receive ye the holy Ghost, Joh. 20. 21. See the like mercy shewed to St. Paul, 1 Tim. 1. 12. Howbeit some learned men here observe, that it is no new thing in the Hebrew tongue, to put feminine names upon men, as Ezra is called *Sophereth descriptrix*, a Shee-scribe, in the very same form as Solomon is here called *Koheth*, a Preacheresse; and the Gospel-preachers *Mebasereth*, Pal. 68. 11. with Esay 52. 7. either to set forth the excellency and elegancy of the busines, or else to teach Ministers to keep themselves pure as Virgins; whence they are also called *Widdomes Maids*, Prov. 9. 3. and Christs Paranympths, Job. 3. 29. to present the Church as a chaste virgin to Christ, 2 Cor. 11. 2.

The son of David.] So Christ also is said to be, Mat. 1. 1. as if David had been his immediate father. The glory of children are their fathers, Prov. 17. 6. to wit, if they be godly and pious. The Jews made great boasts that they were the seed of Abraham, Mat. 3. 9. Joh. 8. 33. And that caittiffe Elymas the Sorcerer had surnamed himself *Bariesus*, or the son of Jesus, as if he had been of neereſt alliance to our Saviour, of whom all the families of heaven and earth are called. What an honour is it now accounted to be of the posterity of Latimer, Bradford, Ridley, &c? How much more of David that man of renown; the Father of our princely preacher; who himself took also not scorn to teach and doe the office of a Preacher, Pal. 32. 9. and 34. 11.

Regis epistolis acceptis, quo calamo scripte sunt, ridiculum est querere.
Greg.
Luke 13. 28.
Beſarmus Solomonem interpretibus numerat.

Anima congregata, & cum Ecclesia se colligens. Cartw.

Act. 13. 6.
Eph. 3.

though he were Governour of Gods people, *Psal.* 78. 71. and head of many Heathen, *Psal.* 18. 43. The like may bee said of *Joseph of Arimathea*, who a Counsellor of State became a Preacher of the Gospel: so did *Chrysostome* a noble *Antiochian*, *Ambrose* Lieutenant and Consul of *Millaine*, *George* Prince of *Anhalt*, *Earl Martinengus*, *John a Lasce*, a noble *Polonian*, and sundry others of like quality and condition, *Pf.* 138. 4, 5. & 119. 72, the Psalmist shews by prophecy'ng, that they that have tasted of the joyes of a crown, shall leave the throne and palace, to sing with the Saints, and to publish the excell'g glori of God and godlinesse.

Spec. Europ.

King in Jerusalem,] and of *Jerusalem*. The Pope will allow the Duke of *Millaine* to be King in *Tuscany*, but not King of *Tuscany*: *Solomon* was both, *Prov.* 1. 1. See the Note there. Hither came the Queen of *Sheba* from the utmost parts of the earth to hear him: here he wrote this excellent book, these words of delight, which he had learned from that one Shepherd, the Lord Christ, chap. 12. 10. 11. & hath left them faithfully set down for the use of the Church; so honouring learning with his own labors, as *Sylverius* said of *Cesar*. Here lastly it was that he sovereign'd over Gods own peculiar, the people of his purchase, *Israel*, Gods first-born, and in that respect higher then the Kings of the earth, *Psal.* 89. 27. So that if *Maximilian* the Emperour of *Germany* could say, *Rex hominum Hispanus, asinorum Gallus, & gum ego*, The Spaniard is King of Men, the French is King of Asses, and I am King of Kings; how much better might *Solomon* have said so!

Jeh. Maul.

Verse 3. *Vanity of Vanities*.] Or, most vain vanity: therefore no happinesse here to be had but in the reverentiall feare of God, ch. 12. 13. and this is the sum of the whole Sermon, the result of the Discourse, the impartiall verdict brought in by one that could best tell; and he tells it over and over, that men might the sooner beleeve him, without putting themselves to the fruitlesse pains of trying any further conclusions. Sinne hath hurled confusion over the world, and brought a vanity on the creature. This our first parents found, and therefore named their second son *Abel*, or *Vanity*. *David* comes after, and confirms it, *Psal.* 144. 4. *Adam is as Abel*, or *Man is like to Vanity*; there is an allusion in the Originall to their two names: yea, *All-Adam is all-Abel*, when he is best underlaid, (so the Hebrew hath

Adam is Abels
mate.
Omnis Adam est
scius Abel.

hath it) every man at his best estate, when he is setled upon his best bottome, is altogether vanity: Surely, *Selah*, 'Tis so, 'Tis so, you may seale to it, *Psal.* 39. 5. But who (alas) hath beleeved our report? These outward things are so near to us and so naturall to us, that although wee can say (nay swear) with the Preacher *Vanity of Vanities*, a heap, a nest of vanities, It is naught, It is naught, saith the buyer, yet, when gone apart, wee close with them: albeit wee know they are naught and will come to naught, 1 *Cor.* 2. 6. Neither will it ever bee otherwise with us, till with *Fulgentius* we have found, after much tryall, the vanity of all earthly triumphs: till with *Gilimer* King of *Vandalls* led in triumph by *Bellisarius*, wee cry out as here, *Vanity of Vanities*, all is vanity: till with *Charles* the 5. Emperour of *Germany*, (whom of all men the world judg'd most happy) we cry out with detestation to all our honours, pleasures, trophies, riches, * *Abite hinc, abite longe*, Get you hence, let me hear no more of you.

Nit sub, fundam
constitimus.

Fulg. triu-
phos Romanos
ludovic cum spe-
ctavit, appellavi
vanitatem. Au-
thor vite apud
Sur. Procop. lib.
2. de bello Vand.
* Phillip, Morn.

Verse 3. *What profit hath a man*] What durable profit? *Quid residui*? what overplus, what more then will serve to satisfie back and belly? Our life is called the life of our hands, because it is maintained by the labour of our hands. *Si ventri bene, si lateri*, as he in *Horace* saith, If the belly may be filled, the back fitted; that's all that can here be had, and that most men cares to have: Which if they have (some have but Prisoners pittance, so much as will keep life and soul together) yet *Quid amplius*, as the Vulgar renders this text, what have they more to pay them for their paines? Surely when all the account is subducted (such a labouring mans happinesse resolved into its small issue and conclusion) there resteth nothing but ciphers. This should make us more moderate in our desires and endeavours after earthly things: sith we doe but labour in the very fire, and weary our selves for very vanity, *Hab.* 2. 13. They that seeke after the Philosophers stone, they must use so much gold, and spend so much gold: and then they can turne as much into gold by it, as they have spent in making of it: and so they have their labour for their paines. *Quid emolumenti*? What profit hath a man? Doe we not see many take a great deal of paines to goe to hell? whereinto at length they are turned as a Sumpter-horse is at night, after all his hard travell, with his back full of galls and bruises.

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Vers.

Verf. 4. *One generation passeth away, &c.*] Therefore no happiness here, because no assurance of life or long continuance. *Omnia sunt hominum tenui pendencia filo:*

Et subito casu, quæ valere ruunt.

Hab. 2. 6.

Xerxes, looking upon his huge Army, wept to think, that within lesse then an hundred years, not one of those many should be left alive. Mortality is the stage of mutability: Meer man is but the dream of a dream, but the generation of a fancy, but an empty vanity, but the curious picture of nothing, a poor feeble, unable dying flash. How then can he here work out unto himself an happiness worth having? Why should he lay up and load himself with thick clay, as if his life were rivetted upon eternity?

But the Earth endureth for ever] As a stage, whereon the severall Generations act their parts, and goe off: as the center of the world, and seat of living creatures, it stands firm and unmoveable.

That was an odde conceit of *Platoes*, that the earth was a kind of living creature, having stones for bones, rivers for veins, trees for hairs, &c. And that was worse of *Aristotle* teaching the worlds eternity: which some smatterers in Philosophy fondly strive to maintain out of this text; not rightly understanding the force of the Hebrew phrase, *For ever*, which oft-times and here signifies a periodical perpetuity, a long in definite time, not an infinite: See 2 *Pet.* 1. 3. 10. The whole Engine shall be changed. By *ever* then is meant, till the end of all things.

Plura ob.

Comp. to the
Hos. 1. 2. 7.
Psal. 104.
Psal. 104. 3.

Hos. 3. ad pop.
Antioch.

Verf. 5. *The Sun also ariseth*] That sweet and swift creature, (the *Persians* deified it:) So sweet, that *Endoreus* professed himself willing to be burnt up by the Sun presently, so he might be admitted to come so near it, as to learn the nature of it. So swift, that the *Persians* dedicated an horse to their God the Sun, as the swiftest on earth to the swiftest in heaven. He courtieth about the world with incredible speed, and rejoiceth as a giant to run a race. He exceedeth the Eagles flight, more then it goes beyond the slow motion of a snail. Whether it run nearer the Earth now by 9976 German miles then it did in *Ptolemies* dayes (as some Mathematicians affirm) I know not. But that, being of a fiery nature, it should, contrary to the nature of fire, (which is to fly upward) send down its beams, its heat, light, and influence, this I admire with *Chrysostome*, as a gracious work of

of God, in making this great Servant of the world, (as his name in Hebrew signifies) so sweetly servicable.

And hasteth to the place] *Heb. panteth*, as if tired and even breathlesse. A figurative speech, like that *Dan.* 9. 21. where the Angel *Gabriel* is said to fly swiftly, or with wearinesse of flight, to inform *Daniel*. For use hereof, hear the Poet:

The Sunne doth set and rise;
But wee contrariwise,
Sleep after one short light,
An everlasting night.

*Soles occidere
& redire pos-
sunt Nobis cum
semel occiderit
vis lux, Nec est
perpetua una
dormienda.*
Catull.

Verf. 6. *The wind goeth toward the South, &c.*] It is a very small thing at first, a little vapour rising out of the earth; but by circuiting and whirling about, it gathers strength, now rushing toward the South, and anon toward the North, &c. the Originall is very lively in expressing the manner of it. *Una Eurijque. Notusque ruunt, &c.* The restlesnesse of these insensible creatures, and diligence in doing their duties, as it taxeth our dulnesse and disaffection, so it remindes us of the instability of our states, and that we should seek and set up our rest in God alone. All earthly things are to the soul, but as the air to the stone; can give it no stay, till it come to God the center.

Virg. Aeneid.

Verf. 7. *All the Rivers run into the Sea*] And the nearer they come to the Sea, the sooner are they met by the tide; sent out, as it were, to take their tribute, due to the Sea, that seat and source of waters. Surely as the Rivers lead a man to the Sea, so doe all these creatures carry him to God by their circular motion. A circle (we say) is the perfectest figure, because it begins and ends; the points doe meet together, the last point meets in the first from whence it came, so shall we never come to perfection or satisfaction, till our souls come to God; till hee make the circle meet. A wise Philosopher could say, that Man is the end of all things in a semicircle; that is, All things in the world are made for him, and he is made for God; to whom he must therefore hasten.

Unto the place from whence the Rivers come:] Sc: from the Sea, through the pores and passages of the Earth, wherethey leave their saltnesse. This is *Solomons* opinion, (as it was likewise the opinion of the Ancient Philosophers) which yet *Aristot.* finds

As ne peete fi-
gunt inachun
juvium ex Oce-
no genitum.

Alfred, Chre-
not. p. 460.

Chiron, cum ob
justitiam Dii
permiserent ut
perpetuo viveret
maluit mori,
quod offende-
tur radio rerum
semper eodem
seniore recurren-
tium.

finds fault with, and assigns another cause of the perennity of rivers, of their beginning & original; viz. that the air thickened in the earth by reason of cold, doth resolve & turn into water, &c. This agrees not with that which Solomon here saith by the instinct of the holy Ghost. And therefore Averroes is by no means to be hearkened unto in that excessive commendation he gives Aristotle, viz. That there was no error in his writings, that his doctrine was the chiefest truths, and that his understanding was the utmost that was by any one attainable; himself the rule and pattern that Nature invented to shew her most perfect skill, &c.

Ver. 8. All things are full of labour. Labor est etiam ipsa voluptas. Molestation and misery meet us at every turn: The whole world is a Sea of glasse (for it's vanity;) mingled with fire (for it's vexation) Rev. 4. 6. Vota etiam post usum, fastidio sumi. All these things are sweeter in the ambition, then in the fruition. There is a singular vanity in this splendid misery. One well compares it to a beautiful picture, drawn with white and red colours in sackcloth: which afar off is very lovely; but near by, it is like the filthy matter of a sore or wound, purulent & rottenness, or the back of a galled horse. No man ever yet found any constant contentation in any state: yet may his outward appearance deceive others, and anothers him.

Man cannot utter it. If Solomon cannot, no man can: for what can the man doe that cometh after the King? chap. 2. 12.

The eye is not satisfied with seeing. Though these bee the two learned senses (as Aristotle calls them) whereby learning is let in to the soul: yet no man knows so much, but he would know more. Herillur therefore and those other Philosophers that placed the happiness of a man in the knowledge of naturall causes and events, were not in the right. There is a curse of unsatisfiability lies upon the creature. The soul, that acts in and by the outward senses, flickers up and down as Noahs Dove did; but findes no firm footing, shrikes and shifts from one thing to another for content, as the Bee doth from flower to flower for hony, and desires still more things in number, and new things for manner. Hence the particles in the Hebrew that signifie And and Or, come of a word that signifieth to desire: because the desires of Man would have this, and that, and that,

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that, and another: and doth also tire it self, not knowing whether to have this or that, or that, or the other, so restless it is, after utmost endeavours of plenary satisfaction; which this life affords not.

Verf. 9. The thing that hath been, it is that which shall bee. History therefore must needs be of noble and necessary use: because, by setting before us what hath been, it premonisheth us of what will be again: sith the self same fable is acted over again in the world, the persons only are altered that act it. Plato will therefore have History to have its name, *μαθήματα τῶν πραγμάτων* of stopping the flux of endlesse errors, and restless uncertainties. His conceit of a generall revolution of all things after 30000 years expired, is worthily exploded, and learnedly confuted by St. Austin. De Civ. Dei lib. 12. cap. 13. But in no wise confirmed by this text, as some would have it, & Origen among the rest. Plato might haply hint at the generall Resurrection, called the Regeneration by our Saviour, Matth. 19. 28. See the Note.

Verf. 10. Is there any thing whereof it may be said, See this is new? Hoc ego primus vidi, saith Zabarell. But how could he tell that? Many men have been so befooled. Wee look upon Gumes and Printing as new inventions; the former found out by Birschtoldin the Monke Anno Dom. 1380. the other by Frier Faustus, Anno 1446. But the Chineses are said to have had the use of both these long before. Should wee then so eagerly hunt after novelties, those meer new-nothings, till we lose our selves in the chase? Nil admirari prope res est una Numici. Get spirituall eyes rather to behold the beauty of the New creature, (all other things are but nine dayes wonderment) the bravery of the new Jerusalem: Yea get this natural itch after novelties kild by the practise of mortification: and get into Christ that thou may be a new creature. So shalt thou have a new name upon thee, Isa. 62. 2. A new Spirit within thee, Ez. 36. 26. 27. New alliance, Ephes. 2. 14. New attendance, Psal. 91. 11. New wages, new work, Isa. 62. 11. A new commandment, 1 Ioh. 2. 8. A new Covenant, Jer. 31. 33. A new way to heaven, Heb. 10. 20. And a new Mansion in heaven, Ioh. 14. 2. 2 Cor. 5. 8.

Verf. 11. There is no remembrance of former things. None, to speak of. How many memorable matters were never recorded? How many ancient records long since perished? How many fragments of very good Authors are come bleeding to our hands,

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hands; that live (as many of our Castles doe) but onely by their ruines? God hath by a miracle preserved the holy Bible from the injury of times and tyrants, who have sought to abolish it. There we have a true remembrance of former things, done in the Church by *Abraham* and his off-spring: when the Grandees of the Earth, *Ninus, Belus, &c.* lye wrapt up in the sheet of shame, or buried in the grave of utter oblivion. *Diodorus Siculus* confesseth that all Heathen antiquities, before the *Theban* and *Trojan* warres, are either fabulous relations or little better. *Ezra* (that wrote one of the last in the Old Testament) lived afore any Chronicles of the world now extant in the world.

Neither [shall there be any remembrance] Unless transmitted to posterity by Bookes and writings, which may preserve and keep alive their memory, and testifie for their Authors, that such have one day lived.

— *Quis nosset Erasmum,*
Chilias eternum si latuisset opus?

Niniveh that great City is nothing else but a sepulture of her selfe: no more shall *Rome* be ere long. Time shall triumph over it, when it shall but then live by fame (if at all) as others now doe.

Verf. 12. [I the Preacher was King over Israel] And so had all the helps that heart could wish: the benefit of the best books and records, that men or money could bring me in; the happiness of holy conference, besides mine own plentiful experience, and therefore you may well give credit to my verdict. Mr. Fox had a large commission under the great Seal to search for all such Monuments, Manuscripts, Registers, Legier-bookes, as might make for his purpose in setting forth that worthy work, the *Acts and Monuments of the Church of England*. And the like had *Polydor Virgil* for the framing of his History: though with unlike successe: for hee had the ill hap to write nothing well, faith one, save the life of *Henry the 7th.* wherein he had reason to take a little more paines then ordinary; the Booke being dedicated to *Henry the 8th.* his Son. See the Note on verf. 1.

Verf. 13. And I gave my heart to seek and search out by wisdom] God had given *Solomon* a large heart, and great store of wisdom; and this made him not more idle, but more industrious,

more

more sedulous and serious in seeking and searching out by wisdom, i.e. by the best skil that he had, maturely and methodically, the causes, properties, and effects, with the reason of all things that are, and are done under heaven. Neither did hee this in pride and curiosity (as *Hugo de Sancto Victore* here sharply censureth him) but soberly and modestly, setting down his disquisitions and observations of things politicall and natural for the use of posterity. And forasmuch as these are now lost (because haply too much admired and trusted to, by those that had the use of them under the first Temple, in and with the which some Jewes say they were burnt) what an high price should we all set upon this and the other two bookes of *Solomon*, the wisest of men, as (not *Apollo*, but) the true God of heaven hath called him and commended him unto us? Surely, as in the *Revelation*, heaven never opened but some great mystery was revealed, some divine oracle uttered: So we may be confident, that the holy Ghost never sets any pen-man of scripture a work, but for excellent purpose. And if we disregard it, he will complain of us, as once, I have written for them the great things of my law; but they were counted as a strange thing. As for those other worthy works of *Solomon* (the fruits of this privy search into the natures of the creatures here mentioned) that the injury of time hath bereft us of; how much better may we say of them, then a godly and learned man once did of *Origens* *Relloc. de vocatione*. p. 139. *Octapla, Hucus operis jacturam deplorare possimus, compensare non possumus.* This great losse wee may well bewaile, but cannot help.

Verf. 14. I have seen all the works that are done,] I have seen them, and set down mine observations of them, 1 King. 4. 33. *Pliny* did somewhat like unto this in his *Naturall history*; which work of his saith *Erasmus*, non minus varium est quam ipsa rerum natura: imo non opus, sed thesaurus, sed vere mundus rerum cognita dignissimarum, it hath as much variety in it as Nature herself hath. To speake truth, it is not a worke but a treasury, nay a world of things most worthy to be known of all men.

And behold all is vanity and vexation of spirit] Nothing in themselves, and yet of sufficient activity to inflict vengeance and vexation upon the spirit of a man: so far are they from making him truly happy. They do but feed the soul with wind (as the text may

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may be rendred) wind gotten into the veins is a fore vexation.

Verf. 15. *That which is crooked cannot be made freight*] Most men are so wedded and wedged to their wicked wayes, that they cannot be rectified but by an extraordinary touch from the hand of heaven: *Hesiod* speaking of God saith, that he can easily set crooked things straight, and only he. Holy Melancthon being himself newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel. But after he had been a preacher a while, he complained, that *old Adam was too hard for young Melancthon*; and yet besides the singular skil and learning that God had given him, (for the which he merited to be called the *Phoenix of Germany*) *ad eum modum in hoc vite theatro versatum Philippum Melancthonem apparet*, saith a friend and scholar of his, i.e. It wel appeareth, that Melancthon was (Solomon-like) on this wise busied upon the theatre of this life, that seeing and observing all he could, he made profit of every thing; and stored his heart (as the Bee doth her hive) out of all sorts of flowers, for the common benefit. Howbeit he met with much crossnesse and crookednesse that wrung many tears from him, (as it did likewise from St. Paul, Phil. 3. 18.) not in open enemies only, as *Eccius* and other Papists, but in professed friends, as, *Flacius*, *Osiander*, &c. who not only vexed him grievously whiles alive, but also fell foul upon him when he was dead. as *Zanchius* complaineth. Of all fowle wee must hate and detest the Crows, and of all beasts the Jackall's (a kind of foxes in *Barbary*) because the one digs up the graves and devoures the flesh, the other picks out the eyes of the dead. But (to return to the text) sinful men grow aged and crooked with good opinions of themselves, and can seldome or never be set straight again, The Pharisee sets up his Counter for a thousand pound, *I am not as other men*, saith he, *nor as this Publican*, he stands upon his comparisons, nay upon his disparisons, and although he turne aside into his crooked ways, (as *Sampson* did to his *Dalilah*) yet he thinks much to be led forth with the workers of iniquity, but cries, *Peace shall be upon Israel*. How many are there, that having laden themselves with thick clay are bowed together, as hee in the Gospel was, and can in no wise lift up themselves? They neither can nor will (*O curvæ in terris anime*, &c.) but are frample and foolish.

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The Greek word for crooked, comes of an Hebrew word שְׂכוּלִים; מְכַל that signifies a fool, and every foole is conceited; hee will not part with his Bable for the Tower of London: Try to streighten these crooked peeces, and they will sooner breake then bend, venture all then mend any thing. Plato went thrice to Sicily to convert *Dionysius* and could not doe it. A wiser then Plato complains of a perverse and crooked generation, *Dent. 32. 5.* See *Act. 2. 40.* *Philip. 2. 15.* It is the work of Gods Spirit only, by his corrective and directive power, to set all to rights, *Luk. 3. 5.* Philosophy can *abscondere vitia, non abscondere*, chain up corrupt nature, but not change it.

And that which is wanting cannot be numbred] & *stultorum infinitus est numerus*, so the Vulgar renders it, there is a numberlesse number of fools, such as are wanting with a witnesse; witlesse, saplesse fellows, such as have *principium lesus*, their brains crackt by the first fall, and are not cured of their spirituall phrenzy, by being reunited to the second Adam. Of such fools there are not a few; all places are full of them, and so is hell too; the earth is burnd, the air darkned with the number of them, as the land of *Aegypt* was with the flies that there swarmed. Bias the Philosopher could say, that the most were the worst; and *Cicero*, that there was a great nation of bad people, but a few good. *Rari quippe boni*, saith *Juvenal*: there is a great paucity of good people. And those few that are, find not a few wants and weakneses in themselves, *quæ tamen non nocent, si non placent*, these hurt us not if they please us not; for God considers whereof we are made, and wil cast out condemnation for ever, as one renders that place, *Mat. 12. 10.* *Triste mortalitatis privilegium est*, *Lut. de Dieu.* *licere aliquando peccare.* Our lives are fuller of sins then the firmament is of stars, or the furnace of sparks. *Nimis angusta res est nupiam errare.* *David* saw such volumes of infirmities, and so many *Errata's* in all that hee did, that hee cries out, *Who Psal. 19.* can understand his errors? Oh cleanse thou mee from secret finnes.

Verf. 16. *I communed with mine own heart, saying, &c.*] Here *Hugo de Sancto Victore* proceeds to censure *Solomon* (as hee had done before, verf. 15. See the Note there) of pride and vainglory, but with greater pride. For *Puerilis jactantia est accusando illustres viros suo nomini famam querere.* It is a childish vanity to seek for fame by aspersing better men. *Solomon* might without boasting

B b 3

boasting

ἡ δὲ ἡμετέρα
ἡ δὲ ἡμετέρα
ἡ δὲ ἡμετέρα

Melch. Adam in
vita Mel.
Melancthon
mortalitas tan-
tum non ut blas-
phemus in Deum
cruci affigitur.
Zanch. Miscel.
ep. ded.

Psal. 125. 5.
Hab. 2.
Luk. 13. 11.

Οἱ πολλοὶ κα-
κοὶ εἰσι.
Deteriorum
magna est natio,
boni singulares.
Cic. ad Anic.

Lut. de Dieu.
Euphor.
Anama.

Hieronym.

1. King.
4. 13, 14

boasting say of himselfe as here he doth, *Loe, I am come to great estate; or, I have greatned and added wisdom above all that have been before me.* Doth not God say as much of him, *1 King. 3. & 4. & 5. & 10?* And had hee not good reason to praise himself in this sort? For whereas some might here object, that the cause that men get not happiness by the knowledge of naturall Philosophy is, because they understand it not. That cannot bee, saith the Wise-man, for I have outgone all that went before me in wisdom and perspicacy; and yet I can doe no good on't: try you another while, if you think you can outdoe mee. I think a man may break his neck before his fast of these sublu- nary felicities.

Verse 17. *And to know madnesse and folly*] that by comparing of contraries, I might the sooner find and fish out what I sought for. *Sed frustra fui*, but I disquieted my self in vaine. *Philosophandum igitur, sed paucis*; there is a deceit in Philosophy, *Col. 2. 8.* and he who chooseth to hold fast this lying vanity, doth by his own election forsake mercy, *Jon. 2. 3.*

Verse 18. *For in much wisdom is much grief*] And herein children and fools have the advantage; as they want wit, so they want woe; as little is given to them, so little is required of them. *Nihil scire vita jucundissima*, To know nothing is the bravest life, as the Greek proverb hath it. But this must be taken with a grain of salt; and we must know, that heavenly wisdom hath infinite pleasure; and so far, as all other arts and sciences are subservient to it, and regulated by it, they afford to the mind an incredible delight and sweetness.

CHAP.

CHAP. II.

Verse 1. *Go to now, I will prove thee with mirth.*

THE merry Greeks of the world think that they have the only life of it, that there is no such happiness as to laugh and be fat, to sing Care away, and to lie carousing and melting in sensuall pleasures; yea though they perish therein, as the Duke of Clarence did in his butte of Malmesey. But a little time will consume these fools, saith Solomon, and let them see, that it is better to be preserved in brine, then to rot in hony. Flies and wasps use to come to hony and sugar and such sweet things; so doth Beelzebub (the god of flies) to the hearts of Epicures and voluptuaries. Behemoth haunteth the fennes, *Job 40. 21.* Here therefore this Wise-man was utterly out, and made an ill transition from the search of wisdom, to the pursuit of pleasures; from the schoole of Socrates to the herd of Epicurus. For though these hogs may grunt out their [*Let us eat and drink, for to morrow we shall die;*] yet if death but draw the curtain, and look in upon them, all the mirth is marr'd, and they put into as great an agony as Belshazzar was at the sight of the hand-writing that was against him.

Verse 2. *I said of mirth, it is mad*] *q.d.* Thou mad fool, what dost thou? yet is not mirth amiss, so it be moderate; nor laughter unlawful, (as some Anabaptists in Calvin's time held) so that it be well limited. Carnall mirth, and abuse of lawfull things doth mightily weaken, intenerate and emasculate the spirit; yea, it drawes out the very vigour and vivacity of it, and is therefore to be avoided. Some are so afraid of sadness that they banish all seriousness; they affect mirth as the Eel doth mud, or the Toad ditches. These are those that dance to the timbrel and harp, but suddenly turn into hell, *Job 21.*

Verse 3. *Let acquainting my heart with wisdom*] *i.e.* resolving to retain my wisdom, but that could not be. *For whoredome, and wine, and new wine take away the heart;* they dull and disable nature, and so set us in a greater distance from grace, they fight against the soul, and take away all sent and sense of heavenly comforts: Much like that parcell of ground in Sicily, that sendeth

*Εν τῷ γενεῖν
καὶ μὴ δύναν
ἀποδοῦναι τὴν
ἀπολαύσιν.

1. King.
4. 13, 14

Hos. 4. 11.
1 Pet. 2. 12.

*Arist. de mirab.
animal. lib. 8.*

sendeth such a strong smell of fragrant flowers to all the fields thereabouts, that no hound can hunt there. And here I beleeve began *Solomon's* Apostatie, his laying the reins in the neck to pursue sinfull pleasures, pleasing himself in a conceit, that hee could serve God and his lusts too. A Christian hath ever God for his chief end, and never sins with deliberation about this end; he wil not forgo God upon any terms; only he errs in the way, thinking he may fulfill such a lust, and keep God too: But God and sin cannot cohabit; and Gods graces groaning under our abuses in this kind, cry unto him for help, who gives them thereupon (as he did to the wronged church, *Rev. 12. 14.*) the wings of an eagle: after which, one lust calls upon another, as they once did upon their fellow-souldiers, *Now Moab to the spoil,* til the heart be filled with as many corruptions, as *Solomon* had concubines.

Verse 4. *I made me great works*] I took not pleasure in trifles, as *Domitian* did, in catching and killing flies with his pen-knife, or as *Artaxerxes* did, in making hafts for knives, or as *Solyman* the great Turk did, in making notches of horne for bowes; but I built stately houses, planted pleasant vineyards, &c. A godly man may be busied in mean low things, but hee is not satisfied in them as adequate objects, he trades for better commodities, and cannot rest without them.

I builded me houses] Curious and spacious, such as is the Turks *Seraglio* or palace, said to be more then two miles in compasse. *William Rufus* built *Westminster* hall, and when it was done, found much fault with it, for being built too little; saying, it was fitter for a chamber, then for a hall for a King of England, and took a plat for one far more spacious to bee added unto it.

I planted me vineyards] That no pleasant thing might be wanting to me. To plant a vineyard is a matter of much cost and care, but it soon quits cost by bearing, first, plenty of fruit in bunches and clusters, many grapes together. Secondly, by bearing pleasant fruit; no fruit being more delectable to the taste then is the grape; nor more comfortable to the heart, then is the wine made of the grape, *Judg. 9. 13.* *Solomon* had one gallant vineyard at *Baal-hamon*, that yielded him great profit, *Cant. 8. 1.*

Verse 5. *I made me gardens*] so called, because garded and enclosed

closed with a wall, *Cant. 4. 12.* like as we call garments quasi garments in an active acception of the word: because they guard our bodies from the injury of wind and weather. The Hebrew word *gan* comes likewise from a word that signifieth to protect or guard. And there are that give this for a reason, why the Lord forbad the Jews to keep swine, because they are such enemies to gardens, whereof that countrey is very full.

And Orchards] Heb. *Paradises*, famous for curious variety and excellency of all sorts of trees and forain fruits; resembling even the garden of God for amenity and delight. And herein perhaps he gratified *Pharaoh's* daughter (the Egyptians tooke great pleasure in gardens) like as that King of *Assyria* did his wife *Hortopensili*, with a garden that hung in the aire, to his incredible cost. *Athenaur, Diod. lib. 2. cap. 4. Q. Curt. lib. 5.*

Verse 6. *To water therewith the Wood*] i. e. the gardens or hort-yards that were as large as little woods: Christs garden in the Canticles as it hath a wall (Vers. 5.) so a well to water it, and make it fruitfull.

Verse 7. *I got me servants, &c.*] too many by one, sc. *Jeroboam*, who rent ten tribes from his sonne. It is well observed by an Interpreter, that *Salomon* among all his delights got him not a Fool or Jester, which some Princes cannot be without, no not when they should be most serious. It is recorded of *Henry the third King of France*, that in a Solemn procession at *Paris*, he could not be without his Jester, who, walking between the King and the Cardinall, made mirth to them both. *Epi. hist. Gall. ca.* There was sweet devotion the while.

I had great possessions of great and small cattle] *Mina pecudes*, & *postea* *lyned. chieus opes* significant: sic pecunia a pecude. So chesta signifies in Hebrew both money and a lamb. *Melanch. in Luc. 12.*

Verse 8. *I gathered me also silver and gold*] Gold of *Ophir* (now called *Peru*) where the Spaniards are said to mett with more gold oare, then earth: Besides his great gifts from other Princes, as *Hiram*, Queen of *Sheba*, &c. his royall revenue, his tributes from forain nations subdued by his father *David*, to a very great value. *Sixtus* the fourth, was wont to say, that a Pope could never want money while he could hold a pen in his *Petrarch's* hand. His predecessor *John 22.* left in his treasury to his heirs 250 tonnes of gold. *Boniface* the 8. being plundered by the French, Cc was

Danieli hist.

Eidfeld.

was found to have more wealth (saith mine Authour) then all the Kings of the earth could have raised by one years revenue. It should seem by the peoples complaint after *Solomon's* death, 1 *King.* 12. 4. that he lay over heavy upon them by his exactors, and gold-gatherers, which caused the revolt of the ten tribes. One act of injustice oft loseth much that was justly gotten. *Kedarlasmer* and his fellow Kings were deprived of the whole victory, because they spared not a man whom they should have spared. Ill-gotten gold hath a poisonfull operation, and will bring up the good food together with ill humours, *Job* 20. 15.

And the delights of the sons of men] These drew out his spirits and dissolved him, and brought him to so low an ebbe in grace; his wealth did him far more hurt then his wisdom did him good: it is as hard to bear prosperity, as to drink much wine and not be giddy: it is also dangerous to take pleasure in pleasure, to spend too much time in it; as *Solomon* for seven years spent in building Gods house, spent thirteen in his own. Lovers of pleasures are set as last and worst in that catalogue of wickedness in the last dayes, 2 *Tim.* 3. 4.

Verse 9. Also my wisdom remained with me] Outward things are dead things and cannot touch the soul, (a lively spirit) unless by way of taint: *Solomon* if not at first, yet at length, was fearfully tainted by them, making good that of the Poet,

Stultitiam patiuntur opes

Ardua res hec est, opibus non tradere vires,

Et cum tot Crasos viceris, eff. Numam.

Verse 10. And whatsoever mine eyes desired, &c.] I fed them with pleasant pictures, shews, sights, and other objects of delight, which yet have plus deceptionis quam delectationis, able to entice, and ready to kill the intangled. How many are there that have dyed of the wound in the eye? *David* knowing the danger, prayeth, *Psal.* 119. 37. Turn away mine eyes from beholding of vanity. *Job* steps one degree further, from a prayer to a vow, chap. 31. yea from a vow to an imprecation, ver. 7. If our first parents fell by following the sight of their eyes, and lust of their hearts, what can *Solomon* or any of us promise our selves, qui animas etiam incarnavimus, who have made our very spirit a lump of flesh, prone to entertain vice, yea to sollicite it?

For

For my heart rejoiced in all my labour] This is not every worldlings happiness. For some live not to enjoy what they have raked together, as that rich fool in the Gospel: others live indeed, but live beside what they have gotten, as not daring to diminish ought; but defrauding their own genius, and denying themselves necessities. So did not *Solomon*, and yet he found not the good he sought for neither, as hee tells us in the next words. Nor is it want of variety in these pleasures, but inward weakness, an emptiness and insufficiency in the creature. In heaven the objects of our delight and blessedness shall be, though uniform, yet everlastingly pleasing.

Verse 11. Then I looked on all the works] A necessary and profitable practise, well worthy our imitation, viz. to recognize and review what wee have done, and to how little purpose we have wearied our selves, in the multitude of our counsells, *Esay* 47. 13. God looketh upon men, and if any say I have sinned and perverted that which was right, and it profited mee not, Hee will deliver his soul from going into the pit, and his life shall see the light, *Job* 33. 27, 28. Tully could tell *Nevius*, that if hee had but well waighed with himself those two words, *Quid ago?* *Orat. pro Quinctio.* What doe I? his lust and luxury would have been cooled and qualified.

And behold, all was vanity and vexation of spirit] In the very pursuit of them is much anguish, many grievances, fears, jealousies, disgraces, interruptions, discontentments. Next, it is seldome seen, that God allows to the greatest darlings of the world a perfect contentment. Something they must have to complain of, that shall give an unfavoury verdure to their sweetest morsels, and make their very felicity miserable. Yet all this avails mee nothing, so long as I see *Mordecai*, saith *Haman* the Kings minion. Lastly, after the unsanctified enjoyment, follows the sting of conscience, that will inexpressibly vex and torment the soul throughout all eternity.

And there was no profit under the sun] Nulla emolumenta laborum, nothing but labour for travell, no contentation but desperation, no satisfaction but endlesse vexation; as children tire themselves to catch a butterflye; which when they have caught profits them nothing, only fouls their fingers. Or rather as the dropscall body, by striving to quench thirst by drinking, doth but increase the disease, and in the end destroy it self.

Cc 2

Verse.

Verf. 12. For what can the man doe that cometh after the King] q. d. who is it that can out-doe me in this review and discovery? Neither is this a vainglorious vaunting of his owne vertues, but an *Occupation* or prevention of an objection, thus. It may be thou hast not perfectly known the difference of things, and so hast not rightly determined. To this he answers, that he hath so quit himselfe in searching and trying the truth in these points, that it is not for any other to goe beyond him. And having removed this rub, having carried this dead *Amasa* out of the way, that might have hindred his hearers march, he proceeds in his discourse.

Verf. 13. Then I saw that wisdom excelleth folly] i. e. Philosophy and humane wisdom, though it cannot perfect the mind, nor make a man happy, yet it is as far beyond sensuality and brutishnesse, as light is beyond darknesse. Those that seek for the Philosophers stone, though they misse of their end, yet they find many excellent things by the way: So, Philosophers, Politicians, Moralists, though they misse of the pearl of price, yet they sought out other goodly pearls (with that wise Merchant, Mat. 13. 45.) for the which they have their just praise and profit.

Verf. 14. The wise mans eyes are in his head] He judiciously pondereth things past, and prudently ordereth things present, and providently foreseeeth to prevent dangers likely to ensue. The *Chineses* use to say of themselves, that all other nations of the world see but with one eye, they only with two. *Italians* tell us, that whereas *Spaniards* seem wise and are fools, *French-men* seem fools & are wise, *Portugals* neither are wise, nor so much as seem to be so, they themselves both seem wise and are so. This I could sooner believe, if from a better mouth then their own. *Romani sunt non acumina, ita non impostur is habent*, saith *Bellarmin*. The *Romans* (those wittiest of the *Italians*) are neither very subtile nor very simple.

But the foole walketh in darknesse] He hath neither sight nor light, but is acted and agitated by the prince of darknesse, who holds his black hand before the eye of such mens minds, and blinds their understandings; dealing with them, as *Pliny* saith the Eagle deals with the Hart, she lights upon his hornes and there flutters up and downe, filling his eyes with dust borne in her feathers. that at last he may cast himself from a rock, and so be made a prey unto her.

One

One event happeneth to them all] As did to *Johab* and *Ahab* in the manner of both their dying in battle. They may bee all wrapt up together in a common calamity, and *Sapientes sapienter in gehennam descendant*, the worlds great wise men goe very wisely down to hell: there (for want of saving grace) fooles and wisemen meet at one and the same Inne, though by severall wayes; at one and the same haven; though from severall coasts.

Verf. 15. As it happeneth to the fool, so it happeneth] It is with men as with counters, though in the account one stand for a penny, another for a pound; yet in the bag there is no difference; so here in the event, all our wisdom is soon refused with one black Theta, which understanding us not, snappeth us unrespectively without distinction, and putteth at once a period to our reading, and to our being.

And why was I then more wise] This is a peece of peevishnesse, a childish folly we are all prone to, viz. to repent us of our best pains if not presently paid for it; so short spirited are we, that unless we may sow and reap all in a day, unless all things may goe with us as well as we could wish, we repent us of our repentance with *David*, *Psal.* 73. 13. hit God in the teeth with our obedience; as those hypocrites in *Esay*, ch. 58. 2, 3. and as that elder brother in the parable, that told his father he had never been worth a kid to him for all his good service. But what? is God like to break, or to dye in our debts, that we are so hasty with him? This was good *Baruch*'s fault, and hee is soundly chidden for it, *Jer.* 45. 1. with chap. 36. 1, 2. Good men oft find it more easy to beare evil, then to wait till the promised good be enjoyed. It was so with those christian *Hebrews*, ch. 10. 34, 36. whom therefore the Apostle there tels, they had need of patience, or *tarriance*, to tarry Gods time. It needs not repent the wise of this world (much lesse the children of light) of any good they have done or gotten (however it prove with them) with some degree of comfort followes every good action, as heat accompanies fire, as beams and influences issue from the Sun. And this is so true, that very Heathens, upon the discharge of a good conscience, have found comfort and peace answerable.

Verf. 16. For there is no remembrance of the wise] viz. unless he be also wise to salvation: for then he shall be had in everlasting.

C c 3.

Πρόσωπον ὁμι-
αῶν.

Descrip. of the
the world. chap.
of China.
Meyl. Geog.

ἡ ποικιλία

lasting remembrance. Or otherwise, either he shall be utterly forgotten (as being not written among the living in Jerusalem, *Ezay* 4. 3.) or else he shall not have the happiness to be forgotten in the City where he had to done, *Eccles.* 8. 10. I mean where he had been either a dogmaticall or at least a practick Atheist, as the very best of the Philosophers were, *Rom.* 1. & *1 Cor.* 1. the choicest and the most picked men amongst them, *1 Cor.* 3. 21.

And how dyeth the wise man? as the fool? See the Note on *Vers.* 14. & 15. wife men dye as well as fools, *Psal.* 49. 10. good men dye as well as bad, *Ezek.* 21. 4. yet with this difference; that the righteous hath hope in his death, which to him is neither total, but of the body only, nor perpetuall, but for a time only, till the day of refreshing. See both these, *Rom.* 8. 10, 11.

Vers. 17. Therefore I hated life? i. e. I lesse loved it then I had done; I saw mortality to be a mercy with *Cato*; I was neither fond of life, nor afraid of death, with *Q. Elizabeth*, I preferred my coffin before my cradle, my buriall-day before my birth-day, *chap.* 7. 1. A greater then *Salomon* threatens those that love life, with the losse of life, *Luke* 17. 33. and hath purposely set a particular vanity and vexation upon every day of our life, that we may not dote upon it, *sich wee dye daily. Sufficient to the day is the evill* (that is, the misery) thereof. *Quicquid boni est in mundo*, saith *Austin*, what good thing soever we have here, is either past, present, or to come. If past, it's nothing: if to come, it's uncertaine: if present, yet it is insufficient, unsatisfactory. So that, whilst I call to mind things past (saith that incomparable *Q. Elizabeth*) behold things present, and expect things to come, I hold them happiest that goe hence soonest.

Vers. 18. Yea I hated all my labour? i. e. I was sorry to think, that I had been so eager and earnest in getting a great estate, which now I must leave, and to whom I know not; sure I am, to those that never took any pains for it. And herein we see the corruption of our nature discover it self, in that we are so wedded to the things of this world (especially if gotten by our own art and industry) that we think much to be divorced from them by death, and to leave them to others, when our selves can enjoy them no longer. *Henry Beauford* that rich and wretched Cardinal, Bishop of Winchester, and Chancellor

of

of England, in the reign of *Henry 6.* when he perceived that he must dye, and that there was no remedy, murmured at death, that his riches could not reprieve him till a further time. For hee asked, wherefore should I dye, being so rich? If the whole Realm would save my life, I am able either by policy to get it, or by riches to buy it. *Fy*, (quoth he) will not death be hired? will money doe nothing?

Latimer in a sermon afore *King Edward the 6.* tells a story of a rich man, that when he lay upon his sick bed, there came one to him and told him, that certainly, by all reason they can judg by, That he was like to bee a man for another world, a dead man. As soon as ever he hears but these words (saith *Latimer*) What must I dye? said he: send for a Physitian; wounds, sides, heart, must I dye? wounds, sides, heart, must I dye? and thus he goes on, and there could be nothing got from him, but wounds, sides, heart, must I dye? Must I dye and go from these? here was all: here's the end of a man that made his portion to be in this world. If this mans heart had been ript up after he was dead, there might have been found written in it, *The God of this present world.*

Mr. Jeremy Burroughes relates in print of another rich man, that had sometime lived neer unto him; who, when hee heard his sicknesse was deadly, sent for his bags of money and hugg'd them in his arms, saying, Oh! must I leave you? Oh! must I leave you? And of another, who when hee lay upon his sick bed, called for his bags, and laid a bag of gold to his heart, and then bad them take it away, it will not doe, it will not doe.

Mr. Rogers in his *Treatise of Love* tels of one, that being near death, clapt a twenty shillings peece of gold into his owne mouth, saying, Some wiser then some, Ile take this with mee, howsoever.

Vers. 19. And who knoweth whether he shall see a wife man? A friend or an enemy, an acquaintance or a meer stranger: riches oft change masters. How many by a just hand of God dye childlesse; or else leave that they have to dingtherits that will spend it as merrily, as ever their parents got it miserably? scatter with a fork as it were, what they have wretchedly raked together? Our *Henry 2.* some few hours before he dyed, saw a list of their names, who conspired with the King of France, and Earle *Richard* (his sonne and successor) against him. And finding therein

Usque adeone mori miserum! Virgil.

Camd. Elizab. fol. 325.

Serm. on Psal. 17. 14. April 2. 1643. before the L. Major.

therein his son John (whom he had made Earl of Cornwall, Sommer-
set, Nottingham, Derby, and Lancaster, and given him a vast
state) to be the first; he fell into a grievous passion, both cur-
sing his sons, and the day wherein himself was born: and in
that distemperature departs the world, which so often himself
had distempered.

Dan. hist. 112.

Verf. 20. *Therefore I went about to cause my heart, &c.* [i. e. I
set my self to take off the edge of my affections from these out-
ward comforts that are so uncertain, and so unsatisfactory;
and to take another course for the attaining of true happinesse.
The Hebrew word signifies, I set a compasse, I turned round, or I
turned short again upon my self, by a reflex act of my mind, as
Ephraim did, Jer. 31. 19, 20. as the prodigal did when he came to
himself, who before had been besides himself in point of salvari-
on: and as Solomon elsewhere prays, that the captive people may
bethink themselves, or (as the Hebrew hath it) bring back to their
heart, 1 King. 8. 47. returne and discern between the righteous
and the wicked, Mal. 3. 18. Thus David examined his wayes,
and finding all to be naught and stark naught, contrary to that of
God, who reviewing his works found all good and very good) he
bethought himself of a better course, he turned his feet to Gods
testimonies, Psal. 119. 59. Set not thy heart upon the asses, said
the Prophet to Saul, forasmuch as better thing: abide thee, the
desire of all Israel is to thee.

Verf. 21. *For there is a man whose labour is in wisdom* [This
seemed to Solomon (whose owne case it was like to be)
so unworthy a thing, and such a vexation of spirit, that he can
never say enough of it; but could find in his heart to cry out
with him in the Poet, Τὸς ἑκοδύμων ἔτετρας ἢ πέντε καὶ ἑξή-
κοντα καὶ μυριάς, I am thrice miserable, nay ten times, nay an
hundred, nay a thousand times so that am born to be a provi-
dent and a perfect drudge of an idle drone, or perhaps of a meet
stranger.

This is also vanity and a great evill [Not privation of good on-
ly, a nothing; but a position of evill, a sad thing; an inconveni-
ence not to be avoided by the most circumspect prudence: for it
is written, He taketh the wise in their own craftinesse. And again, The
Lord knoweth the thoughts of the wise (their inward disceptations,
their debating the matter with themselves) that they are vaine,
1 Corinth. 3. 19, 20. The rich foole talked to himselfe (as
fooles

fooles use to doe) and set downe how every thing should be,
Luke 12. 17. but it proved somewhat otherwise, ere he was a
day elder.

Verf. 22. *For what hath a man of all his labour* [What makes hee
of it (every thing reckoned?) see chap. 1. 3. what takes hee
with him when he dyes more then a poor winding sheet? as
that Great Emperour of Egypt caused to be proclaimed at his
funerall, that that shirt of his (there hanged up for the pur-
pose) was all that he now had of all his labour, and great
achievements. Saladine the mighty monarch of the East is gone,
and hath taken no more with him then what you see, said the
bare Priest that went before the bier. See the Note on 1 Tim.
6. 7.

Carion.
Chron.

Verf. 23. *For all his dayes are sorrows, &c.* [All the dayes of
the afflicted are evill, Prov. 15. 15. and every day hath a suffici-
ent evill laid upon it by God, Mat. 16. 34. Few and evill were
the dayes of Jacobs pilgrimage. God gave him not a draught
only of the cup of affliction, but made him a diet-drink. Man
is born to trouble (saith Eliphaz, Job 3. 7.) as the spark flies
upward. Man and Miserable are in a manner terms convertible:
Hee that remembers that himselfe is a man, will not think
much of any sorrow betides him, saith the Heathen Oratour.
For,

*Si, nisi res cuius nulla est contraria votis,
Vivere nemo potest, vivere nemo potest.*

Yea, his heart taketh no rest in the night [As a clock can never
stand still, so long as the plummet hang thereat; so neither
can a worldlings heart for cares and anxieties. These gnats
will not suffer him to sleep, these flies of Egypt are continual-
ly stinging him, *nocte ac die non dabunt requiem*, as those tyrants,
Jer. 16. Night and day he is disquieted with them; hee lyes
upon a pillow stult with thorns. Not so the godly man hee
contracts his cares into a narrow compass, communes with his
own heart upon his bed; and having made all even with God,
sleeps undisturbed, Psal. 3. & 4. Jacob rests sweetly when his
head lay upon a hard stone at Bethel. Ahabshuerosh cannot rest,
though upon a bed of downe, but calls for the Chronicles. It
was wisely done of Burleigh L. Treasurer, to put off his cares
together with his clothes; when hee laid by his gowne, hee
Dd would

כבוד.

Πτερόδου.
Symmachus. de-
raph. ab equis,
quos qui agitant
et circumagunt.

Δραστήριος.

Διαλογισμός.

Διλογίζω.

Sander.

would commonly say, Lye there Lord Treasurer, and so quietly compose himself to take his sleep. In nothing be careful (saith the Apostle) but let the peace of God guard your hearts and minds in Christ Jesus, Phil. 4. 6, 7.

Verf. 24. *There is nothing better for a man, &c.* This may seem to favour of Epicurisme; as may also some following passages of this book. For which cause some of the old Jew-Doctors was once in a mind to hide this whole book out of the way; & not suffer the common sort to see it any more. But this they needed never to have done: for the Preacher expressly calls carnall mirth madnesse, in this very chapter; and sheweth that the happinesse of a man stands in fearing God & keeping his commandments, chap. 12. All which is point-blank against Atheisme and Epicurisme. And whereas here and elsewhere the liberal use of the creatures is commended and commanded; this is done in opposition to and detestation of such parsimonious penny-fathers, as deny themselves that necessary and honest affluence that God hath permitted and afforded them: living sordidly, that they may grow rich suddenly, although they know not how soon they may leave all, nor yet to whom.

This also I saw that it was from the hand of God] It is hee that fills our hearts, as with food, so with gladnesse, *Ath. 14. 17.* Hee can curse our blessings, make our table a snare, sauce that we eat, spice that we drink with his fierce wrath, as hee did the quailles to those Israelites. Hee can disweeten our delicates, either with sickness, *Job 33. 20.* or sorrow, *Psal. 107. 17, 18.* or sudden terror, *1 Sam. 30. 16, 17.* & *1 King. 1. 41.* *Atheniab's* feast ended in horror; astonishment was served up for their last dish. Let God therefore bee sought for a comfortable use of the creature, and then bee merry at thy meate, and put sorrow from thy heart, *Eccl. 9. 7.* *Eate the fat, and drink the sweet, &c. for the joy of the Lord is your strength,* *Nehem. 8. 10.*

Verf. 25. *For who can eat? or who can hasten, &c.*] And yet I have found (and so shall you) that tranquillity and true happinesse (the Kingdome of God) doth not consist in meats and drinkes. A Turke may believe sensualities in his fooles paradise; but no servant of God is a slave to his palate,

Verfe

Verf. 26. *Wisdom and knowledge*] To get these things rightly, and to use them comfortably.

To gather and to heap up] *conferere & congerere*, to rake and scrape together; the muck-worms occupation.

That he may give] As hee did the Egyptians goods to Israel, *Nabal* to David, *Hamans* to Mordecai.

CHAP. III.

Verf. I.

To every thing there is a season.

A Set time, such as we can neither alter nor order. This is one of those keys that God carries under his own girdle, *Ath. 1. 7.* To seek to doe or get any thing before the time, is to pull apples before they are ripe, saith a Father, which *Poma importuna* set the teeth on edge, and breed stomach-worms. They labour *tempore deser-* in vain that would prevent the time prefixed by God, as those *Punt. Terrib.* hasty Ephraimites in Egypt, *1 Chron. 7. 22.* with *Psal. 78. 9.* those heady Israelites in the wilderness, *Numb. 14. 40.* *Moses* would be acting the Jugg before his time, *Exod. 2. 12.* he is therefore sent to keep sheep in *Midian*, *vers. 15.* *David* staid Gods leisure for the Kingdome; those in *Escher*, for deliverance, they knew that God would keep his day exactly, as hee did with the Israelites in Egypt, *Exod. 12. 40, 41.* Even the self same day, when the 430. years foretold were expired, Gods people were thrust out of Egypt. So *Dan. 5. 30.* In that night was *Belshazzar* slaine; because then exactly the 70 years were ended. And as God fails; not his own time, so hee seldome comes at ours, *Jer. 8. 20.* for he loves not to be limited. We are short-breath'd, short-sighted, apt to antedate the promises in regard of the accomplishment, *Hab. 2. 2.* And no lesse apt to outstand our own markets, to let slip opportunities of grace, which are ever headlong, and (once past) irrecoverable. O if thou hadst known at the least in this thy day, &c. *How shall we escape if we neglect so great salvation?* *Heb. 2. 3.* Therefore shal every one that is godly seek thee in a time when *Psal. 32. 6.*]

Dd 2

thou

thou mayst be found. There is a certain time set for men to come in and be saved; as *Alexander* set up a taper, when he besieged a Town: as *Tamerlan* hang'd out first a white flag, and then a red. Many a man loseth his soule as *Saul* did his Kingdome, by not discerning his time. *Esau* came too late: so did the foolish virgins. If the gale of grace be over-past, the gate shut, the drawbridg taken up, there's no possibility of entrance. Let us therefore feare lest a promise being left us, and an overture made us of entring into Gods rest, any of us should seem to fall short, or come late, a day after the fair, an hour after the cast. God, who in his eternall counsell hath appointed things to be done, hath also ordained the opportunity and time wherein each thing should be done; which to neglect is such a presumption, as hee usually punisheth with finall hardning, *Ezek.* 24. 13.

Verf. 2. There is a time to be born, and a time to dye.] Wee doe not hear the Wise-man say, *There is a time to live.* What is more fleeting then time? yet life is not long enough to bee worthy the title of time. Death borders upon our birth, and our cradle stands in our grave. *Orimur, morimur.*

*Multos ostendunt terris bona fata, nec ultra
Esse sinunt. — Finisque ab origine pendet.*

How many have we seen carried from the womb to the tomb; from the birth to the buriall? And what a short cut hath the longest liver from the grave of the womb, to the womb of the grave? Men chop into the earth before they are aware many times: like as he that walks in a field covered with snow, falls suddenly into a marle pit.

A time to plant, &c.] In point of good husbandry fit seasons are to be observed, or else little increase can be expected. God also, the great vine-dresser, plants and plucks up more Churches or particular persons at his pleasure, *Esa.* 5. 1. to the 8. *Mat.* 15. 13. *Jerusalem* (that plant of renown) is now of an *Eden* become a *Sodom*; and that which *Moses* threatened, *Deut.* 28. 49, &c. fulfilled to the utmost. *Susa* in *Perſia* signifies a Lilly, and was so called for the beauty and del. stable sight: Now it is called *Valdæ* of the poverty of the place. *Niniveh* that great City, that once had more people within her walls, then are now in some one Kingdome, is at this day become a sepulture of itself, a little Town of small trade, where the

Patriarch

Patriarch of the *Nestorians* keeps his seat at the devotion of the Turks.

*Roma diu titubans variis erroribus aſſa
Corruet, & mundi deſinet eſſe caput.*

*Frid. ſecond.
Imper.*

Verf. 3. A time to kill.] viz. To cut off corrupt members by the ſword of Juſtice, or of War, *ne pars ſincera trahatur:* There is a cruell mercy, ſaith one, there is a pious cruelty, ſaith another. But curſed is he that doth the Lords work negligently: and curſed is he that (in a good cauſe, and upon a good calling) keepeth back his ſword from blood, *Jer.* 48. 10. But that ſouldier can never answer it before God, that ſtriketh not more as a Juſtice of Peace, then as a ſouldier of Fortune.

A time to break down, and a time to build up.] This and the reſt, though every one knows to beſo in common experience, yet one and the ſame thing (in effect) is oft repeated, that it may be once remembred: viz. that this whole world is nothing elſe but a maſſe of mutabilities; that every man, every State, every thing is a planet, whoſe ſphericall revolutions are ſome of longer, ſome of ſhorter continuance. *Omnia verſantur in perpetuo aſcenſu & deſcenſu,* there is a perpetuall aſcending and deſcending of life and ſtate.

Verf. 4. A time to weep, and a time to laugh.] Only we muſt not invert the order, but weep with men that we may laugh with angels; lay godly ſorrow as a foundation of ſpirituall joy. Surely out of this eater comes meat; out of this ſtrong ſweet: ſtrong and ſweet reſreſhments follow upon penitentiall performances: theſe *Aprill* ſhowers bring on *May* flowers. *Tertullian* ſaith, that he was *nulli rei natus niſi penitentiae*, born for no other purpoſe, but to repent: but then, he that truly repenteth *de peccatis dolet, & de dolore gaudet*, is grieved for his ſins, and then is glad of ſuch a grief. Theſe that ſo joy in tears ſhall reape in joy: whereas thoſe that will not (in an evill time, eſpecially when God calls to weeping and mourning, and even thruſts men down as it were with a thump on the back) weep here, where there are weeping handkerchiefs in the hands of Chriſt, are like to have their eyes whipt out in bell, and to howl with devills.

A time to mourn.] Matter enough of mourning wee ſhall bee ſure of (and we ſhould be ſoberly ſenſible of it) whiles we are

Dd 3

in

*Heb. 4. 1.
ἡσυχία.*

*Ab utero ad vi-
nam.*

Eſay 22. 12.

in this vale of misery, vally of tears, in hoc exilio, in hoc ergastulo, in hac peregrinatione, (as Bernard hath it) in this Prison-houle, Purgatory, Pilgrimage, in this place of banishment and bondage, how can we look for better? God set us not here, as he did Adam in Paradise, to take his pleasure, or as hee did Leviathan in the Sea, to sport and dally. We must not think to doe as the people of Tombutum in Africk, who are said to spend their whole time in singing and dancing. The way of this world is like the wilderness of Sin, or the vale of Siddim, or the Pacificque Sea, which Captaine Drake found tempestuous and troublous above measure. Many miseries and molestations both Satanicall and secular wee are sure to meet with, to make us mourn. Hierome complaines that he had furrowes in his face, and lickles from his lips with continuall weeping. Origen is thought to have dyed of grief. Chrysostom calls the dayes of his life, the dayes of his sorrow. Basil was made old and unprofitable for Gods Church, before his time, with travell and trouble. Rebecca is weary of her life, so is Eliab. Naomi will bee Naomi no longer, but Marah. Paul vayles all his top-sayls, and sits down in the dust, 1 Tim. 1. 15, besides his syn pathizing with others, 2 Cor. 11. 29, 30.

And a time to dance] Or skip as young Cattell doe at spring-tide. Here's nothing for mixt immodest dancings. Quid opus est talibus salamentis? What need people provoke themselves to that evill they so naturally incline to? Nemo sobrius saltat, said the Heathen Oratour. No sober man will offer to dance. Where there is dancing, there the Devill is, saith a Father: and cannot men be merry, unlesse they have the Devill for their Play-fellow? Dancing (saith Another) is a circle, whose center is the Devill, but busily blowing up the fire of lust, as in Herod, that old Goat.

Verf. 5. A time to cast away stones] As when King Henry the Eight pulled down the Abbeyes and other religious Houses, (as they called them) saying, Corvorum nidos esse penitus disturbandos, ne iterum ad cohabitandum convolent, that the Crows nests were to be pulled in pecces, that they might never nestle there any more. And herein he did but as Cardinall Wolley did before him: for hee, by the Popes own license, had, a little before, pulled down forty Monasteries, and taken their stones and Revenues, to build and endow his two Colledges at Oxford, and Ipswich. E-lapidation

Cam. Elisab.

Chrysost.
Augustin.Sander. schism.
Ang. lib. 1.

Adu and Mon.

lapidation is a peccce of the Churches happinesse, Esai. 5. 2.

And a time to gather stones together] As in building Forts, Castles, Colledges, Bridges, Cauleys, such as was that, 1 Chron. 26. 16, 18. 1 King. 10. 5. 2 Chron. 9. 11. See 2 Chron. 16. 6.

A time to embrace] With honest conjugall embracements (as the Chaldee Paraphrast interprets it) not with those libidinous embracings of the bosom of a stranger, Prov. 5. 20. No time for Rapes, such, 1 Pet. 4. 3. Diabolus capite blanditur, ventre oblectat, cauda ligat.

And a time to refrain] As in times of common calamity: for should we then make mirth? Ezek. 21. 10. Should not the Bridegroom come forth of his chamber; and the Bride out of her Closet? Joel, 2. 16. Some of the Ancients doe very much note the manner of Noahs going into the Ark, and how the father and the sons went together, the mother and her daughters in Law went together: God himself dividing at that time those whom himselfe had joyned together. Others tell us, that & bruti ipsa intra Arcam, quandiu diluvium duravit, continuerint, the very brute creatures coupled not in the Ark, during the deluge. There is both an intemperate and an intempestive abuse of the marriage Bed, which ought to be kept undefiled, Heb. 13. 3 and not stained and dishonoured with either unseasonable or unseasonable excesses, and uncleanneses; which God will certainly plague, (though they lie without the walk of humane censure) without true and timely repentance. Lutheri nuptiis amici etiam im-
probant, &c. Luther's marrying a wife then when all Germany was in a hurly-burly, and all Saxony in heaviness for the death of their good Elector Frederick (Luther's greatest friend) was no small griefe to his best friends; and afterward also to himselfe, as Melancthon testifieth in an Epistle to Camera-
rium.

Ambros. de Noe
& Arca. cap. 13

Sculus. Amal.

Quoniam vero
ipsum Lutherum
quodammodo
tristitiam esse
ce rno & per-

Verf. 6. A time to get] Heb. to seek: for men doe but seeke here, they doe not properly get what they cannot long hold. How much better therefore were it to seek God, Cuius inventio est ipsum semper querere, (as Nyssen hath it here) the finding of whom is alwayes to seek him, and in seeking of whom there is so great reward, Heb. 11. 6? Seek yee mee, and ye shall live, Amos 5. 4. Seek him that maketh the seven Stars and Orion, verf. 8. Seek him in a time when he may be found, Psal. 32. 6. Now is the accepted time, now is the day of Salvation, 2 Cor. 6. 2.

6. 2.

Κεφάλαιον
ἡ κοινὴ μὲν
Ναυ.
Αὐγ.

6.2. Take the present Now and be serious, and then God scorns to doe as Heathen Idolls did, viz. to say to the seed of Jacob, Seek yee mee in vain, *Iai.* 45.19. How greedy are men of getting gain? Get God, and you get all: *Habet omnia qui habet habent omnia.*

Μινω.

And a time to loose] There is an uncertainty in riches, *1 Tim.* 6. 17. a deceitfulness, *Mark.* 4. 19. a lye, *Iob* 2.8. they were never true to those that trusted them, subject they are to vanity or violence, *Matth.* 6. How seldom doe gamesters grow rich? *Vitrea est fortuna; cum splendet, fragitur.* And as they say of the mettle, they make glasse of it; it is nearest melting, when it shines brightest in the fire: so are many rich men nearest ruine, when at greatest lustre, as *Haman, Herod, Pythius, &c.*

Εκλες. 1. 1.

A time to keep] 'Tis good for a man to keep so new what by him. *Penus Servatius facit bonum Bonifacium,* according to the Dutch blunt Proverb, A good Saver, makes a good well-doer. See the Note on *Prov.* 6.8.

And a time to cast away] To cast bread upon the waters, upon those poore creatures that pinched with penury, water their plants, feed upon tears. And although bread and other comforts cast upon such may seem cast downe the waters, because no hope of recompense, yet thou shalt bee recompensed at the Resurrection of the Just (saith Christ to such) and blessed in the mean while, *Luk.* 14. 14. *Temporalia Dei servis impensa non perirent, sed parturiunt,* Almes perisheth not, but is put to use.

Fuller.

Verl. 7. A time to rent, and a time to sew] As in making a new or translating an old garment. Turkes wonder at English for pincking or cutting their cloathes, and making holes in whole cloth, which time of it selfe would tear too soon. It was a custome among the Jews, to rent their cloathes in case of sad occurrences. Th. Prophet *Abijah* rent *Jeroboams* new garment in twelve peeces, to shew that God would rend the kingdom out of the hand of *Solomon,* *1 Kings* 11. 31. Schismatics rend the Church. Heretickes the Scriptures: God will stich up all in his own time, and heale the breaches thereof, *Psal.* 60.2.

A time to keep silence, and a time to speak] It is a singular skill to time a word, *Iai.* 50.4. to sit it upon its wheele, *Prov.* 25. 11. as *Abigail* did for her family, *1 Sam.* 25. as *Esther* did against *Haman,* And it is an happy thing when a man can pray as one once did,

did, *det deus ut sermo meus adeo commodus sit, quam sit accommodus,* God grant my speech may be as profitable as it is seasonable. He that would be able to speak when and as he ought, must first learn silence, as the Pythagoreans did of old, as the Turkes do at this day, *Perpetuum silentium tenent ut muti,* they are not suffered to speak: *Discamus prius non loqui,* saith *Eie* come upon this text. Let us first learn not to speak: that afterwards wee may open our mouths to speak wisely. Silence is fitly set here before speaking, and first takes its time and turn. It is a good rule that one gives, either keep silence or speak that that is better then silence.

Verl. 8. A time to love, and a time to hate] Yet I like not his counsell that said *Ama tanquam osurus, odi tanquam amaturus.* Let a man chuse whom he may love, and then love whom he hath chosen. Let love be without dissimulation: abhorre the evill, cleave to the good, *Rom.* 12. 9. Hate we may (but then it must be) *Non virum, sed vitium,* not the man, but his evill qualities; whereof also we must seek to bereave him, that he may be *totus desiderabilis* altogether lovely, *Cant.* 5.16.

A time of warre, and a time of peace] Time (saith an Interpreter) is a circle; and the Preacher shutteth up this passage of time in a circle. For having begun with a time to be born, and a time to dye, he endeth with a time of warre, which is a time of dying, and with a time of peace which is a time, wherein people, by bringing forth, are multiplied.

Verl. 9. What profit hath bee that worketh, &c.] i. e. How can any man by any meanes he can use help, or hinder this volubility and vanity that hee meetes with in every creature? What Profit, See the Note on chap. 1.3. whereunto this verse relateth, as being a conclusion of the principall argument.

Verl. 10. I have seen the travell that God, &c.] Not Fortune, but Providence ordereth all crosse occurrences: a wheele there is with in a wheele, *Ezek.* 1. then when men may think things runne on wheelles, at sixes and sevens, as they say. Humble your selves under the mighty hand of God, *1 Pet.* 5.6. His holy hand hath a speciall stroke in all our travells. Hee both ordaineth, *Act.* 2. and ordereth all, *Gen.* 50. 20. altering the property, *Rom.* 8.28. and disposing them to good, rayling profit from all. Thus men afflicted *Iob* for covetousnesse, the Devill for malice, Chap. 1. God, for tryall and exercise of his graces; to be exercised therein, saith the text, or (as the word signifieth) to be humbled therewith, to hide pride from man, *Iob* 33. to tame and take him a linke lower.

E e

lower.

Isa. 29. 4. lower. Their hearts are brought down, saith the Prophet, they speake out of the ground, that erst set their mouths against Heaven, and said, I am, and besides me there is none.

Κόσμος ab or-
nata, mundus a
mundicie.

Verf. 11. Hee hath made every thing beautifull, &c.] Plato was wont to say that God did alwayes *μετρίαν* worke by Geometry. Another sage said, *Pondere, mensura, numero, Deus omnia fecit*, God hath done all in number, weight and measure; made and fit all things in comely and curious order and equipage: hee hath also prefigured aforehand a convenient and beautifull season for every thing; ordering the disorders of the world to his own glory and his Churches good.

Also hee hath set the world in their heart [i.e. he hath given to men the creature to contemplate; together with an earnest desire to search into natures secrets. The Vulgar renders this Text thus,

ἡ κοσμογονία
Rom. 1. 22.

Et mundum tradidit disputationi eorum, And he hath delivered the world to their disputations. But so foolishly and impiously have men disputed of God, of his Providence, of his judgements, of the chief happinesse, &c. that they have reasoned, or rather wrangled away the truth: being neither able to finde out the beginning nor end of the causes or uses of Gods workes. See Rom. 1. 21. 22. *Veritatem Philosophia querit, Theologia invenit, Religio possidet*, said *Petrus Mirandula*; Philosophy inquires after truth, Divinity finds it out, and Religion only improves it.

Verf. 12. I know that there is no good in them [i.e. No other good, but for a man to rejoyce and doe good in his life, i.e. *frui presentibus & facere quod in futuro prodest*, to enjoy things present, and to doe that that may doe him good a thousand yeeres hence: to expend what he hath upon himselfe, and to extend it unto others that are in necessity; this is to lay up in store for himselfe a good foundation against the time to come, this is to lay hold upon eternall life, 1 Tim. 6. 18, 19.

Glossa minor.

Verf. 13. And enjoy the good of all his labour] They that will not labour must not eat, saith the Apostle: As they that doe shall enjoy the good of all their labour, eat the labour of their hands and be thrice happy, Psal. 128. 12: *Isaall and Iuba!*, Frugality and Mufick, good husbandry and good content dwell together, and yet not alwayes; but where God gives the gift. Hee gives strength to labour, and health to enjoy the good of our labour. This the rich fool in the Gospel either knew not, or considered not: *Eat, drinke, and be merry*, said hee to himself: but

God

Gen. 4.
Valeat possessor
oportet, Si con-
portat is rebus
bene cogitat uti.
Munda.

God was not in all his thoughts. How much better *David*, *Hope Psalm. 43. 5.* in the Lord, saith he to himselfe and others, and be doing good: dwell in the land, and verily thou shalt be fed, Psal. 37. 3.

Verf. 14. I know that whatsoever God doth it [shall bee for ever] i.e. that his decree is unchangeable, that his counsell shall stand, Prov. 19. that the Sunne may sooner be stopt in his course, then God hindered of his will, or in his work: sith his power and grace is irresistible. Nature, Angells, Devills, Men, may all bee resisted, and so misse of their designe; Not so God: For who hath resisted his will? Vain men, whiles (like proud and yet brickle clay) they will be knocking their sides against the solid and eternall decree of God, break themselves in peeces, as *Adoniah* did. And whilest, with *Pompey* vanquished by *Iulius Cesar*, they complain that there is a great mist upon the eye of Divine Providence, they doe but blame the Sun, because of the forenesse of their blear eyes. Certain it is, and *Solomon* knowes it, (though the best of Heathens doubted of it when they saw good men suffer, bad men prosper) that every creature walks blindfold; only hee that dwells in light sees whither they go: and that the charretts of all effects and actions come forth from between those mountaines of Brasse, Gods provident Decrees and counsells most firm and mutable, Zach. 5. 6.

That men should feare before him] And not lay the reins in the neck, casting away all care upon pretence of Gods decree, as that French King did, that thus desperately argued; *Si saluabor, saluabor, si vero damnabor, damnabor*, If I shall be saved, I shall be saved, and if I shall be damned, I shall be damned; therefore I will live as I list. This was to suck poyson out of a sweet flower, to dash against the Rock of ages, to fall into the pit (like a profane beast) which was digged for better purpose, to stumble at the word, (an ill sign and yet an ordinary sin) whereunto also they were appointed, 1 Pet. 2. 8. A bridge is made to give men a safe passage over a dangerous River: but he that stumbleth on the bridge is in danger to fall into the River: So here.

Verf. 15. That which hath been is now, &c.] viz. With God to whom all things are present, Rom. 4. 17. 2 Pet. 3. 8. Jer. 1. 5. 6. 7. Hence God is said to know future things, Exod. 3. 9. Job. 18. 4. not to foreknow them. For indeed neither foreknowledge nor remembrance are properly in God, sith his whole Essence is wholly an eye or a minde; it is the example or pattern of all things.

E. c. 2

things

things, so that hee needs but to look upon himself, and then he seeth all things, as in a glasse. The eye of man beholds many things at once, as Ants in a molehill: but if it will see other things at the same time, it must remove the sight. The mind of man can take in a larger circuit even a City, a Country, a world: but this it doth only in the lump or whole masse of it; for else it must remove from form to form, & from thought to thought. But God takes all at once most stedfastly, and perfectly. All things without him are but as a point or ball, which with as much ease he discerneth as we turn our eyes.

And God requireth that which is past. Or enquireth, asketh, that which is by-gone; he bespeaks it as present, calling those things that are not as if they were. *Non aliter scivit Deus creata quam creanda*, saith *Austin*. God knew things to be created, as if they had been before created.

Verf. 16. The place of judgement, that wickednesse was there] i.e. That wrong reigned in places of Judicature, that Justice was shamefully perverted, and publick Authority abused to publick injury. *Cato* saw as much in the Roman States and complained, that private robbers were laid in cold irons, when Publick theeves went in gold chains, and were clothed in Purple. Another, not without cause, complains, that even amongst us Christians, some follow the administration of Justice as a trade only; with an unquenchable and unconscionable desire of gain: which justifies the common resemblance of the Courts of Justice to the Bush, whereto whiles the Sheep flies for defence in ill weather, he is sure to lose part of his fleece. Such wickednesse saw the Wise-man in the place of judgment where he least looked for it. God himself looked for judgement, but behold a scab. *Isa. 5. 7.* so the Hebrew hath it.

Verf. 17. I said in my heart, God shall judge, &c.] Hee did not deny the Divine Providence; as *Averroes* for this cause did: much lesse did he turn Atheist with *Diagoras*, because hee could not have justice done upon a fellow that had stolen a Poem of his, and published it in his owne name. But hee concluded within himself, that god would surely take the matter into his own hand, judge those unrighteous Judges, right and relieve the oppressed, bring forth their righteousness as the light, and their innocency as the noon-day, if not in this world, yet certainly at that great Assizes to be held by his son. (Because hee

hath

hath appointed a day in the which hee will judge the world in righteousness, wherof hee hath given assurance to all men, &c. His petty Sessions hee keepeth now, letting the Law passe upon some few corrupt Judges by untimely death, disgraces, banishment, remorse of conscience, &c. (as he did upon Judge *Morgan* that condemned the Lady *Jane Gray*, Judge *Hales*, *Bolknap*, *Empson*, *Dudley*, that I speak not of *Pilate*, *Felix*, &c.) reserving the rest till the great Assizes, 3 *Tim. 5. 24.* Some he punisheth here, lest his Providence, but not all, lest his patience and promise of judgement should be called into question, as *Austin* well observeth. His two and twenty learned Bookes *De Civitate Dei*, were purposely written to clear up this truth. And so were *Salvian's* eight Bookes *De gubernatione Dei*, & de iusto presentique ejus judicio.

Verf. 18. That they might see that they themselves are beasts] It is reckoned a great matter that wicked men are made to know themselves to be but men, and no more. *Psal. 9. 20.* But God will make good men see and say with *David*, So foolish was I and ignorant: I was as a Beast before thee *Pulchre* add dit, *Apud te*, saith *Ambrose* upon those words: Elegantly said the Psalmist, Before thee, because in respect of God, what is man but an unreasonable Beast? He that is wisest among men, said *Socrates*, (who himself was held the wisest of men) if hee be compared to God, *Simia* *Socrati* *apud* *videbitur*, *non sapiens*, hee will seem rather an Ape than a wise man. *David* calls himselfe not a Beast onely, but Beasts in the plurall, *B. hemoths*, or, at least, a very great Beast, not an Ape, but an Elephant. And this is that which God would have all good men see, *hemmah labem*, (as this text hath it) themselves to themselves, in their humble account of themselves; as holy *Agnus* did, *Prov. 30. 2.* See the Note there.

Verf. 19. For that which befalleth the sons of men] As hunger, thirst, heat, cold, diseases, aches, and other ill accidents.

As the one dyeth] They are sure to dye, both of them.

Yea they have all one breath] They breath in the same aire, and expire alike, in respect of the body.

So that a man hath no preeminence] Unless it be in reason and speech, which he frequently abuseth to his own utter destruction. But otherwise,

*Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, lynx visu, simia gustu.*

Ec 3

Verf.

*A. Grill. lib. 11.
cap. 16.*

Psal. 37.

*Nec te tua pho-
rima Pentheu
Libentem respici-
ent.*

Verf. 20. *All are of the dust*] See the Note on *Gen.* 3. 19.

Verf. 21. *Who knoweth the Spirit*] *q. d.* Who but a man that is spiritually rational, and rationally spiritual? Who but hee that hath the *mind of Christ*? that hath seen the insides of Nature and Grace? Whether *Plato* and *Tully* beleev'd them selves in what they wrote touching the immortality of the soule, is a great question.

Verf. 22. *Whether I perceive*] He resumeth his assertion, *v. 13.* and concludeth. See *Chap.* 2. 24.

CHAP. IV.

Verf. 1.

So I returned, and considered.

Here's a second instance of corruption in civill State, added to that, *chap.* 3. 16. to fill up the rest of vanities.

And behold the tears of such, &c.] *Heb.* Tear; as if they had wept their utmost, *Et vix unicum lachrymulum extorquere possent*, & could hardly squeeze out one poor tear more, for their own ease. For as *Hindes* by calving, so men by weeping cast out their sorrows. *Job* 39. 3. Now tears are of many sorts: *Lachrymas angustie exprimit crux: lachrymas penitentiae peccatum: lachrymas sympathiae affectus: lachrymas laetitia, excellentiae gaudii: denique lachrymas nequitiae, vel hypocrisis vel vindictae cupiditas.* Oppression draws tears of grief: Sin, tears of repentance: affection, tears of compassion: good successe, tears of joy: hypocrisy, or spite, tears of wickednesse.

And they had no comforter] This was *Job's* dolefull case, and *David's*, *Psal.* 69. 21. and the Churches in the Lamentations, *Chap.* 1. 2. *Affert solatium lugentibus supriorum societas*, saith *Lafill*, Pity al-layes misery: but incompassionatenesse of others, increaseth it. This was one of *Sodom's* sinnes, *Ezek.* 16. 49. and of those *Episcopes* in *Amos*, *chap.* 6. 6. The King and *Haman* sat: drinking in the gate; but the whole City of *Susan* was in heavinesse, *Esth.* 3. 15.

*Expleur lacry-
ma egeriturque
dolor. Ovid.*

Alte d.

And on the side of their oppressours, &c.] The oppressed *Romans* sigh'd out to *Pompey*, *Nostra miseria tu es magnus*. The world hath almost as many wild Beasts and Monsters as it hath Land-lords in divers places. It is a wofull thing, surely, to see how great ones quaffe the tears of the oppressed, and to heare them make musick of shrieks.

Verf. 2. *Wherefore I praised the dead*] Because they are out of the reach of wrong doers; and if dead in the Lord, they have entered into peace, they doe rest in their beds, each one walking in his uprightness, *Isai.* 57. 2. But if otherwise, men had better doe any thing, suffer any thing here, then dye: sith by death (as by a trap-dore) they enter into those terrors and torments that shall never either mend or end. Men, (like silly fishes) see one another caught and jerk't out of the Pond of life; but they see not (alas) the fire and pan into the which they are cast, that dye in their sins. Oh it had been better (surely) for such if they had never been born, as *Christ* said of *Judas*; then thus to be brought forth to the murder, (to that old Man-slayer,) to bee hurled into hell, there to suffer such things, as they shall never be able to avoid or abide.

Verf. 3. *Yea better is hee then both they*] The Heathen could say, *Optimum non nasci: proximum mori*. Life is certainly a blessing of God, though never so calamitous. Why is living man sorrowfull? saith the Prophet: and it is as if he should say; Man, tis alive hath some cause of comfort, amidst all his miseries: if he may scape though but with the skin of his teeth, and have his life for a prey, hee should see matter of thankfulness and say, *It is the Lord's mercy that I am not consumed*, that I am yet on this side hell. But those that have set their hearts upon earthly things, if ever they lose them, they are filled almost with unmedicinable sorrows; so as they will praise the dead above the living, & wish they had never been born. These are they whom *Solomon* in this sentence is by some thought to personate.

Verf. 4. *That for this a man is envied of his neighbour*] This is another peece of life's vanity; that as greater men will lye heavy upon you and oppress you, so meaner men will be envying at you, & oppose you; as *Cain* did *Abel*, *Saul's* Courtiers did *David* the Peers of *Persia*, *Daniel*, the Scribes and Pharisees, our Saviour: Every *Zopyrus* shall be sure to have his *Zoilus*. The garment of righteousness, party-coloured with all variety of graces, is a great

Lam. 3. 39.

Job 19. 20.

Lam. 3.

great.

great eye-fore to the wicked, and makes the Saints malignd, See Prov. 27. 4. with the Note there.

Verf. 5. *The fool foldeth his hands together*] A graphicall and lively deicription of a sluggard, fitly called a foole, or a naughty perion. Thou idle and evill servant, Mat. 25. 26. God puts no difference betwixt *Nequaquam* and *Nequa*; a drone and a naughty-pack, seem he never so wise in his own eyes, Prov. 26. 16. and have he never so much reason to alledge for himself (as in the verse here next following) a fool he is, and so he will soon prove himself. For, *he folds up his hands, and hides them in his own bosome*, Prov. 26. 15. A great many chares hee is likely to doe therewhile. See the Note on Prov. 19. 24. And as (*Neque mola, neque farina*, nothing do, nothing have) hee eateth his own flesh, he maketh many an hungry meal, he hath a dogs life, as we say; Ease slayeth this fool, Prov. 1. 32. poverty comes upon him as an armed man. Grief also slayes him, Prov. 21. 25. envy consumes his flesh, and he is vexed at the plenty of painful persons; and because he cannot come at, or rather pull out their hearts, he feeds upon his own.

Verf. 6. *Better is an handfull with quietnesse*] This is the sluggards plea; whereby he bolstereth himself up in his wickednesse, and would make you beleve that hee did *non sine ratione insanire*, not play the mad man without good reason. To what end (saith he) should a man toil and tire out himself with hard labour to compass commodity; making a drudge and a beast of himself for a little pelt; sith he knows not who shall have the spending of it, and he is sure to be either squeezed by his superiors, as verf. 1. of this chapter, or else envied by his neighbors, as verf. 4. Is not a little with ease better? a penny by begging better then two pence by true labour? It is well observed by an Interpreter, that this sentence uttered by the sluggard, is in its true meaning not much different from that of the Wise-man, Prov. 17. 1. but ill applied by him. Good words are not alwaies to be trusted, from ill men especially.

Verf. 7. *Then I returned, and saw vanity, &c.*] i. e. another extream of vanity, visible whereever the sun is seen. *Dum vitant stulti vitium, in contraria currunt*: Fooles whiles they shun the sands, rush upon the rocks; as Herod would needs prevent perjury by murder. The sluggard here, seeing those that doe

best

best to be envied of others, resolves to doe just nothing. Again, the covetous miser, seeing the sluggard lye under so much infamy for doing nothing, *se laboribus conficit*, undoes himself with over-doing. *Sed nemo ita perplexus tenetur inter duo vitia, quin exitus pateat, absque tertio*, saith an Ancient: But no man is so held hampered betwixt two vices, but that he may wel get off, without falling into a third. What need Tutches fall into the other extream of *Nestorius*? or *Stancarus* of *Ostander*? or *Myricus* of *Strigelius*? but that they were for their pride justly given up to a spirit of giddinesse.

Verf. 8. *There is one alone, and there is not a second*] A matchlesse miser, a fellow that hardly hath a fellow, a solivagant or solitary vagrant, that dare not marry for fear of a numerous offspring. Child he hath none to succeed him, nor brother to share with him, and yet there is no end of all his labour: hee takes uncessant pains, and works like an horse, neither is his eye satisfied with riches, that lust of the eye (as St. John calls covetousnesse) is as a bottomlesse gulf, as an unquenchable fire, as *Leviathan* that wanteth room in the main Ocean, or as *Behemoth*, (Job 40. 23.) that trusteth that he can draw up *Jordan* into his mouth.

Neither saith he, for whom doe I labour and bereave] *Si hæc duo tecum verba reputasses, Quid ago? respirasset cupiditas & avaritia paululum*, Orat. pro Quinto; saith *Cicero* to *Nervius*. If thou wouldst but take up those two words, and say to thy self, *What doe I?* thy lust and covetousnesse would be somewhat rebated thereby. But lust is inconsiderate and headlong: neither is any thing more irrational, then irreligion. The rich glutton bethought himselfe of his store, and resolved to take part of it. So did *Nabal*; but this wretch here hath not a second: he plants a vineyard and eats not of the fruit, &c.

And bereave my soul of good) i. e. deprive my selfe of necessary conveniencies and comforts, and defraud my *Genius* of that which God hath given me richly to enjoy, 1 Tim. 6. Oc, bereave my soul of good, of God, of grace, of heaven, never thinking of eternity, of laying up for my self a good foundation, that I may lay hold upon eternall life: but by low ends, even in religious duties, making earth my throne, and heaven my footstool. This is Vanity in the abstract; this is a sore travell, because *Nulla emolumenta laborum*, no good to be gotten by it, no pay for a mans pains. But,

Ff

as

as the bird that sitteth on the serpents eggs, by breaking and hatching them brings forth a perillous brood, to her owne destruction; so do those that sit abroad on the world's vanities.

Verf. 9. *Two are better then one*] Friendly society is far beyond that wretched aloneness of the covetous caitiffe, *Verf. 8.* He joins house to house, and land to land, that he may live alone in the earth, *Esa. 5. 3.*

*Horat.
Gen. 2.
Aristot.
Reliq. 1.*

Qui sine rivali seq; & sua solus amato.
Let him enjoy his moping solitariness, if he can. *It is not good for man to be alone,* saith God. And he that loves to be alone, is either a beast or a god, saith the Philosopher. Man is *ζῷον κοινωνικόν*, a sociable creature, he is *Natures good-fellow*, and holds this for a Rule, *Optimum solatium sodalitium*. There is great comfort in good company: next to communion with God is the communion of Saints. Christ sent out his Apostles by two and two, *Mar. 6. 7.* He himself came from heaven to converse with us; and shall we like Stoicks, fly up our selves, and not daily run into

good company? The evil spirit is for solitariness, God is for society. He dwells in the *Assembly of his Saints*; yea, there he hath a delight to dwell, calling the Church his *Chaptsibam*, *Esa. 62. 4.* and the Saints were *David's Chaptsibam*, his delight, *Psal. 16. 2.* Neither doth God nor good men take pleasure in a stern forward austerity, or wild retiredness: but in a mild affableness and amiable conversation.

*Vide Erasmi in
Adagio,
Σὺν τῷ δούλῳ ἐπὶ
201810.*

Verf. 10. *For if they fall, the one will lift up his fellow*] Provided, that they hold together, and be both of a mind. That which is stronger shoreth up that which is weaker. While *Lattimer* and *Ridley* lived, they kept up *Craumer* by intercourse of Letters and otherwise, from entertaining counsels of revolt. Bishop *Ridley* being prisoner in the Tower, had the liberty of the same, to prove, belike, whether he would go to Mass or no: which once he did. And Mr. *Bradford* being there prisoner, and hearing thereof, wrote an effectual Letter to persuade him from the same, which did Mr. *Ridley* no little good; for he repented, &c. Bishop *Farrar* also being in the Kings-bench prisoner, was travelled withall by the Papists in the end of Lent, to receive the Sacrament at Easter in one kind; who after much perswading, yeilded to them, & promised so to doe. But, by Gods good providence, the Easter-even, the day before he should have done

*Alb. & Men.
Feb. 1230.*

it, was *Bradford* brought to the same prison, where, the Lord making him his instrument, *Bradford* only was the means that the said Bishop revoked his promise, and would never after yeeld to be sported with that papistick pitch. Dr. *Taylor* for like cause rejoiced that ever hee came into prison there to bee acquainted with that Angel of God, John *Bradford*: so hee called him for the good he received from him. One man may be an *ibid.* Angell to another in regard of counsell and comfort: nay, a God to another, as *Moses* was to *Aaron*. Though hee fall he shall arise, for the Lord puts under his hand, *Psal. 37. 24.*

But woe to him that is alone] Because Satan is readiest to assault, when none is by to assist: Solitariness therefore is not to bee affected, because it is the *houre of Temptation*.

For he hath not a second to help him up] As *Elizabeth Cowper* the Martyr in *Q. Maries* days had, who being condemned, and at the stake with *Simon Miller*, when the fire came unto her, she a little shrank thereat, crying once *Ha*; when *Simon* heard the same, he put his hand behind him toward her, and willed her to be strong and of good cheer: for good sister, said he, we shall soon have a joyfull and sweet supper: it is but winking a little and you are in heaven. With these, and the like speeches she being strengthened stood still and quiet, as one most glad to finish that good work. It was therefore a devillish policy in *Julian* and other Heathen Persecutors, to banish Christians into farre countreyes one from another: and to confine them to *Isles* and *Mines*, where they could not have access one to another.

Verf. 11. *Again, if two be together, then they have heat*] Heat of zeal and good affection. *Did not hearts burn within us*, said those two Disciples, when Christ once made the third with them, and by holy conference kindled them? So when *Silas* and *Timotheus* came from *Macedonia*, Paul was pressed in spirit, *Act. 18. 5.* Warm he was before, but now all of a light fire, as it were. Those daughters of *Jerusalem* by hearing the Spouse describe her beloved, as she doth from top to toe, were fired up with desire to join with her in seeking after him whom her soul loved. The lying together of the dead body of one with the bones of *Elisha* gave life to it: so doth good company give life to those that

are dead in sinne. Let two cold flints bee smitten together and fire will come forth: So let two dull Christians confesse and communicate their soul-secrets, and it shall not repent them, they shall find the benefit of it. Canst thou bind the sweet influences of the Pleiades? saith God to Job, chap. 38. 31. These Pleiades be the seven stars, that have all one name, because they all help one another in their work; which is to bring the Spring; and like seven sisters so are they joined together in one constellation, and in one company. We see that God will have the sweetest works in Nature to be performed with mutuall help. The best time of the year, the sweetest warmth cometh with these Pleiades; and the best time of our life cometh when we lie together in true love and fellowship. No sooner had the Philippians received the Gospel, but they were in fellowship to a day, Philip. 1. 5. They knew that as sincerity is the life of Religion, so is society the life of sincerity.

Verf. 12. And if one prevail against him, &c.] *Vis unita fortior.* God bad Gideon to go down to the camp of the Midianites; and if he feared to go, then to take with him his servant Phurah. Jonathan wil not go without his armor-bearer, David without Abishai. Christ, when to begin his passion in the garden, took Peter, James, and John with him for the benefit of their prayers and company, though they served him but sorrowfully. My dove is but one, Cant. 6. 9. Jerusalem is a City compact together. The Church is terrible as an army with banners: the gates of hell cannot prevail against her. Unity hath victory, but division breeds dissolution, as it did once in this Island when Caesar first entred it. *Dum singuli pugnant universi vincuntur*, saith Tacitus of the ancient Britons. The Turks pray daily, that the difference amongst us Christians may be heightened, for that will soonest undoe us. And one of their Emperours, when his Council dissuaded him from a war against the Germans, because of their multitude, said, that he feared them not, because sooner would his fingers bee all of one length, then their Princes; all of one mind.

And a threefold cord is not easily broken] A proverbiall confirmation well interpreted by Lyra; *Quanto plures & boni in amicitia conjuncti sunt, tanto status eorum melioratur.* The more they are that unite, so they be good, the better it is with them. See 2 Sam. 10. 9, 10, 11, 12. We lose much of our strength in the losse

of

offriends; our cable is as it were untwisted. Hence David so bemoans the losse of Jonathan, and made him an Epitaph. Hence 2 Sam. 1: St. Paul counted it a speciall mercy to him that *Epaq broditus* recovered, Phil. 1. 27.

Verf. 13. Better is a poor and wise child] such as was Joseph, David, Daniel, and his three camerades, &c. apt to learn, ready to receive instruction, and as carefull to follow it. And well doth the Preacher join poverty with wisdom; for, *Nescio quomodo bone mentis forer est paupertas*, saith he in Petronius: and, *Paupertas est Philosophiae vernacula*, Poverty is the proper language of Philosophy; and wisdom is undervalued and little set by. Those wisest of the Greeks were very poor, Aristides, Phocion, Epicurus, Epaminondas, Socrates, Epicharmus. So were those worthies of whom the world was not worthy, Heb. 11. 38. They wandered about in sheep skins and goat skins, being destitute, &c. Sweet-smelling Smyrna was the poorest of all the seven Churches, yet hath the richest price set upon it. Lactantius dyed miserable poor, so did Theodorus Gaza that learned Greek. Of Archimedes thus sings Silius,

Nudus opum, sed cui calum terraeque patet ant.

Sil. lib. 14.

But I am fully of *Aeneas Sylvius* his judgment; that Popular men should esteeme wisdom as silver, Noble men as gold, Princes as pearls. Of *Q. Elizabeth* (that peerlesse princeesse) it is said, *Camd. Elis.* that shee hated no lesse then did *Mithridates*, such as despised vertue forsaken of fortune.

Then an old and foolish King] *Erat anti quo magis senescunt, eo magis Erascent.* So do many men of quality; Monarchs and others, weak and yet wilfull, short-witted and yet self-conceited; such as were *Saul*, *Rehoboam*, *Jeboiakim*, *Nebuchadnezzar*, our *Henry* the third, called *Regni dilapidator*, and that *James* that reigned *Daniels* bishop in Scotland in our *Edward* the fourths time; of whom it is storied, that he was so much wedded to his own opinion, that he could not endure any mans advice (how good soever) that hee fancied not; he would seldome ask counsell, but never follow any. *Xerxes* in his expedition against Greece, is reported to have called his Princes together, and thus to have spoken to them; *Let I should seem to follow mine own counsell, I have assembled you: and now do you remember, that it becomes you rather to obey then to advise.*

Ff 3

Verf. 14.

Daniel's hist.
fol. 480.

Speed. 881.

Date obolum
Bellisario.

Speed. 887.

Omnes Salem
riem adorant,
cui munus occi-
dentem.
Macro, expiran-
is Tiberio, Cai-
um fovebat. Cui
Tiberius, Tu,
telle, inquit, Ma-
cro, τὸν δούλο-
ν ἐξ ἡμετέρι-
πῶν, αὐτὸς τὸ
ἀντιπάλοντα
ἐπέμψατο Dio.

Verf. 14. For out of prison he cometh to reign] &c. Valentinian the Emperour, Sultan Mustapha the great Turk, Anno Dom. 1622. Our Henry the fourth, who was crowned the very same day, that the year before he had been banished the realm. As on the other side, Henry the sixth was sent again prisoner to the Tower the same day that he had been carried through the City, as it were in triumph; and had heard the shoutes of the commons in every street, crying, God save King HENRY: Loe, Hee that had been the most potent Monarch for Dominions (saith the Chronicler) that ever England had, was not now the master of a molehill, nor owner of his own liberty. So that in him it appeared, that mortality was but the stage of mutability; when a man born in his Kingdome, yea born to a Kingdome, became thus miserably poor. Furthermore, Henry Holland Duke of Excester, grandchild to John of Gaunt, may serve as a fit instance and example to all, how uncertain Adams (ons are of any continuing greatness For (saith Phil. Communes) I once saw him run on foot bare-legged after the Duke of Burgundies train, begging his bread for Gods sake: but he uttered not his name, hee being the neerest of the house of Lancaster, and brother in law unto R. Edw. the fourth, from whom he fled. And being known what he was, Burgundy gave him a small pension to maintain his estate.

Verf. 15. I considered all the living, &c.] He means the multitude (that shallow-brain'd, but great and many-headed beast) making defection from their old Prince, though never so prudent; and setting up his own son against him (as they dealt by David more then once) meely out of an itch of instability, and affection of novelty. Now as this is to others, so to Kings also a vexation, to see already the common aspect of their people bent upon another object before the time; to behold them worshipping the rising sun, as the proverb is, and themselves laid aside, in a manner, as broken vessels out of request, in comparison. Crowns have their cares and crosses, and high seats are never but uneasy. O vilis parvus! O base clout! said one King concerning his diadem: were it but known how many molestations and miseries do attend thee, Nemo foret qui te tollere vellet humo, no man would daigne to take thee up lying at his feet. Antoninus the Philosopher said often, that the Empire was *Maelorum Oceanus*, an ocean of mischiefs: and another cau-

sed it to be written upon his tombe, *Felix, si non imperitasset*, Happy had I been if I had never reigned. It is seldome seen (as before hath been observed, that God allows unto the greatest darlings of the world a perfect contentment, be they never so well deserving. Something they must have to complain of, that shall give an unsavory verdure to their sweetest morsells, and make their very felicitie miserable.

Verf. 16. There is no end of all the people i.e. They are infinitely discontented and wrestlesse in their desires after a new and another Governour. *Αἰ γὰρ τὸ πρὸς ἑαυτὸν*, as *Thucydides* long since observed; the present government, be it never so good, is alwayes grievous, *O that I were made Judge in the land*, said *Absalom*. 2 Sam. 15. 4. *O that thou wert*, said the people, who yet had soon enough of him. And so had they of their new King *Saul*, whom contragencies they would needlesly have, after the manner of all other nations, 1 Sam. 8. 6, 7. How soon did the Baptist grow stale to the Jews (that had lately heard him gladly) and was no more set by then a reed shaken with the wind? How suddenly did they change their note concerning Christ, from *Hosanna to Crucifige*? The common people are like to children (saith an Interpreter) that rest not contented with any Schoole master: and like to servants that love to change every yeare their masters: People are desirous to heare new Preachers, as Feasters to heare new Songs, and new instruments, *Ezek.* 33. 32.

CHAP. V.

Vers. 1.

Keep thy foot.

Q. Va. d. Wouldst thou see more of the world's vanity then hitherto hath been discoursed? get thee to the Sanctu-
 ro as David did, *Psal. 73*. For as they that walk in a mist, see
 it not so well, as those that stand on a hill: so they that have
 their hands elbow-deep in the world, cannot so easily discern
 what they doe, as those that goe a little out from it. To the
 House of God therefore, to the Temple and Synagogues, to
 the Churches and Oratories steer thy course, take thy way.
 Only see to thy feet, i. e. keep thy senses and affections with all
 manner of custody, from the mire of wicked and worldly mat-
 ters. Shooes we have all upon our feet; that is (to speake in
 St. James his phrase) filthinesse and superfluity of naughty-
 nesse in our hearts; that must be put off at Gods Schoole-doo-
 re, as God taught Moses and Joshua. And Pythagoras (having read Moses
 belike) taught his scholars as much, when he saith, *ἀντιπνεύ-
 στες καὶ ἐρετκωνῆς*, Put off thy shooes when thou sacrificest, and
 worshippest. His followers the Pythagoreans expounded his
 meaning, when they would not have men, *ἐν παρόδῳ ἀε-
 λουῖν*, but *οἰκόνθεν παρασκευασμένοι*, worship God carefully, or by the
 way; but prepare themselves at home aforehand. And Numa
 Pompilius (one that had tasted of his learning) would not
 have men worship the Gods *ἐν παρόδῳ καὶ ἀμαλῶς*, by the by, and
 for fashion, but *ἐν ἀργίας καὶ ἀπὸ ἄλλων* at good leisure, and as
 making Religion their businesse. In the Law of Moses the Priests
 were commanded to wash the inwards, and the feet of the sa-
 crifice in water. And this was done *πᾶν συμβολικῶς* faith Philo,
 not without a mystery, sc. to teach us to keep our feet cleane
 when we draw nigh to God. Antonius Margarita in his book
 of the Rites and Ceremonies of the Jews, tells us, that before
 their Synagogues they have an iron plate, against which they
 wipe and make cleane their shooes before they enter: And that
 being entred they sit solemnly there for a season; not once
 opening

opening their mouths, but considering who it is with whom
 they have to doe. Thus it was wont to be with them: But
 alate, though they come to their Synagogues with washed
 hands and feet; yet for any shew of devotion or elevation of
 spirit, they are as reverent (saith one that was an eye-witnesse) *Spec. Europ.*
 as Grammar-boys are at schoole when their master is absent:
 Their holinesse is the meer outward work it self, being a brain-
 lesse head, and soul-lesse body. And yet upon the walls of their
 Synagogues they write usually this sentence, by an abbrevia-
 ture, *Tephillan belo canuamah ceguph belo neshamah*: i. e. A prayer
 without affection is like a body without a soule. *Solinus* re-
 porteth of the *Cretians*, that they doe very religiously worship
 Diana: and that no man may presume to come into her Temple
 but bare-footed: *Satan Dei emulus*, the devill is Gods ape: he
 led these superstitious Ethnicks captive, as the Chaldeans did the
 Egyptians, naked and bare-foot, *Esay 20. 2. 4.*

When thou goest to the House of God] Called the Gate of heaven,
 Gen. 28. 17. such as none but the righteous may enter, *Psal. 118.*
 20. the beauty of holinesse, the place of Angels and Arch-angells,
 the Kingdome of God, yea heaven it self, as Chrysostome calls it. *Αὐτὸς μὲν ὁ
 οὐρανός.*
 The French Protestants called their Meeting-house *ih Paris*,
Paradisic. The primitive Christians called such places *κοιταὶς*, *Coucil. Laodic.*
 (whence Kirkes, Churches) and the Lords Houses; and *Basilicas*, *cap. 28.*
 Kingly palaces. Now it is held an uncivil thing to come to the
 palace of a King with dirty shooes, or to eate at his table with
 foul hands. Men wash their hands every day of course; But
 when to dine with a Prince, they wash them with balls. So it
 should be here; when we come to Gods House, we should come
 with the best preparation we can make; we should also be there
 with the first, and stay till the last, as doore-keepers use to doe.
 which office in Gods House David held an high preferment.
 And whiles we are there, let our whole deportment bee as in
 the presence of the great God, whom we must look full in the
 face, and be ready to hear, as those good souls, *Ait 10. 33.* Now
 therefore we are all here present before God, say they, to hear all things
 that are commanded thee of God. Neither must we heare only with
 the hearing of the ear, but with the obedience of the heart and
 life, (for so the Originall word here signifieth) *Gen. 3. 18.*
 Because thou hast heard, that is obeyed, the voice of thy wife; &c.) hea-
 ring diligently without distraction, and doing readily with-
 out feiscitation.

G g

Then

Sam. 1.
 Exod. 3. 5.
 Josh. 5. 15.

Plutarch.

Then to give the sacrifice of fools] i. e. The formalities and external services of profligate professors, that think to set off with God for their sins, by their sacrifices; for their evil deeds, by their good. Hence they burthen Gods altar, and even cover it with their sacrifices; sticking in the bark, and gnawing upon the shell of holy services, not once piercing to the heart, or tasting of the kernell thereof; and are therefore abominable, because disobedient, and to every good work reprobate, *Tit. 1. 16.* How many be there at this day, that not only pray by tale, as Papiſts doe by their beads, but turn over other duties of Religion as a meer task; holding only a certain ſti it of them, as Malt-horſes doe their pace, or Mill-horſes their round, meerly out of form and cuſtome, thoſe banes and break-necks of due devotion? Theſe do not only loſe their labour: but commit ſin, *Eſay 1. 14.* compaſſe God with a lye, *Hof. 11. 12.* becauſe they waſh not their feet before they compaſſe Gods altar. The Heathen Oratour can tell theſe fools of the people, *Deum non ſuperſtitione coli veſte, ſed pietate*, that God requires the heart in all holy duties, and muſt be ſerved in ſpirit, even *in corde*, *id eſt amore ſummo*, more vero, ore ſideli, re omni.

Hoc non fit verbis: Marce, ut amaris, am.

For they conſider not that they doe evil] That they deſpite him with ſeeming honors, with diſpleaſing ſervice (which is double diſhonour) with ſeeming ſanctity, which is double iniquity, and deſerves double dampnation. This they ſo little conſider, that they think God is greatly beholden to them, and doe them no ſmall wrong, that hee ſo little regards and rewards them, *Eſa. 58. 3.* *Mal. 3. 14.* *Non ſic Deos colimus ut ille nos vinceret*, ſaid that Emperour going into the field againſt his enemy. Wee have not ſo ſerved the Gods, that they ſhould ſerve us no better, then to give the enemy the better of us.

Verſ. 2. Bee not raſh with thy mouth] From hearing, the Preacher proceeds to give directions for ſpeaking, whether it be of God or to him. For the firſt, the very Heavens could ſay, *Non loquendum de deo ſine lumine*, Wee may not ſpeake of God without a light, i. e. without a deliberate premeditation, and well adviſed conſideration. In ſpeaking of God, ſaith one, our beſt eloquence is our ſilence. And if wee ſpeak at all on this ſubject,

Cicero.

Lib. 4. 24.

Marcial.

Antonin Philoſ.
referente Val-
ſar. Gall.

Pythag.

Bar. Hooker.

ſubject, ſaith another, no words will ſo wel become us, as thoſe *ut. Scelig.* *que ignorantiam noſtram pratendunt*, that moſt diſcover our ſmall knowledge of him: How little a portion or pittance is heard of him, ſaith holy Job, (*chap. 26. 14.* The Hebrew word ſignifies a little bit or particle, nay a little peece of a word, ſuch as an eccho reſoundeth) But the thunder of his power who can underſtand? it is ineffable, becauſe unconceivable. Here, if ever,

Claditatem ingemium, delirat linguaque menſque.

Lucet.

Hieron. in loc.

But although Hierome thinks it beſt to underſtand the Preacher here of a ſpeaking of God, yet others, and for better reaſon conceive his meaning to be rather of a ſpeaking to God by prayer, and particularly by a Vow, which implyes a prayer, (as the Greek words *εὐχὴ* and *ἐπαγγελία* import.) Here then

Let not thine heart be haſty to utter any thing] Heb. Let not thine heart, through haſt, bee ſo troubled or diſturbed, as to tumble over, and throw out words without wiſdome, in a conſuſed manner, in a ſlubbering ſort. But as there was half an houres ſilence in heaven when the ſeventh ſeal was opened, and or ever the ſeven Trumpets ſounded: ſo ſhould there bee a ſad and ſerious and ſad weighing of our petitions, before we utter them. Neſcit penitenda loqui, qui proſerenda prius ſuo tradidit examini. He repents not of his requests, who firſt duly deliberates what to requeſt. Whereas hee that blurts out whatſoever lyes uppermoſt, as ſome good men have done in their haſt, and heat of paſſion, (as Job, cap. 6. 5. David, *Psal. 116. 11.* Jeremy, *chap. 15. 10. 18.* Jonah, *chap. 4.* who brawled with God in ſtead of praying to him) diſpleaſeth God no leſſe then the Muſcovy-Miniſters doe their hearers, if they miſpronounce but any ſyllable in their whole Liturgy.

Rev. 8. 1.

Cassiodor. lib. 10. Ep. 4.

For God is in heaven, and thou upon earth] He is the High and Holy One that inhabiteth Eternity, and thou art *E palude ſua procedens & repens vilis ranuncula*, (as Bernard hath it) a baſe toad creeping or crawling out of a ditch: there is an infinite diſtance and diſproportion between Him and thee; therefore ſee to it that thou come to him with all poſſible reverence, humility, and ſelf-abasement. See Job 42. 6. 1 King. 18. 42. Math. 26. 38. It is obſervable that when the great Turk comes into his Moſche, or Temple, he lays by all his State; and hath none to attend him all the while.

Therefore let thy words be few] But full, as the Publicans were

Luk. 18. 13. *O quam multa quam paucis!* Oh how much in a little! said Tully of Brutus his Epistle; so may we say of that Publicans prayer; how much more of the Lord's prayer, set in flat opposition to the Heathenish Battologies and vain repetitions, usuall with Pagans and Papagans, &c. See the Note on Mat. 6. 7, 8, 9. It is reported of the ancient Christians of Egypt, *Quod brevissimis & raptim jaculatis orationibus uti voluerint, ne res moras evanesceret & hebetaretur intentio*, that they made very short prayers, that their devotion might not bee dulled by longer doings. Cassian also makes mention of certain religious persons in his time, *Qui utilius censebant breves quidem orationes, sed creberrimas fieri, &c.* who thought it best that our prayers should bee short, but frequent: the one, that there might bee continuall intercourse maintained betweene God and us: the other, that by shortnesse we might avoid the Devills darts, which he throweth especially at us, when we are praying. These bee good reasons; and more may bee added out of Matih. 6. as that our heavenly Father knowes what wee need, &c. That which the Preacher here presseth is, the transcendent excellency and surpa ling Majesty of Almighty God. I am a great King, saith Hee, Mal. 1. And I looke to bee served like my selfe. Therefore take into you words neither over curious nor over carelesse, but such as are humble, earnest, direct to the point, avoiding vain babblings, needlesse and endless repetitions, heartlesse digressions, tedious prolixities, wild and idle discourses of such extemporary petitioners, as not disposing their matter in due order by premeditation (and withall being word-bound) are forced to goe forward and backward, like Hounds at a losse; and having hastily begun, they know not how handsomely to make an end.

Verf. 3. *For a dream cometh through the multitude of businesse* When al the rest of the senses are bound up by sleep, the soul en-treth into the shop of the fancy, and operates there usually according to the businesse and employments of the day past; & fieri videntur quae fieri tamen non videntur, saith Te-tullian, those things seem to be done in a dream, which yet are not seen to be done at all: these are but *vane jactationes negotiose animae*, the idle rossings of a busie minde. In like sort, a fool, a heartlesse, saplesse fellow, (that being sensuall and void of the spirit of grace and supplications, hath neither the affections nor expressions of holy prayer) multiplies words without knowledge, thinkes

thinkes to make out in words what hee wants in worth, being *λεγειν δεσπο, λεγειν δε δυνάτωτος* as Plutarch saith of Alcibiades, one that could talke much, but speak little: His voyce is known by multitude of words. It is but a voyce that is heard, it is but a sound that is made, like the uncertain sound of a Trumpet, that none can tell what it meaneth, what to make of it. *Corniculus citius in Africa, quam res rationesque solidas in Turriani scriptis reperias*, Beringer contra Id. Gwn Lau-
ret. If there bee any worth of matter in the fool's words, it is but by chance, as Aristotle saith that dreams do by chance foretell those things that come to passe. Let it be our care to shun as much as may bee all lavish and superfluous talkativeness and tediousnesse, but especially in prayer: lest we offer the sacrifice of fool's, and God bee angry with us. For as it is not the loudnesse of a Preacher's voice, but the weight and holynesse of his matter, and the Spirit of the Preacher that moves a wife and intelligent hearer: so it is not the labour of the lips, but the travell of the heart that prevails with God. The Baalites Prayer was not more tedious then Eliab's short: yet more pithy then short. And it was Eliab that spake loud and sped in heaven. Let the fool learn therefore to shew more wit in his discourse then words, lest being known by his voyce, hee meet (as the Nightingale did) with some Laconian that wil not let to tell him, *Vox tu es, praeterea nihil*, Thou art a voyce, and that's all.

Verf. 4. *When thouest a vow unto God, deferre not to pay it* See the Note on Deut. 23. 21. It is in thy power to vow or not to vow. *Vovere nusquam est praecceptum*, saith Bellarmine, We have no command to vow. That of David, *Vow and perform to the Lord your God*, is not *purum praecceptum*, saith Mr. Cartwright, a pure precept, but like that other, *Be angry, and sinne not*; where anger is not commanded, but limited. So neither are wee simply commanded to vow, but having voluntarily vowed, we may not defer to pay it, delayes are taken for denyalls, excuses for refusals.

For he hath no pleasure in fool's He needs them as little as King Achish did, he abhors them, Pjal. 5. 5. as deceitfull workers, as mockers of God. *Jeshta in vovendo fuit stultus, in praestando impius*. Jeshta was a fool in vowing, and wicked in performing. But he that vows a thing lawfull and possible, and yet deferres to performe it, or seeks an evasion, is two fools for sayling; sic

*Disa falk de-
ficientibus eru-
bescunt.*

2 Cor. 1. 19. 20.

Verf. 5. Better it is that thou shouldst not vow] *d. d.* Who bad thee be so forward? Why wouldst thou become a voluntary Votary, and so rashly ingage to the losse of thy liberty, and the offence of thy God, who expected thou shouldst have kept touch and not have dealt thus slipperily with him? Thou hast not lyed unto men, but unto God, *Acts 5. 4.* As the traitor of Christ is in mee, saith Paul, *2 Cor. 11. 10.* so he binds himself by an oath, as the learned have observed. And as God is true, our word toward you was not Yea and Nay: For the Son of God who was preached among you by me was not Yea and Nay: but in him all the promises of God are: Yea and Amen. Why? what of that, might some say? and what's all this to the purpose? Very much: for it implyeth, that what a Christian doth promise to men, (how much more to God?) he is bound by the earnest penny of Gods Spirit to perform. He dares no more alter or falsifie his word, then the Spirit of God can lye. And as hee looks that Gods promises should be made good to him, so he is carefull to pay that hee hath vowed to God; sith his is a Covenant of mercy, ours of obedience, and if hee shall bee *All-sufficient* to us, wee must bee *Altogether* his, *Cant. 2. 16.*

Verf. 6. Suffer not thy mouth to cause thy flesh to sinne] *Heb. Nes des,* Give not liberty to thy mouth which of it self is so apt to overflow and runne riot in sinfull and superfluous language. Rein it in therefore, and lay laws upon it, lest it cause thy flesh to sin, thy self to become a sinner against thine own soul. Say to it in this case as Christ did to those Pharisees in the Gospell, *Why temptest thou mee, thou hypocrite?* or as the Witch said to Saul that sought to her, *Wherefore layest thou a snare for my life to cause mee to dye?* *1 Sam. 28. 9.* Shall my prayer become sin, and my religious vows through non-payment, a cause of a curse, *Psal. 109. 7?* When thou art making such an ill bargain, say to thy mouth, as Boaz said to his kinsman, *At what time thou buyest it, thou must have Ruth with it, so thou must have Gods curse with it,* (for that's the just hire of the least sinne, how much more of this crimson crime?) And let thy mouth answer, No: I may not doe it, I shall mar and spoil a better inheritance, I shall anger the Angell of the Covenant; who if his wrath be kindled, yea, but a little, he will not pardon my transgression, for Gods name is in him, *Exod. 23. 21.* Who as he is *Pater miserationum*, the Father

*Ruth 4.
Rom. 6. ult.*

Father of mercies, so hee is *Deus ultionum*, the God of recompences, *Psal. 94. 1.* True it is that Anger is not properly in God, *Fury is not in me, Isa. 27. 4.* but because he chides and smites for sin, (as angry men use to do) therefore is Anger here and elsewhere attributed him, that men may stand in awe and not sin, sith sin and punishment are linked together with chains of Adamant.

Verf. 7. For in the multitude of dreams, and in many words] *i. e.* As in the multitude of dreams, so in many words, &c. There may be some matter in some of either: but neither of either wants their vanities. Dreams are of divers sorts. (See the Note on *Gen. 20. 3.*) *Epicurus* judged them all vain. The *Tetmisen- Terull. de ani-*
sis, nulla somnia evacuabant, saith *Tertullian*, made no dreams to be vain. But that some dreams are Divine, some diabolically, and some natural, *peculiare solatium naturalis oraculz*, as one speaketh, good symptomes and indications of the naturall constitution, no wise man ever doubteed. That of the Philosopher hath a truth in it, *Iustum ab injusto non semos, sed somnio discerni,* that a good man may be distinguished from a bad, though not by his sleep, yet by his dreams in his sleep. *Ethic.*

But fear thou God] And so eschew this evill of fond babbling (in Gods service especially) which is no less a vanity then plain dozing; and procures Divine displeasure. *Deum si quis parum Fulgent. ma. c. 46.* *ma. it, valde contemnit.* He that fears not Gods wrath, is sure to feel it, *Psal. 90. 11.*

Verf. 8. If thou seest the oppression of the Poore] And so mayst be drawn to doubt of Divine providence, and to withdraw thine awfull regard to the Divine Majesty, to forgoe godlinesse, and to turn flat Atheist, as *Diogenes* and *Averroes* did.

Marvell not at the matter] *Nil admirari prope res est una Numici, Horat.* A wise man wonders at nothing: he knows there is good cause why God should suffer it so to be, and gives him his glory. *Opera Dei sunt in multis contrariis,* saith *Luther*, Gods workes are effected usually by contraries. And this he doth, *in a 29. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* that he may be the more marvelled at, saith *Nazianzen*, *Naz. in Gyp.* Hence hee commonly goes away by himself, drawing light out of darknesse, good out of evill, heaven out of hell: that his people may feelingly say, *Who is like unto thee O Lord, glorious in holines, fearfull in praises, doing wonders?* Verily there is a reward for the righteous; verily hee is a God that judgeth in the Earth, *Psal. 82. 1.* *Exod. 15. 11.*

Psal. 76. 12.

Mundi flagellum.

Herod.

2 Chron. 19. 6.

Exod. 12.

For he that is higher then the highest regardeth] And wherein they deal proudly, he is above them, *Exod. 18. 11.* and overtops them, *Psal. 2. 4.* sets a day for them, and sees that their day is coming, *Psal. 37. 16.* The most High cuts off the spirit of Princes (hee slips them off, as one should slip off a flower between his fingers; or he cuts them off as Grape-gatherers do the clusters of the vines, such a Metaphor there is in the Originall) hee is terrible to all the Kings of the Earth, those dread Sovereignes, those hammers of the Earth, and scourges of the world, as *Attius* styled himself) such as *Senacherib*, whom God so subdued and mastered, that the Egyptians in memory of it, set up his statue in the Temple of *Vulcan* with this inscription, *Epi ni opes iustis est.* Let all that behold me, learn to fear God. It was therefore excellent counsell that *Iehouahat* gave his Judges: Take heed what you doe, for ye judge not for man, but for the Lord, who is with you in the judgement. Wherefore now let the fear of the Lord our God be upon you, take heed and doe it. Look upon him that over-lookes all your doings, saith he; and then learn to sit upon the tribunall in as great, though not in so slavish a fear of doing wrong, as *Olanes* in the history did upon the flayed skin of his Father *Sisannus*, nayled by *Cambyses* on the Judgement-Seat: or as a *Russian* Judge that feares the boiling Caldron or open battocking: or the Turkish Senate, when they think the great Turk to stand behind the Arras at the dangerous door. In fine, let the Grantees and Potentates of the Earth know and acknowledge with *Constantine*, *Valentinian*, and *Theodosius*, three great Emperors (as *Socrates* reports it of them) that they are but *Christi Vassalli*, Christs Vassalls: and that as he is *Excelsus super Excelsos*, High above all, even the highest, so he hath other high ones at hand, viz. the Holy Angels, who can resist the King of *Persia*, as *Michael* the Prince did, *Dan. 10. 13.* Fright the Syrians with a panick terrour, *2 King. 7. 6.* smite the Assyrians with an utter destruction, *Isa. 37. 36.* deliver *Peter* from the hand of *Herod*, and from the expectation of the Jews, *Mat. 12. 11.* make a wonderfull difference in the slaughter of the first born of Egypt. Tyrants shall be sure, sooner, or later, to meet with their match. Looke what an hand the *Ephori* had over the King of *Sparta*, the Tribunes had over the Roman Consuls, and the Prince *Palgrave* of *Khine* ought, by the ancient orders, to have over the Emperour of *Germany*. (*Palatinus hec dignitas prerogativa est ut ipsum*

Caesarem.

Cesarum judicare & damnare possit, quoties scilicet his ei ab aliquo Ordinum imperii movetur, the *Palgrave* hath power to judge and passe sentence upon the Emperour himself, when any of the States of *Germany* doe sue him at the Law) the same and more hath God and his Angels over the mightiest Magnifico's in the world, *Lebanon* shall fall by a mighty one, i.e. by an Angel, as some interpret it, *Isa. 10. 34.*

Verf. 9. Moreover the profit of the Earth is for all] viz. For all sorts of men, and for all kind of uses. *Alma mater*, *Terra ferax*. Then shall the Earth yeeld her increase: and (therein) God, even our own God shall blesse us, *Psal. 67. 6.* Can any of the Vanities of the Heathens give rain or graine? no, neither, *Ier. 14. 22.* Can the Earth bring forth fruit of her self? So indeed our Saviour seems to say, first the blade, then the ear, after that the full Corn in the Ear; *Mark. 4. 28.* but then it is after the good husband hath sowed it, and God by his blessing given the increase. The drift of the Preacher here is, to set forth the excellency of tillage first, and then to shew the vanity of it. Tillage is the life and bloud of a Common-wealth: it is beyond all pecuniary possessions. *Jacob* had money and other fruits of the Earth: and yet if *Egypt*, (the worlds Granary, as one calls it) had not supplied them with Corn, hee and his might have perished.

The King himself is served by the field] Not the Lyon, Dragon, Unicorn, &c. But the Plough and the Ship, are the supporters of a Crown. Some read it thus, *Rex agro servit*, The King is servant to the field. It concernes him to have care of tillage, plantation of fruits, breeding of Cattell, &c. or else all will soon run to wrack and ruine. King *Uzziah* loved husbandry and used it much, *2 Chron. 26. 10.* And *Amos 7. 1.* wee read of the Kings mowings. And *Pliny* hath observed, that Corn was never so plentifull and good-cheap at *Rome*, as when the same men tilled the Land, that ruled the Common-wealth, *Quasi gauderet terra laureato vomere scilicet & aratore triumphali.*

Verf. 10. He that loveth silver shall not bee satisfied with silver] As he cannot fill his belly, nor cloath his back with it, so neither can he satisfie his inordinate appetite and desire after it, though he had heaped and horded it up, as the great *Chaliph* of *Babylon* had, that covetous caitiffe, starved to death by *Haalon* brother to *Mango* the great *Chan* of *Tataja*, in the midst of his gold, silver

H h

ver

Turkish.
Prudentius.

Bern.

Sedulus
Sugus.
adere. Hinc ar-
dens appetitus.

Salust.

Camden

Hyllis

ver and precious stones, whereof, till then, he could never have enough. *Auri nempe fames parvo fit major ab auro*, A man may as soon fill a chest with grace, as an heart with wealth. As a circle cannot fill a triangle; so neither can the whole world (if it could be compassed) possibly fill the heart of man. *Anima rationalis ceteris omnibus occupari potest, impleri non potest*. The reasonable soule may be buied about other things, but it cannot be filled with them. *Non plus saturatur cor auro, quam corpus aurum*. As aire fills not the body, so neither doth mony the mind. It cannot therefore bee Man's chiefest good (as *Mammonists* make it) sith it doth not terminate his appetite; but that although hee hath never so much of it, yet is hee as hungry after more as if hee were not worth an half-penny. *Theocrita* brings in the covetous person first wishing

Mille meis errent in montibus agni,

That hee had a thousand sheep in his flock. And this when hee hath gotten, then *Pauperis est numerare pecun.* Hee would have Cattle without number. The Greeks derive their word for *Desire*, from a root that signifieth to burn. Now if one should heap never so much fuell upon a fire, it would not quench it, but kindle it the more. So here. Surely as a Ship may bee over-laden with silver even unto sinking, and yet have compass and sides enough to hold ten times more: so a covetous wretch though hee hath enough to sink him, yet never hath he enough to satishie him. *Catiline* was ever *alieni appetens, sui profusus*, not more prodigall of his own, then desirous after others men's Estates.

Verf. 11. *When goods increase, they are increased that eat them*] Servants, friends, flatterers, trenchermen, pensioners, and other hang-byes that will flock to a rich man, as *Crowes* doe to a dead carcasle: not to defend, but to devoure it. *Cesar* perished in the midst of his friends, whose boundlesse hopes and expectations he was not able to satishie. The King of *Spain* (were it not for the *West-India* Fleet) were never able to subsist: though hee be by farre the greatest Prince in *Christendome*, gives for his Motto, *Totius non sufficit orbis*, and hath his Emire so farre extended that hee may truly say, *Sol mihi semper luget*, The Sun ever shines upon my Dominions; The Duke of *Bavaria*'s house is so pestred with Fryers and Jesuits, that, notwithstanding the greatnesse of his Revenue, hee is very Poore: as spending all

all his estate on those popish flesh-flies, those *inutiles & ribaldi* (*Lyra*'s words upon this text) uielesse, needlesse ribaldry fellows.

Saving the beboling of them with his eyes] To see such a large retinue, such a numerous family, as *Job*, who had a very great household, chap. 1. 3. and *Abraham*, who had a Trained-band in his family; but especially as *Solomon*, who had thousands of servants and work-folk. Whereunto I may add Cardinal *Holsey* his pompous family, consisting of one Earle, nine Barons, Knights and Esquires very many, Chaplaines and other servants (besides retainers) at bed and board, no fewer then foure hundred. Or, to see so much wealth, and to tumble in it, as *Caligula* the Emperour was wont to doe, *contre grande pecunie cupidine incensus*, loving to handle his mony, to walk upon it with his bare feet, and to rowle amongst it with his whole body, as *Suetonius* relateth. The like is reported of *Heliogabalus*, who also, besides what he did eat, is said to have provided himselfe (in case he should be in danger to be surpris'd by his enemies) silken halters to hang himselfe withall, ponds of sweet water to drowne himselfe, gilded poisons to poison himselfe with, &c.

Verf. 12. *The sleep of a labouring man is sweet*] Sleep is the nurse of nature, the wages that she payes the poor man for his uncessant pains. His fare is not so high, his care is not so great, but that without distemper or distraction, he can hug his rest most sweetly, and feel no disturbance, untill the due time of rising awakeneth him. These labouring men are as *found as a Rock*, as hungry as hunters, as weary as ever was dog of day, as they say: and therefore no sooner laid in their beds but fast asleep, their hard labour causing easy digestion, and uninterrupted rest. Whereas the restless spirit of the rich wretch rideth his body day and night: care of getting, fear of keeping, grief of losing, these three vultures feed upon him continually. He rowls a *Sisyphus* his stone; his abundance, like a lump of lead, lies heavy upon his heart, and breaks his sleep: Much like the disease called the *Mare* or *Ephraites*; in which men in their slumber think they feel a thing as big as a mountaine lying upon their breasts, which they can no way remove. His evill conscience estoones latheth and launceth him, as it did our *Rich. 3.* after the murder of his two inno-

cent nephews; and Charles 9. of France after the bloody massacre. God also terrifies him with dreams, throwes handfulls of hell fire in his face, *interpellat cogitantem, excitat dormientem*, as Ambrose hath it, interrupts him while he is thinking, awakeneth him while he is sleeping, rings that dolefull peal in his ears that makes him start and stare, *Thou foole, this night shall thy soul be taken from thee: Veni miser in judicium*, Come, thou wretch, receive thy judgment.

Mala infirmis.
1as. Pagn.
Plin.

Verf. 13. *There is a sore evil*] Or, an evil disease, such as breaks the sleep, *Hinc paller & gemitu pendule, item furiales somni & inquietas*, causing paleness, leanness, restlessness by night. This disease is the Dropfie or *Bulimy* of covetousness, a seldom cured as here, phrenzies, jealousy, which three are hold incurable maladies.

Riches kept for the owners thereof to their hurt] Worldlings sit abroad upon their wealth, and hatch to their hurt; as the silly bird doth the eggs of the Cockatrice. Riches are called Goods; but it hath been well observed, that he that first called them so, was a better Husband then Divine. Such an husband was he in the Gospel, who reckoned upon much goods laid up for many years. But how come these goods to prove evil to the owners, but by the evil usage of them; riches in themselves are of an indifferent nature; and it is through mens corruption *ut magna sit cognatio & nominis & rei divitiis & vitis*, that riches are weapons of wickedness, Engines of evil. See that getteth riches and not by right, shall dye a poore foole.

Jer. 17. 11.

Dum peritura parat, per male parata perit.

He that keepeth his riches (having no quicksilver, no currant money) when God calls him to part with them for pious and charitable uses, keepeth them to his own greatest hurt. For the rust of his canker-eaten gold shall rise up in judgement against him at that great day, *Jam. 5. 3.*

Juvenal. Sat. 10.

Sic plures nimia congesta pecunia curâ strangulat.

See the Note on Prov. 1. 19.

Verf. 14. *But those riches perish by evil travell*] i.e. by evil trading, traffiquing, or other cross event and accident. They waste and wither either by vanity or violence: they slip out of the hand as the panting bird, or wriggling Eel; there's no hold

to.

to be taken of them, no trust to be put in them, they were never true to those that trusted in them. See the note on Prov.

23. 5.

Verf. 15. *As he came forth of his mothers womb*] q. d. If riches leave not us while we live, yet we are sure to leave them when we die. Look how a fallie harlot leaves her lover, when arrested for debt, and follows other customers: so is it here. And as dogs, though they go along with us in company, yet at parting they run every one to his owne master; so doe theie to the world, when we come to leave the world. Death as a porter stands at the gate, and strips us of all our thick clay, wherewith wee are laden. See the Note on chap.

Haec illas portabis opes Acherontis ad undas: Nudus ab inferna sustul. Propert.

2. 22.

To goe as he came] Like an unwelcome guest, or an unprofitable servant, a cipher, and excrement. Oh live, live, live (saith a Reverend man) quickly, much, long; so you are welcome to the world. Else you are but hissed and kickt off this stage of the world, as Phocis was by Heraclius. Nay many (as Job 27. 23.) who were buried before half dead, &c.

Abn. fua. by Dr. Harris.

And shall take nothing of his labour] *ne obolum quonnavulum Charentis solvant.* Some have had great store of gold and silver buried with them; and others would needs bee buried in a Monkes cowle, out of a superstitious conceit of speeding the better in another world; but it hath profited them nothing at all, *Ecc. 9. 10.*

Verf. 16. *And this also is a sore evil*] *Malum dolorificum*, so it will prove: a singular vexation, a sharp corrosive, when *Balaam* and his bribes, *Laban* and his bags, *Nabal* and his flocks, *Achan* and his wedge, *Balthasar* and his boules, *Herod* and his harlots, *Dives* and his dishes, &c. shall part asunder for ever: when they shall look from their death-beds and see that terrible spectacle, Death, Judgement, Hell, and all to bee passed through by their poor souls. Oh! what a dreadfull shriek gives the guilty soul at death, to see it self launcing into an ocean of scalding lead, and must swim naked in it for ever! Who therefore (unlesse he had rather burn with *Dives* then raige with *Lazarus*) will henceforth reach out his hand to bribery, usury, robbery, deceit, sacriledge, or any such like wickedness or worldlinesse, which drown mens souls in perdition and destruction? If rich men could stave off death, or stop its mouth with a bag of gold,

Hb 3.

it.

it were somewhat like. But that cannot be, as Henry Beauford that rich and wretched Cardinall found by experience; as the King of Persia told Constantine the Emperour, who had shewed him all the glory and bravery of Rome, *Mira quidem hec*, said he, *sed ut video, sic in Persia sic Romæ homines moriuntur*, i.e. These be brave things, but yet I see that, as in Persia so at Rome also, the owners of these things must needs die. Agreeable whereunto was that speech of *Nugas* the Scythian Monarch; to whom when Michael Palæologus the Emperour sent certaine rich robes for a present, he asked, *Nunquid calamitates, morbos, mortem depellere possent?* whether they could drive away calamities, sicknesses, death? for if they could not do so, they were not much to be regarded.

Fulg.

Pachym. hist.
lib. 5.'Aræus
269.

What profit hath he that hath laboured for the wind?] i. e. for just nothing. See Hof. 12. 1. Jer. 22. 22. The Greeks expresse the same by hunting after, and husbanding the wind. The Apostle speaks of beating the aire, 1 Cor. 9. as he doth, that fights with his own shadow, that disquiets himself in vain. The four Monarchies are called the four winds of heaven, Zech. 6. 3, 4. And at the Popes inthronization a wad of straw is set on fire before him, and one appointed to say: *Sic transit gloria mundi*. The glory of this world is but a blaze or blast.

Verf. 17. *All his dayes also he eates in darknesse*] i. e. hee lives beside that he has; and cannot so much as be merry at meat. Hence his much sorrow, wrath and sicknesse; especially, if spoiled of his goods which he made his god; hee is no lesse troubled then *Laban* was for his *Tetraphim*, or *Micah* for his *Mannet*, Judg. 18. He is mad almost, and ready to hang himself for woe; having much fretting, foaming, fuming, anger, languor, ready to let flie at God and men.

Verf. 18. *It is good and comely for one to eat, &c.*] Niggardise and baseness is an ugly evill, making a man, though never so rich, to be vilipended and despised of all. *Nat* all shall not be called *Nadib*, the vile person liberall, the churle bountifull, Esa 32. 5. See the Notes on chap. 2. 24. & 3. 12.

2 Tim. 6. 6.

Verf. 19. *This is the gift of God*] A gift of his right hand, *donum throni, non scabelli*: Godlinesse only hath counter tednesse. The comfort of wealth comes in by no other doore, then by the assurance of Gods love in bestowing it, and of his grace in sanctifying it. *God give thee the dew of heaven, &c.* Gen. 27. 28. *Esa* like-

likewise had the like, but not with a *God give thee*. A carnall heart cares not how, so he may have it; hence his so little comfort and enjoyment. A godly man will have God with it, or else he is all amost. *Moses* would not be put off with an Angell to goe along with them; *Luther* protested when great gifts were offered him, that hee would not bee satisfied or quieted with those rattles.

Valde protesta-
mus sum me nol-
le sic satia: i.
Luth.

Verf. 20. *For he shall not much remember, &c.*] He vexeth not at the brevity or misery of his life: but looketh upon himself as a stranger here; and therefore if he can have a better condition, he useth it rather: as if a traveller can get a better roome in an Inne, he will, if not, he can be content; for saith he, it is but for a night. 1 Cor. 7.

CHAP. VI.

Verf. I.

There is an evil that I have seen under the Sun.

THIS wretched life is so pestered with evils, that the Preacher could hardly cast his eyeside one or other of them. A diligent observer he was of humane miseries, that hee might hang loose to life, and the better presse upon others the vanity of doting upon it. One would wonder (surely) that our life here being so grievously afflicted, should yet be so inordinately affected; and that even by those that are in deaths often, that have born Gods yoke from their youth, that have suffered troubles without, and terrors within, and who, if they had hope in this life only, were (by their own confession) of all men the most unhappy. And yet so it is; God is forced to smoke us out of our clayie cottages, and to make life unto us to be nothing better then a *lingering death*, that we may grow weary of it, and breath after a better; where are riches without rust, pleasure without pain, youth without decay, joy without sorrow; *Ubi nihil fit quod nolis, & totum fit quod velis*, where is all that heart can wish, &c. The skilfull Chirurgeon mortifieth with strait binding the member that must be cut off: So doth God.

Eterna vita
vera vita. Aug.

Hyperbolicus nihil stupidius. Patitur. Esay 28.

God fit us for our cutting off, by binding us with the cords of afflictions. He cryeth not when God bindeth him, *Job 36.13.* saith *Elihu* of hypocrites; a generation of men, then the which nothing is more stupid and insensible; till at length God making forcible entry upon them, doe violently break that cursed covenant that they have made with death and hell, dash the very breath out of their bodies with one plague upon another, turn them out of their earthly tabernacles, with a firme ejection, and send them packing to their place in hell; from which they would not be stopped by all those crosses, that for that purpose, he cast in their way.

And it is common amongst men } Proper to men, for beasts are not subject to this evill disease } and common to all sorts of men. One evill may well be common among many, when many evils are so commonly upon one. It fell out to be a part of *Mithridates* misery, that he had made himself enpoisonable. And *Cato* so left this miserable life, *ut causam moriendi natum se esse gauderet*, that he was glad of an occasion to go out of the world.

Verf. 2. So that he wanteth nothing } Nothing but every thing, because he dare not make use of any thing almost; but is *Tantalized* by his own baseness. Hee famisheth at a full feast, hee starveth at a fire side; and this is often repeated in this booke, because it can never enough be observed and abhorred.

Yet God giveth him not power to eat thereof } i.e. He withholdeth his grace from him, that he cannot use it to his comfort. Herein he is like a stag that hath great horns, but no courage to use them: or rather like an asse loaded with gold and victuals, but feeding upon thistles. Pray we therefore, that God would together with riches give us all things richly to enjoy. *Vel mihi da clavem, vel mihi tolle seram.* Either give me the key, saith One, or take away the lock. The *Greeks* describe a good householder to be *επιπλεον, φυλακτικον, κοσμιτικον, ηδον αρχοντα, & χρηστικον*, a good husband as in getting, keeping and setting out what hee hath to the best, so in making good use of it, for his own and others behoofe and benefit.

But a stranger eats it } God so providing, that if one wil not, another shall; that if the owner will not eat, but sit piddling or sparing, a stranger, and perhaps an enemy, shall take away. That if men will not serve God with cheartulnesse in the abundance of all things, they should fast another while, and be forced

Deut. 28.

ced to serve their enemies in hunger and thirst, and nakednesse; and by the want of all be taught the worth of them, *carendo quam fruendo.*

Verf. 3. If a man beget an hundred children } As *Ahab* did half an hundred, after that God had threatned to cut off all his house; as it were in contempt of the divine threatning? And as *Procullus Caesar* got twenty maids with child in fifteen dayes space, as *Pliny* reporteth. *Erasmus* mentioneth a maid of *Eubæa* called *Combe*, that being married to an husband, brought him an hundred children. Like enough it might bee *Lucius* a *secunditas*, as *Hierom* saith of *Lata*, who buried many children.

And live many years } So that he be *tristitienex*, as *Nestor* was of old, and *Johannes de temporibus* a French man, not many ages since: to whom I may adde that old, old, very old man, that dyed of late years, having been born in *Henry the seventh's* dayes, or *Edward the fourth's*.

And his soul be not filled with good } Though he bee filled with years, and filled with children, that may survive and succeed him in his estate, yet if he be a covetous caitiffe, a miserable muckworm, that enjoyes nothing, (as in the former ver.) is not master of his wealth, but is mastered by it, lives beside what hee hath, and dyes to save charges.*

And also that he have no buriall } Hee leaves nothing to bring him home to home; as they say; or if he do, yet his ungratefull greedy heirs deny him that last honour, so that hee is buried with the buriall of an asse, as *Coniah*, suffered to rot and stinke above ground, as that *Assyrian Monarch*, *Esai. 14. 19, 20.* and after him *Alexander the Great*, who lay unburied thirty dayes together. So *Pompey the Great*, of whom *Clandian* the Poet sings thus,

*Nudus pascit aves, jacet en qui possidet orbem,
Exigua telluris inops.*

And the like is storied of our *William the Conquerour*, and divers other greedy engrossers of the world's good. See here the poisonfull and pernicious nature of niggardile and covetousness, that turns long life and large issue (those sweetest blessings of God) into bitter curses: And withall taken notice of the just hand of God upon covetous old men, that they should want comely buriall; which is usually one of their greatest cares, as *Plutarch* observeth. For giving the reason why old men, that

are going out of the world, should be so earnestly bent upon the world; hee saith, it is out of feare that they shall not have the *Συγγενες* καὶ τοὶ *Συνάδελφοι* friends to keep them whiles alive, and come to bury them when they are dead.

[*I say that an untimely birth*] Fauslime is in the word of truth, and upon mature deliberation, That an untimely birth (not only a naked yong child (as afore said) that is carried *ab utero ad unnam* from the womb to the tomb, from the birth to the buriall) but an abortive, that coming too soon into the world, comes not at all; and, by having no name, finds it selfe a name, as *Pliny* speaks of the hearbe *Anonymus*.

Verf. 4. For he cometh in with vanity, &c. As nothing, being senseleffe of good or evill. And departeth in darknesse, is buried in huggermugger. And his name shall be covered, &c. that is, there is no more talk of this abortive.

Verf. 5. Moreover he hath not [seen the Sun] A second privileged and prerogative of the poor abortive. None are so miserable we fee, but they may be comparatively happy I: is ever beft to look at thofe below us, and then we fhall fee caufe to be better contented.

Granger.

This hath more rest then the other] The corne that is cropt as
soone as it appeareth, or is bruised in peeces when it lyes in
sprout, is better then the old weed that is hated while
it standeth, and in the end is cutte downe for the
five.

Verſ. 6. *Though he live a thouſand years*] which yet never any man did (*Methuſelah* wanted thirty two of a thouſand). The reaſon thereof is given by *Oecolampadius*, *quia numerus iſte typum habet perfectionis, ut qui conſiſt e centenariis decies reſolvitur*, becauſe the number of a thouſand types out perfection; as conſiſting of an hundred ten times told. But there's no perfection here, ſaith he.

Prov. 15. 15.
Job 14. 1.
Gen. 47. 9.

Yet hath he seen no good.] For, all the dayes of the afflicted are evil, saith Solomon: And man's dayes are few and full of trouble, saith Job. Few and evil are the dayes of my pilgrimage, saith Jacob, and I have not attained to the dayes of the years of the life of my fathers, &c. For Abraham lived 175. years, and Isaac 180. near upon forty years longer then Jacob, but to his small comfort; for he was blind all that time: yet nothing so blind as the

the rich wretch in the text, *qui privatus interno lumine, tamen in hac vita diu vult perpeti cecitatem suam*, as one speaketh, who being blind as a mole, lies rooting and poring unceasingly in the bowels of the earth; as if he would that way dig himself a new and a nearer way to hell, and with his own hands addeth to the load of this miserable life. As he hath done no good, so he hath seen or enjoyed none; but goes to his place (*Do not all go to one place?*) the place that *Adam* provided for all his posterity, the house appointed for all living, as *Job* calls it, chap. 30. 23. the Congregation-house, as One renders it. Heaven the Apostle calls the Congregation-house of the first-borne, whose names also are there said to be written in heaven: But covetous persons as they are called, the inhabitants of the earth, in opposition to those *Catholic* citizens of heaven, the Saints; so their names are written in the earth, because they have forsaken the Lord, the fountain of living waters, and hewed them out cisterns, that can hold no water. What marvell then if they *live long* and yet see no good? if they are driven to that dolefull complaint, that *Saul* made, *God hath forsaken me, and the Philistims are upon mee,* *1 Sam. 28. 16.* sickness, death, hell is upon me, I am even now about to make my bed in the dark, and all the comfort I can have from God is that dissinall sentence; *This shall ye have of mine hand, yee shall lie down in sorrow,* *Esay 59. 11.* Lo, this is the cursed condition of the covetous earl, as he hath lived beside his goods, having jaded his body, broken his brains, and burthened his conscience; so he dies hated of God, and loathed of men, the earth gromes under him, heaven is shut against him, hell gapes for him, *1 Cor. 6. 8, 9.* *Phil. 3. 18.* Thus many a *Miser* spins a faire thred to strangle himself, both temporally and eternally. O that they would seriously think of this, before the cold grave hold their bodies, and hot hell torment their soules! before death come with a writ of *Habeas corpus*, and the devill with a writ of *Habeas animam*, as once to that rich fool, *Luk. 12.*

a writ of *Habeas animam*, as once to that rich fool, *Luk. 12.*
Verſ. 7 All the labour of man is for his mouth] That is, for food and
 rayment, as *1 Tim. 6.* a little whereof will content nature, which
 hath therefore given us a little mouth and stomach, to teach us
 moderation, as *Chryſoſtom* well obſerveth; to the ſhame of thoſe
 beaſtly belly-gods, that glut themſelves & devour the creatures,
 as if they were of kin to that Pope that was called *Os porci*, ſat-
 urating themſelves like Boars, till they be brawned, and having as *Sergius PP.*
Eliphaſ

Eliphaz speaketh, *collops in their flank*. A man would think by their greedy and great eating, that their throats were whirl-pooles, and their bellies bottomlesse: that they were like locusts which have but one gut, the Asse-fish that hath his heart in his belly, or the Dolphin that hath his mouth in his maw, as *Solinus* saith.

Aristot.

Quicquid avi-
um voluit, quic-
quid p. seium na-
sat, quicquid fo-
rarum discendit,
nostris sepelitur
ventribus.

Prov 27 19.

And yet the appetite is not filled. And yet what birds soever fly, what fishes soever swim, what beasts soever run about, are all buried in our bellies, saith *Seneca*. *Heliogabalus* was served at one supper with 7000 fishes, and 5000 fowles. Hee had also 600 harlots following him in chariots, and yet gave great rewards to him that could invent any new pleasure. His thirst was unquenchable, his appetite like the hill *Atra*, ever on fire after more. Now as in water face answereth to face, so doth the appetite of a man to man; we are all as irregular if God suffer us to range.

Vers. 8. For what hath the wise more then the fool?] Nothing at all in this vanity of humane nature, that it neede h stil new supply of nourishment to preserve it. When a wise man hath eaten is he not again hungry? and must not his hunger again be satisfied as well as a fool's hunger? Indeed as any man is more wise he is more temperate; he eats to live, not lives to eat. He needs not much, nor is a slave to his appetite, or to his palate. He can feed upon gruell (for a need) with *Daniel*, upon coleworts with *Elisha*, upon a cake on the coales, and a cruse of water with *Elijah*, upon locusts and wild-bony with the *Baptist*, upon Barley bread with the Disciples, upon an herring or two as *Luther*, &c. This a fool can ill frame to. He eats as a beast with the old world, and feeds without fear, *Jud* 12. hee caters for the flesh, *Rom*. 13. ul. and overcharges it with surfeiting and drunkenness, *Luk* 21. 34. he measureth not his cheer by that which nature requireth; but that which greedy appetite desireth, as if therein consisteth his whole happiness.

Τὸ αὐτοῦ
Mat. 24. 38.

What hath the poore that knoweth to walk before the living? viz. the poore wise man that lives by his wits, can erre the time in *St. Pauli* sense, (if ever he meant it there, *Rom*. 13. 11.) and make an honest shift to rub through the world? what hath such a one more then a simpler man in this particular? Doth not his hunger return, his stomach crave new nourishment? *Animantis* *cujusque* *vita* *est* *fugā*, saith the Philosopher: Were it not for the repaire.

repair of nutrition, the naturall life would be soon extinguished.

Vers. 9. Better is the sight of the eyes, &c.] i. e. (as some sense it) Better it is to over-look dainty dishes then to over-charge the stomach with them; to fill the eye then the belly, to gratifie that, then to pamper this: though that's a vanity too in the issue, and may prove a vexation of spirit, may breed inward inquietation; the best that can come of it is repentance, and self-revenge, 2 *Cor*. 7. 11. as in *Epaminondas*. *Symonachus* reads the words thus, *Melius est providere, quam ambulare ut libet*. Better it is to provide, then to walk at random. The Septuagint thus, *Melius est videre quod cupis, quam desiderare quod nescias*. Better is it to see what thou desirest, then to desire what thou knowest not. The best Expositors make it an answer to an objection: For whereas the rich man might reply, Better see wealth then bee alwaies seeking it; better have it then hawk after it: The Preacher answers, that Misery may be somewhat mitigated by this means, but never fully cured or cashiered.

Vers. 10. That which hath been is named already] Or thus, That which is the name of it hath been named already (viz. *Ecc*. 1. 2. 3.) and it is known that it is Adam, or earthly man. The very notation of his name argues him mortall and miserable; whether he be wise or foolish, rich or poor, &c. that alters not the case: *Homo sum*, said one, *humanum nihil a me alienum puto*: I am a man; and therefore may not think strange of misery, whereunto I am born as the sparks fly upward, *Job* 5. 7. he that forgets not that he is a man will not take it ill that evils befall him, saith another. When *Francis* King of France being held prisoner by *Charles* 5. Emperour of Germany saw the Emperours Motto *Plus Ultra* written on the wall of his chamber, He underwrote these words, *Hodie mihi, cras tibi*. To day is my turne to suffer, to morrow thine. The Emperour observed it, and wrote underneath that, *Fatior me esse hominem*, I confesse I am a man, and therefore subject to misery. *Metellus* was by the Romans counted and called *Felix*, Happy; so was *Sylla*, But hee proved true that Holy proverb, Better is the end of a thing then the beginning; for hee dyed miserably of the lausie disease, that quashed all his former happiness. The Delphian Oracle pronounced one *Aglau* a poor contented *Arcadian*, the only happy man.

Ο αἰσχροπρεπὲς
ἐν ἐσθρῷ ἀδυνα-
μις, &c. 18c.

Job. Man. loc.
com. p. 175.

Sylla. Sol. m. 7.

Palat. Max. lib
7. cap. 3.

Τετραβιβλος
παις βιβλ. αββ. β.
παις αββ. β. β.
Heculor.

man alive. *Solon* preferred *Tellus* the *Athenian*, and *Cleobis* and *Bitus* also, before rich *Craesus*, telling him further that he might be called rich and mighty, but not *Blessed*, till he had made an happy end; and so confuting his fond conceit of an imaginary felicity. The *Greeks*, when they would call a man thrice-miserable, they call him thrice a man. The *Helweges* whereas they name a *Bee* from the order of her working, a *Grasshopper* from devouring, an *Ant* from gnawing, an *Adamant* from strokes bearing, a *Serpent* from curious observing, a *Horse* from neying, &c. they give man his name *Adam*, from the dust whereof he was made, & *Enos* a sorry-man, sick of a deadly disease, and so no way fit to contend with God that is much mightier then He, to require a reason of his judgments, which are sometimes secret, alwaies just. God hath shut up all persons and things (as it were close prisoners) under vanity by an irresistible decree. To strive against this streame: and by heaping riches, honours, pleasures, to seek to break prison, and to withstand God's will is lost labour. Misery need not go to find such out, they run to meet their bane: which yet wil (as we say of foul weather) come time enough, before it is sent for.

Verf. 11. *Seeing there bee many things that encrease*] Seeing it is in vaine to wastle or wrangle with God, to seek to ward off his blow, to mot up ones selfe against his fire: Why should vaine man contend with his Maker? Why should hee beat himselfe to stoth, as the surges of the sea doe against the rock? Why should he (lik: the untamed heifer unaccustomed to the yoke) gall his neck by wriggling? make his crosses heavier then God makes them, by crossenesse and impatience? The very Heathen could tell him that

Tibul.
Eleg. 1.

Deus crudelius arit
Quos videt invitos succubuisse sibi.

God will have the better of those that contend with him: and his owne Reason will tell him, that it is not fit that God should cast downe the bucklers first: and that the deeper a man wades the more hee shall bee wet.

Verf.

Verf. 12. *For who knoweth what is good for man*] Hee may think this and that to be good, but is (mostly) mistaken and disappointed. *Ambrose* hath well observed that other creatures are led by the instinct of Nature, to that which is good for them. The *Lion* when he is sick, cures himself by devouring an *Ape*; the *Bear* by devouring *Ants*, the wounded *Deer*, by feeding upon *Dittany*, &c. tu ignoras, O homo, remedia tua, but thou *O man* knowest not what is good for thee. Hee hath shewed thee, *O man*, what is good, saith the Prophet; and what doth the Lord require of thee, but this, (in stead of raking riches together) to doe justly, and to love mercy, and (in stead of contending with him) to humble thy selfe to walke with thy God? *Mica. 6. 8.*

For who can tell a man what shall be after him] When the worms shall be scrambling for his body, the devils (haply) for his soul, and his friends for his goods. A false *Jesuite* published in print, some years after *Q. Elizabeth's* death, that she dyed despairing, and that she wished she might after her death, hang a while in the aire, to see what striving would be for her Kingdome: I loved the man (saith *Ambrose* of *Theodosius*) for this, that when he dyed he was more affected with care of the Churches good, then of his own.

Camd. Elif.

Dilexi virum
qui cum corpore
solueretur magis
de Ecclesiarum
statu, &c.

CHAP.

CHAP. VII.

Vers. 1.

A good name is better then precious ointment.

Mijnschulm.

Rom. 1. 8.]

YEa then great riches, *Prov. 22. 1.* See the Note. The initial letter of the Hebrew word for Good here, is bigger then ordinary; to shew the more then ordinary excellency of a good name and fame amongst men. If whatsoever David doth please the people, if Mary Magdalens cost upon Christ bee well spoken of in all the Churches, if the Romans Faith bee famous throughout the whole world, if *Demetrius* have a good report of all good men, and *St. Iohn* set his seal to it: this must needs bee better then precious Ointments; the one being but a perfume of the nostrils, the other of the heart: Sweet ointment, *olfactum afficit, spiritum reficit, cerebrum juvat*, affects the smell, refresheth the spirit, comforts the brain: A good name doth all this and more: For 1. as a fragrant scent, it affects the soul, amidst the stench of evill courses and companies: It is as a fresh gale of sweet air to him that lives (as *Noah* did) among such as are no beter then walking dunghills, & living sepulchers of themselves, stinking much more worse then *Lazarus* did, after he had lain four days in the grave. A good name preserveth the soul as a Pomander: and refresheth it more then musk or civet doth the body. 2. It comforts the conscience and exhilarates the heart; cheers up the mind amidst all discouragements, and fatteth the bones, *Prov. 15. 30.* doing a man good like a medicine. And whereas sweet Ointments may be corrupted by dead flies, a good name, proceeding from a good conscience, cannot bee so. Fly blown it may bee for a season, and somewhat obscured: but as the Moon wades out of a cloud, so shall the Saints innocency break forth as the light and their righteousness as the noon-day, *Psal. 37. 6.* Buried it may bee in the open sepulchers of evill throates, but it shall surely rise again: A Resurrection there shall be of names as well as of bodies at the last day, at urn: o. But usually a good name comforts a Christian at his death

death, and continues after it. For though the name of the wicked shall rot, his lampe shall be put out in obscurity, and leave a vile snuffe behinde it, yet the righteous shall be had in everlasting remembrance, they shall leave their names for a blessing, *Esa. 65. 15.*

And the day of death, then the day of ones birth]. The Greekes call a mans birth-day, *γενέθλιον* quasi *γενεα* ἀδελφον: the beginning of his Nativity, they call the begetting of his misery. Man that is born of a woman is born to trouble, saith *Job*, chap. 14. 1. The word there rendred Born signifieth also generated or conceived: to note that man is miserable even so soone as hee is warme in the womb, as *David* hath it *Psal. 51. 5.* If hee lives to see the light hee comes crying into the world, *a fetu vitam aspiciatur*, *Ad Marc. esp.* saith *Seneca*: in so much as the Lawyers define life by crying, and 11. a still-born child is all one as dead in Law. Only *Zoroaster* is said to have been born laughing; but that laughter was both monstrous and ominous. For he first found out the black Art, which yet profitted him not so far as to the vain felicity of this present life. For being King of the *Babylonians*, hee was overcome and slain in battle by *Ninus* King of the *Assyrians*. *St. Austin* who relates this story, saith of mans first entrance into the world, *Nondum loquitur & tamen prophetat*, Ere ever a child speaks, hee prophesies, by his tears, of his ensuing sorrows. *Nec prius natus quam damnatus*, No sooner is hee born, but hee is condemned to the Mines or Gallies as it were of sinne and suffering. Hence *Solomon* here preferres his Coffin before his Cradle. And there was some truth in that saying of the Heathen, *Optimum est non nasci, proximum quam celerrime mori*. For wicked men it had been best not to have been born, or being born to dye quickly; sith by living long they heap up first sinne, and then wrath against the day of wrath. As for good men, there's no doubt but the day of death is best to them, because it is the day-break of Eternall righteousness: and after a short bray, as that Martyr said, gives them *Malorum ademptionem, bonorum adeptionem*, freedom from all evill, fruition of all good. Hence the Ancient Father called those days wherein the Martyrs suffered, their birth-days, because then they began to live indeed: sith here to live is but to lye a dying. Eternall life is the only true life, saith *Austin*.

Vers. 2. It is better to goe to the house of mourning. To the terming house, (as they term it) where a dead Corps is laid forth for buryall

K k

buryall

buryall, and in that respect weeping and wayling, which is one of the *dues of the dead*, whose bodyes are sown in corruption and watered usually with tears. It is better therefore to fort with such, to mingle with mourners, to follow the Herse, to weep with those that weep, to visit the heavy hearted, (this being a speciall means of mortification) then to goe to the house of feasting, where is nothing but joy and jollity, slaying Oxen and killing Sheep, eating flesh and drinking wine, yea therefore eating and drinking, because to morrow they shall dye. *Ede, bibe, ilude, post mortem nulla voluptas.* What good can bee gotten amongst such swinish Epicures? What sound remedy against lifes vanity? It is far better therefore to goe to the house of mourning, where a man may be moved with compassion, with compunction, with due and deep consideration of his dolefull and dying condition; where hee may heare dead *Abell* by a dumbe eloquence preaching and pressing this necessary but much neglected lesson, that *this is the end of all men, and the living should lay it to heart*, or (as the Hebrew hath it) *lay it upon his heart*, work it upon his affections, *inditurus est illud animo suo*, so *Tremellius* renders it, he will so mind it as to make his best use of it, so as to say with *Job*, *I know that thou wilt bring me unto death.* And with *David*, *Behold thou hast made my dayes as a span, &c.* and as *Moses* who when he saw the people's carcases fall to fast in the Wildernesse, *Lord teach us*, said he, *so to number our dayes, as to cause our hearts,* (of themselves never a whit willing) *to come to wijdome.*

Verf 3. *Sorrow is better then laughter*] Here (as likewise in the two former verses) is a Collation & prelation, *Sorrow* or indignation conceived for sinne is better then laughter, i.e. carnall and profane mirth. This is *megeadozor' ay' u megeadozor'* as *Nazianzen* speaks in another case, a Paradox to the world, but such as may sooner and better be proved then those Paradoxes of the ancient *Stoicks*. The world is a perfect stranger to the truth of this sacred position, as being all set upon the merry *Pin*, and having so farre banished sadnesse, as that they are no lesse enemies to seriousnessse, then the old *Romanes* were to the name of the *Tarquins*. These *Philistins* cannot see how out of this *Eater* can come *Meat*, and out of this *Strong, Sweet*, how any man should reasonably perswade them to turn their laughter in to mourning and joy into heavinessse, *James* 4.9. A pound of grief, say they, will

will not pay an ounce of debt, a little mirth is worth a great deal of sorrow: there is nothing better then for a man to eat and drink, and laugh himself fat: *Spiritus Calvinianus, Spiritus melancholicus* (a Popish Proverbe) to bee precise and godly is to bid adue to all mirth and jollity, and to spend his days in heavinessse and horreur. This is the judgment of the mad world; ever beside it selfe in point of Salvation. But what saith our Preacher who had the experience of both, and could best tell? *Sorrow is better*, for it makes the heart better: It betters the better part; and is therefore compared to fire that purgeth out the dross of sinne, to water that washeth out the dregs of sin, yea to eyewater, sharpe but soveraigne. By washing in these troubled waters the conscience is cured, and Gods *Naamans* cleansed. By feeding upon this bitter-sweet root, Gods penitentiaries are fenced against the temptations of Satan, the corruption of their own hearts, and the allurements of this present evil world. These teares drive away the Devill much better then Holy-water, as they called it: they quench Hell flames, and as *April* showers they bring on a main the *May-flowers* both of grace, *1 Pet.* 5.5. and of glory, *Jer.* 4.14. What an ill match therefore make our Mirth-mongers, that purchase laughter many times with shame, losse, misery, beggery, rottennessse of body, distresse, damnation, that hunt after it to hell, and light a candle at the Devill for lightfomenesse of heart, by haunting Ale-houses, Brothel-houses, conventicles of good-fellowship, sinfull and unseasonable sports, and other vain fooleries, in the froth whereof is bred and fed that worm that never dyes. *A man is neereft danger when hee is most merry*, said *Mr. Greenham*. And, God cast not man out of Paradise, (saith another Reverend Man) that he might here build him another; but that, as that bird of Paradise, hee might alwayes be upon the wing, and if at any time taken, never leave groaning and grieving till hee be delivered. This will bring him a Paradise of sweetest peace, and make much for the lengthening of his tranquillity and consolation, *Dan.* 4.27. Oh how sweet a thing is it, at the feet of Jesus, to stand weeping, to water them with tears, to dry them with sighes, and to kisse them with our mouths! Only those that have made their eyes a Fountaine to wash Christs feet in, may looke to have Christs heart a Fountaine to bathe their soules in.

*Monimenta quæ
sunt mentem mon-
nentia.*

*Quid hic facio?
Aug.
Descript. of the
Isle of Man
abridg.
Arist.*

Psal. 90. 12.

*Epiphanius de
Eugduno.*

Prov.

Verf. 4. *The heart of the wise is in the house of mourning*] Hee gladly makes use of all good means of minding his mortality: and holds it an high point of heavenly wisdom, so to do. Hence he frequents funerals, mingles with mourners, hears *etiam multa clamare cadavera*; makes ever tomb a teacher, every monument a Monitor, layes him down in his bed, as in his grave, looks upon his sheets, as his winding-sheet. *Ut somnis mortis, sic lectis imago sepulchri.* If hee hears but the clock strike, sees the glasse runne out, it is as a Death's-head to preach *Memento mori* to him; hee remembers the dayes of darknesse, as Solomon bids, *Ecclef. 11. 8.* acts death aforehand, takes up many sad and serious thoughts of it; and makes it his continuall practise so to doe, as Job and David did. The wisest Jewes digd their graves long before, as that old Prophet, *1 Kings 13. 30.* Ioseph of Arimathea had his in his garden, to season his delights. Iohn Patriarch of Alexandria, (surnamed *Eleemosynarius* for his bounty to the poor) having his tomb in building, gave his people charge it should be left unfinished, and that every day one should put him in minde to perfect it, that hee might remember his mortality. The Christians in some part of the Primitive Church took the Sacrament every day, because they looked to dye every d. y. *Austin* would not for the gain of a million of worlds bee an Atheist for half an houre, because hee had no certainty of his life for so short a time. His mother *Monica* was heard oft to say, How is it that I am here still? The women of the Isle of Man (saith *Speed*) whensoever they goe out of their doors, gird themselves about with the winding-sheet that they purpose to bee buried in; to shew themselves mindfull of their mortality. The Philosopher affirms that man is therefore the wisest of creatures, because hee alone can number. *Bruia non numerant*: this is an essentiall difference; but especially in that divine Arithmetike of so numbring his days as to apply his heart to wisdom. This speaks him wise indeed, right in his judgement, right also in his affections: This will render him right in his practise too; as it did *Waldus* the merchant of Lyons: who seeing one suddenly fall down dead before him, became a new man, and chief of those old Protestants, the poore men of Lyons, called also *Waldenses* from this *Waldus*.

But the heart of fooles is in the house of mirth] See the Note on verse 3. *At the heart of the wicked is light and little woe*, so it is their

their trade to hunt after lying vanities, (as the child doth after Butter-flies) to rejoyce in a thing of nothing, *Amos 6. 13.* hee wilders away his time, either in weaving spiders webs or hatching Cockatrice egges, *Isa. 59. 5.* froth or filth, (*ἀφροῦν Mar. 7. 22.*) is their recreation. Sad and serious thoughts they banish; and therefore love not to bee alone. They hate to heare of that terrible word death: as *Lewis XI.* of France commanded his servants not once to mention it to him, though he lay upon his death bed. They live and laugh as if they were out of the reach of God's rod, or as if their lives were rivetted upon Eternity. They can see death in other mens brows and visages, not feel it in their own bowels and bosomes. When they behold any laid in their graves, they can shake their heads and say, This is it wee must all come to; but after a while all's forgotten: As water stirred with a stone cast in to it, hath circle upon circle on the surface for present; but by and by all is smooth as before. As chickens in a storm halte to bee under the Hens wing: but, when that's a little over, they lye dusting themselves again in the sun-shine. So it is here. Good thoughts fall upon evil hearts, as sparks upon wet tinder: or if they kindle there, fooles bring their buckets to quench them, runne into merry company to drink, or otherwise drive away those troublesome heart-qualmes and melancholy dumps (as they call them.) This is to excell in madnesse, &c. See the Note on *Prov. 10. 23.*

Verf. 5. *It is better to hear the rebuke of the wise*] Sharpe truth takes better with an honest heart, then a smooth supparalitation. *Seneca* compares flattery to a song or symphony: but it is a Syrens song, and our eares must bee stopt to it: for like the poyson of Alpes it casts one into a sleep, but that sleep is deadly. Those that had the *Sudor Anglicus* or sweating sicknesse dyed assuredly, if suffered to sleep: those then were their best friends that kept them waking, though haply they had no thanks for it: So are wise and mercifull reprovers. Faithfull are these wounds of a friend, *Prov. 27. 26.* See the Note there. *David* was full glad of them, *Psal. 141. 5.* So was *Gerson*, who never tooke any thing more kindly, (saith hee that writes his life) then to bee plainly dealt with. The Bee can suck sweet Hony out of bitter Thyme, yea out of poysonous Hemlock: So can a wise man make benefit of his friends, nay of his enemies. It is good to have friends (as the Oratour said of Iudges) *modo audiant quæ sentiunt*, so

they dare deal freely: this an enemy will doe for spise, and malice, though it be an ill ludge, yet is a good Informer. *Austin* in an Epistle to *Hierome*, approves well of him that said, there is more good to be gotten by enemies rayling, then friends flattering. These sing Satans lullaby, such as calls it to a dead lethargy; and should therefore bee served as *Alexander* the Great served a certain Philosopher whom hee chased out of his presence, and gave this reason, because hee had lived long with him, and never reprov'd any vice in him. Or as the same *Alexander* dealt by *Aristobulus* the false Historian, who had written a book of his noble Acts, and had magnified them beyond truth, hoping thereby to ingratiate and curry favour: *Alexander* having read the Book cast it into the river *Hydaspes*, and told the Aulour it were a good deed to throw him after, *Qui solus me sic pugnatum facit.*

Verf. 6. For as the crackling of thornes under a pot] Much noise, little fire: much light, little heat: So here is much mirth, little cause: a blaze it may yeeld, but is sodainly extinct: this blaze is also under a pot: the gallantry of it is checkt with troubles and terrours, it is insincere many times, it is but the hypocrisie of mirth, as one calls it. It is truly and trimly here compared to a handfull of brush wood or sear thorn under the pot. *Ecquando vidisti flammam stipula exortam, claro strepitu, largo fulgore, cito incremento, sed enim materia levi, caduco incendio, nullis reliquiis*, saith *Apulejus*: a very dainty description of carnall joy, and agreeable to this text. And herewith also very wel suits that of the *Psalmist* Before your pots can feele the thornes, hee shall take them away with a whirlwind, both living and in his wrath: Fooles themselves are but thornes twilted and folded together, *Nahum* 1. 10. briars, *Mic.* 7. 4. brambles, *Iudg.* 9. 14. Their laughter is also fitly compared to thorns: because it choaks good motions, scratcheth the conscience, harbours the vermine of base and baggage lusts. And as themselves (like thorns) shall be thrust away and utterly burnt with fire in the same place, *2 Sam.* 23. 6. So their joy soon expireth, and proves to bee rather desolation then consolation; as lightning is followed with rending and roaring; as Comets out-blaze the very stars, but when their exhaled matter is wasted, they vanish and fill the aire with pestilent vapours. The Prophet *Amos* telleth the wicked that their Sun shall goe down at noon-day, *chap.* 8. 9. Surely as metallis are then nearest raelting, when

they shine brightest in the fire: and as the fishes swim merrily down the silver-streames of *Jordan*, till they sodainly fall into the dead Sea, where presently they perish: So it fares with these merry *Greeks*, that feare when they should feare, and laugh when they should lament. *Woe to you that laugh*, saith *Luk* 6. 25. Christ. How sodainly are they put out as the fire of *Psal.* 118. 12. thorne:!

Verf. 7. Surely oppression maketh a wise man mad] viz. Till such time as hee hath recoiled himself, and summoned the sobriety of his senses before his own judgement: till he hath reasoned himselfe and prayed himself out of his ditterper, as *David* did, *Psal.* 73. Anger is a short madnesse, fury a phrensy: and who so apprehensive of an injury as the wise man? and who so wise, as not sometimes to bee over-carried by his passion to his cost? Oppression may expresse that from the meekest *Moses*, that he may sorely repent, but knows not how to remedy. Anger anteverts reason in the wisest sometimes, and especially in case of calumny, (for the eye and the good name will beare no jests, as the Proverb hath it) A man can better beare a thutch on the back, then a touch on the eye. You shall finde some, saith *Erasmus*, that it death be threatned, can despise it: but to be belyed, they cannot brook, nor from revenge containe themselves. How could we digest that calumny (might *Erasmus* well thinke then) that hee basely casts upon our Profession in his Epistle to *Bilibaldus*. *Ubique regnat Lutherus, ubi literarum est interitus: duo tantum querunt, censuram, & uxorem.* Wheresoever *Luther* prevayles, learning goes down: wealth and wives is all they looke after. How ill himselfe, with all his wisdom, could endure this kind of oppression, appears by his *Hyperaspistes*, and many other his Apologies (so by his playing on both hands, *rec Evangelico Amama in Anrum vitavit censuram, rec apud Episcopos & Monachos gratiam inivit* libarb. prefat.) hee was beaten on both sides, which made him little lesse then mad: and it was but ju't upon him. *David's* grief was, that his enemies trauced and abused him without cause. *Job* and *Jeremie* make the same complaint, and were much troubled. Defamations they knew well, doe usually leave a kind of lower estimation many times, even where they are not beleev'd. Hence *Paul's* apologies and self-commendation, even to suspicion of madnesse almost. Hence *Basil* in an Epistle ad *Bosphorum* Episcop: *Quo pudet animum meum dolore affectum fatari columbae illius quam mihi offubiz.*

vult quidam, non merentes Inducem perditurum omnes loquentes mendacium? Tanto videlicet ut prope totam noctem infornem duxerim, etc. with what grief dost thou think (saith Hee) did that calumny oppresse my minde, which some (not fearing the Judge, that shall destroy all them that speak lyes) did cast upon mee? Even so much that I slept not almost all the night; so had the apprehended sadnesse possessed the secrets of mine heart, &c.

And a gift destroyeth the heart i.e. Corrupts it, makes it blind; and so destroyes it: as the Eagle lights upon the Harts hornes; flutters dust in his eyes, and so by blinding him brings him to destruction. See Deut. 16. 19. with the Note. Let a judge be both wise (for his understanding) and righteous (for his will) a gift will marre all, as it is there: it dazelleth the eyes, and maketh a wise man madd.

V. 8. *Better is the end of a thing then the beginning* [No right judgment can bee made of any thing, unlesse we can see the end of it. God seemes oft to go a contrary way to work: but by that time both ends be brought together, as it should be; and it appears that he doth all things in number, weight, and measure. We may learn (saith Mr. Hooper Martyr in a certain letter exhorting to patience) by things that nourish and maintain us, both meat, and drink; to what loathsome and abhorring they come unto, before they work their perfection in us. From life they bee brought to the fire: and clean altered from what they were, when they were alive: from the fire to the trencher and knife; and all to be hacked, from the trencher to the mouth, and as small ground as the teeth can grind them: from the mouth into the stomach, and there so boyled and digested before they nourish, that whosoever saw the same would loath and abhor his own nourishment, till it come to perfection. But as a man looketh for the nourishment of his meat, when it is full digested, and not before, so must hee look for deliverance when hee hath suffered much trouble, and for Salvation when hee hath passed through the strait gate, &c. Let the wise man look to the end, and to the right which in the end God will doe him, in the destruction of his oppressours; and this will patient his heart; and heale his distemper. Wee have heard of the patience of Job; and what end the Lord made with him. Bee yee also patient, you shall shortly have help, if yee hold out waiting. Mark the right man and behold the just, for (whatever his

his beginning or his middle be) *the end of that man is peace*, Psal. 37. 37. Only hee must hold out Faith and Patience: and not fall off from good beginnings: for as the evening crowneth the day; and as the grace of an Interlude, is in the last Scene; so it is constancy that crowneth all graces, and hee only that continued to the end, that shall be saved. *Laban* was very kind at first, but hee shewed himselfe at parting. *Saul's* three first yeares were good. *Judas* carried himselfe faire, *usque ad loculorum officium*, saith *Tertulian*, till the bag was committed to him. Many set out for heaven with as much seeming resolution, as *Lot's* wife did out of *Sodom*: as *Orphub* did out of *Mosab*: as the young man in the Gospell came to Christ. But after a while they fall away, they stumble at the crosse and fall backwards. Now to such it may well be said, *The end is better then the beginning*. Better it had been for such never to have known the way of God, &c. Christ loves no lookers back: See how hee thunders against them, Heb. 10. 26, 27, 38, 39. So doth St. Paul against the *Galatians*, because they *did run well*, but lying down in that heat they caught a surfer, and fell into a Consumption.

And the patient in spirit is better then the proud, &c. [Pride is the mother of impatience, as infidelity is of pride. The just shall live by faith, live upon promises, reversions, hopes, wait deliverance, or want it, if God will have it so. But his soul which (for want of faith to ballast it) is lifted up, and so presumes to set God a time wherein to come or never come, 2 Kings 6. 33. is not upright in him: some things he doth, as it were a mad man, not knowing or greatly caring what hee doth, saith *Gregory*. He frets at God, and railes at men, layes about him on all hands, and never ceaseth till in that distemperature hee departe the world, which so oftentimes himselfe had distempered, as the Chronicler concludes the life of our *Henry* the second. *Daniel*.

Verf. 9. *Bee not hasty in thy spirit to bee angry* [The hasty man (wee say) never wants woe. For wrath is an evill counsellour, and inwrappeth a man in manifold troubles, mischiefs, and miseries. It makes man a like the Bee (that vindictive creature) which to be revenged, loseth her sting and becomes a drone: or like *Tamar*, who to be even with her Father in Law, defiled him and her selfe with incest. Cease therefore from anger, and forsake wrath: fret not thy self in any wile to doe evill. Psal. 37. 8.

Pliny.

Arist and Mon.
fol. 1377.

Job. 1.

Athenodorus counselled Augustus to determine nothing rashly, when hee was angry, till hee had repeated the Greek Alphabet. Ambrose taught Theodosius, in that case, to repeat the Lord's Prayer. What a shame is it to see a Christian act like Hercules furens, or like Solomon's fool that casts fire-brands, or as that Demoniack, Mark. 2. 3. out of measure fierce. That Demoniack was among the tombes, but these are among the living, and molest those most, that are nearest to them.

For anger resteth in the bosom of fooles.] Rush it may into a wife man's bosom, but not rest there, lodge there, dwell there. And only where it dwells, it domineers, and that is only, where a fool is master of the family. Thunder, haile, tempest, neither trouble nor hurt celestiall bodies. See that the Sun goe not downe upon this evill guest: see that the soul be not sowed or impured with it: for anger corrupts the heart, as leaven doth the lump, or vinegar the vessell, wherein it doth continue.

Ang Epist. 37.

Granger.

D. Jermin.

Verf. 10. Say not thou, What is the cause? &c.] This (saith an Interpreter) is the continuall complaint of the wicked moody, and the wicked needy. The moody Papist would murder all the godly: for they be Canaanites and Hagarites. The needy profane would murder all the rich, for they are Lyons in the grate. Thus He. It is the manner and humor of too many (saith another) who would be thought wise, to condemne the times in an impatient discontentment against them, especially if themselves do not thrive, or be not favoured in the times, as they desire, and as they think they should be. And these Malecontents are commonly great Questionists. What's the cause say they, &c. It might be answered, In promptu causa est. Themselves are the cause: for the times are therefore the worse, because they are no better. Hard hearts make hard times. But the preacher answers better Thou dost not wisely enquire concerning this. q. d. The objection is idle, and once to have recited it, is enough to have convicted it. Oh if wee had been in the dayes of our Fore-fathers, (saith those hypocrites, Matth. 23. 30.) great businesse would have beene done. Ey, no doubt of it, saith our Saviour, when as you fill up the measure of your fathers sinnes, and are every whit as good at resisting of the Holy Ghost, as they were, Act. 7. 51. Or if there were any good heretofore more then is now, it may bee said of these Wise fooles, as it was anciently of Demosthenes, that

he was excellent at praising the worthy acts of Ancestours, not so at imitating of them. In all ages of the world, there were complaints of the times, and not altogether without cause. Enoch the seventh from Adam complained, so did Noah, Lot, Moses, and the Prophets. Christ the Arch-Prophet and all his Apostles, the Primitive Fathers and Professors of the truth. The common cry ever was O tempora! O mores! Num Ecclesijs suis dereliquit Dominus? said Basil, Hath the Lord utterly left his Church? Is it now the last houre? Father Latimer saw so much wickednesse in his dayes, that hee thought it could not be, but that Christ must come to judgement immediately: like as Elmerius a Monk of Malmesbury from the same ground gathered the certainty of Antichrist's present reign. What pitifull complaints make Bernard, Bradwardine, Everard Archbishop of Canterbury (who wrote a Volume called Objurgatorium temporis, the rebuke of the time) Petrarch, Mantuan, Savanarola, &c. In the time of Pope Clement 5, Frederick King of Sicily was so far offended at the ill government of the Church, that hee called into question the truth of the Christian Religion, till hee was better resolved and settled in the point by Arnoldus de Villa nova, who shewed him that it was long since foretold of these last and loosest times, that iniquity should abound, that men should be proud, lewd, heady high-minded, &c. 1 Tim. 4. 1. & 2 Tim. 3. 1, 2, 3, 4. Lay aside therefore these frivolous enquiries, and discontented cryings out against the times, which (in some sense) reflect upon God the Authour of times (for can there bee evill in an Age, and he hath not done it?) and blessing God for our Gospell-priviledges, (which indeed should drown all our discontents) let every one mend one, and then let the world runne its circuits, take its course, Vadat mundus quem vult: nam vult vadere quo vult, saith Luther bluntly. Let the world go which way it will: for it will go, which way it will: The thing that hath been is that which shall bee, &c. Eccles. 2. 9, 10. Tu sic debes vivere, ut semper presentes dies meliores tibi sint quam preteriti, saith a Father, Thou shouldest so live, that thy last days may be thy best days, and the time present better to thee, then the by-past was to those that then lived.

Verf. 11. Wisdom is good with an inheritance] So it is without it: but not so good, because wealth is both an ornament, an instrument, and an encouragement to wisdom. Aristides (saith Sepm. here, Plin.

In vii.

Plutarch) slandered and made justice odious by his poverty: as if it were a thing that made men poore, and were more profitable to others, then to him that useth it. God will not have wealth alwaies entailed to wisdom, that wisdom may be admired for it self; and that it may appear, that the love and service of the Saints is not mercenary and meretricious. But Godliness hath the promises of both lives. And the righteous shall leave inheritance to his children's children. Or if he do not so, yet he shall leave them a better thing: for by wisdom (abstracted from wealth) there is profit, or, it is more excellent or better (as the Hebrew word signifies) as the Apostle in another case, And yet shew I you a more excellent way, viz. that graces are better then gifts: So here, that wisdom is better then wealth. And if Jacob may see his children the work of God's hand, framed and fitted by the word of God's grace (the wisdom of God in a mystery) this would better preserve him from confusion, and his face from waxing pale, then if he could make his children princes in all lands; yea, this will make him to sanctifie God's name, yea, to sanctifie the Holy One, and with singular encouragement from the God of Israel, Esay 29. 22, 23.

Verf. 12. For wisdom is a defence, and money, &c. Heb. a shadow, viz. to those that have seen the sun, as in the former verse) and are scorched with the heat of it, that are under the miseries and molestations of life: Wisdom in this case is a wall of defence, and a well of life: Money also is a thorn-hedge, of very good use, Job 1. 10. so it be set without the affections, and get not into the heart, as the Pharisees did, Luk. 11. 41. their riches were got within them, and by choaling the seed, kept wisdom out.

Wisdom giveth life to them that have it] For God is both a Sun and a shield or shadow; he will give grace and glory, &c. Psal. 84. 11. Life in any sense is a sweet mercy; but the life of grace and of glory may well challenge the precellency: No marvell therefore though wisdom beare away the bell from wealth, which as it serves only to the uses of life naturall; so being misused, it drowns many a soul in perdition and destruction, 1 Tim 6. 9. and proves the root of all evil, 16. ver. 10. yea it taketh away the life of the owner thereof, Prov. 1. 19. See the Note there. It is confessed, that wealth sometimes giveth life to them that have it, as it did to those 10 Jews that had treasures

in the field, Jer. 41. 8. and doth to those condemned men that can take a lease of their lives. But Nabals wealth had undone him if Abigail's wisdom had not interposed: And in the other life, money bears no mastery. Adam had it not in Paradise, and in heaven there is no need of it.

Verf. 13. Consider the work of God, &c.] q. d. Stoop, sit there is no standing out. See God in that thou sufferest, and submit. God by a crooked toole many times makes straight work; he avengeth the quarrell of his covenant by the Assyrian that rod of Gods wrath, though he thinks not so, Esay 10. 7. Job could discern Gods arrows in Satans hand, and Gods hand on the Armies of the Sabeen robbers. He it is that killeth and maketh alive, saith holy Hannah, hee maketh poore and maketh rich, hee bringeth low and lifteth up, 1 Sam. 2. 6, 7. All is done according to the counsell of his will; who as he may doe what he pleaseth, so he will be sure never to over-doe: his holy hand shall never be further stretched out to smite then to save, Esay 59. 1. This made David dumbe, for he knew it was Gods doing. It is the Lord, said Eli, let him doe, and I will suffer, lest I add passive disobedience to active. Aaron his predecessor had done the like before him upon the same consideration, in the untimely end of his untowardly children, Levit. 10. 3. Jacob likewise in the rape of Dinah, Gen. 34. 5. Agnovit hand dubie serulam divinam, saith Pareus on that text, he considered the work of God in it, and that it was in vain for him to seek to make that straight which God had made crooked. There's no standing before a Lion, no hoisting up saile in a tempest, no contending with the Almighty. Who ever waxed fierce against God and prospered? Job 9. 4. Who ever got any thing by kicking against the pricks, by biting the rod which they should rather have kissed? See Esay 14. 27. Job 9. 12, 13. & 34. 12. 10. Set God before your passions, when they are up in a hurry, and all will be hush. Set down proud flesh when it bushes and bristles under Gods fatherly chastisements, and say soberly to your selves, shall I not drink of the cup that my Father (who is also my Physitian) hath put into mine hands? stand under the crosse that hee hath laid on my shoulders? stoop unto the yoke that he hangeth on my neck? Drink off Gods cup willingly (saith Mr. Bradford the Martyr) and at first when it is full, lest if we linger, we drink at length

of the dregs with the wicked, *Ferre mino a volo, ne graviora feram.* That was a very good saying of *Demosthenes* (who was ever better at praising of vertue then at practising of it) good men should ever doe the best, and then hope the best. But if any thing happen worse then was hoped for, let that which God will have done, be borne with patience.

Verf. 14. *In the day of prosperity be joyfull*] Here we have some fair days, some foul : crosses (like foule weather) come afore they are sent for ; for as faire weather (the more is the pity) may doe hurt, so may prosperity, as it did to *David*, *Psal. 30. 6.* who therefore had his interchanges of a worse condition (as it was but needfull) his prosperity like checker-work was intermingled) with adversity. See the circle God goes in with his people, in that 30 *Psa. David* was afflicted, *ver. 5.* he was delivered & grew wanton. Then troubled again, *v. 7.* cries again, *8. 9.* God turns his mourning into joy again. Thus God sets the one against the other, as it were in *equilibrio* in even balance for our greatest good. Sometimes he weighs us in the balance, and finds us too light : Then hee thinkes best to make us heavy through manifold temptations, *1 Pet. 1. 6.* Son etimes he finds our water somewhat too high, and then as a Physitian no lesse cunning then loving, he fits us with that which will reduce all to the healthsome temper of a broken spirit. But if we be but prosperity-proof, there is no such danger of adversity. Some of those in *Q. Marias* dayes, who kept their garments close about them, wore them afterwards more loosely. Prosperity makes the Saints rust sometimes ; therefore God sets his scullions to scoure them and make them bright, though they make themselves black. This scouring if they will scape, let *Solomons* counsell be taken, *In the day of prosperity be joyfull*, i. e. serve God with cheerfulness in the abundance of all things ; and reckon upon it, the more wages the more work : Is it not good reason? *Solomons* Altar was four times as big as *Moses* his ; and *Ezekiels* Temple ten times bigger then *Solomons* ; to teach, that where God gives much he expects much. Otherwise God will curse our blessings, *Mal. 2. 2.* *Make us ashamed of our revenues through his fierce anger, and destroy us after he hath done us good.* *Josh. 24. 20.*

In the day of adversity consider] Sit alone, and be in meditation of the matter, *Lam. 3. 28.* commune with your own consciences and be still, or make a pause. See who it is that smites thee, and

Circularis quidem est in rebus humanis. Deus non per contraria erudit. Naz. orat. 7.

Ier. 12. 13.

Psal. 4. 4.

and for what, *Lam. 3. 40.* Take Gods part against thy self, as a Physitian observes, which way nature works and helps it. Consider, that God afflicts not willingly, or from his heart ; it goes as much against the heart with him, as against the hair with us, *Lam. 3. 33.* He is forced of very faithfulness to afflict us, because *Psal. 110. 75.* he will be true to our souls and save them : he is forced to diet us, who have surfeited of prosperity, and keep us short. He is forced to purge us (as wise Physitians doe some patients) till he bring us almost to skin and bone ; and to let us blood even ad deliquium anime, till we swoon again, that there may be a spring of better blood and spirits. Consider of all those precious passages, *Heb. 12. 3. to 12.* and then lift up the languishing hands and feeble knees. For your further help herein read my Treatise called *Gods Love-tokens*, & *The afflicted mans Lessons passion.*

Verf. 15. *All things have I seen in the days of my vanity*, i. e. of my life, which is so very a vanity, that no man can perfectly describe it, or directly tell what it is. He came somewhat near the matter, that said it was a *spot of time betwixt two eternities.*

There is a just man that perisheth in his righteousness] The first man that dyed, dyed for Religion. How early did Martyrdom come into the world? How valiant for the truth, and violent for the Kingdome have Gods suffering Saints been ever since, preferring affliction before sin, and choosing rather to perish in their righteousness, then to part with it. *Ignatius* triumphed in his voyage to *Rome* to suffer, to think that his blood should be found among the mighty Worthies ; and that when the Lord makes inquisition for blood, he will recount from the blood of righteous *Abel*, not only to the blood of *Zacharias* son of *Barachias*, but also to the blood of mean *Ignatius*. Blessed are they that are persecuted for righteousness sake, *Mat. 5. 10.* * See the Note there.

And there is a wicked man that prolongeth his life] This as the former event likewise) proves a great stumbling block to many : to see good men perish, bad men flourish and live long in sin, with impunity, credit and countenance, as *Manasseh* (that Monster of men) who reigned longest of any King of *Judah*. *Jeroboam* lived to see three successions in the throne of *Judah*. Thus the ivy lives, when the oak is dead. *David George* (that odious Heretick) lived to a great age, and dyed in peace and plenty. *Arne Stanhop* Dutchesse of *Somerset* (wife of the Protector *Edw. Seymor*) after shee had raised such tragedies about

pre-

Camd. Elsf.
fol. 356.

Uti uisima ad
supplicium sagi-
nantur, ut hostia
ad penam coro-
nantur. Min. Ec-
clix.

Est modus in re-
bus.
Philip. 4. 5.
et in moribus.

Quisquis plus
iusto non sapit,
ille sapit. Mart.

Hieron. in cap.
57 Esa.

Cic. 2. de finib.

Cic. pro dom. su.

Nihil minus ex-
pedit, quam a-
rum epime-
ne. Plin.

precedency with *Q. Katherine*, and caused the ruine of her husband; and his brother the Admirall, dyed Anno 1587. being 99 years of age. Length of dayes is no sure rule of Gods favour. As plants last longer then sensitive creatures, and brute creatures out-live the reasonable; so, amongst the reasonable, it is no news (neither should it trouble us) that the wickedly great doe inherit these worldly glories longer then the best; It is all they are like to have, let them make them merry with it. Some wicked men live long that they may aggravate their judgement: others dye sooner, that they may hasten it.

Verf. 16. *Be not righteous over much, neither make, &c.* Vertue consists in a mediocrity. *Omne quod est nimium vitatur in vitium.* A rigid severity may mar all. Let your moderation be known to all men, preferre equity before extremity: utmost right may bee utmost wrong. He is righteous over-much, that will remit nothing of his right, but exercise great censures for light offences: this is (as one said) to kill a fly upon a mans forehead with a beetle. Justice if not mixed with mercy, degenerates into cruelty. Again, he is righteous more then is meet, that maketh sins where God hath made none; as those *superstitiosi* of old, and the Papists at this day doe with their *Touch not, Taste not, handle not*: Which things have indeed a shew of wisdom in wil-worship, &c. *Colos. 2. 21. 23.* Will-worshippers are usually over-wise, i. e. over-weening, and too too well conceited of their owne wildome and worth. Hence it is, that they cannot doe, but they must over-doe; till wearied in the greatnesse of their way, *Ejay 57. 10.* they see and say that it had been best to have held the Kings high-way, chalked out unto them by the royall law, *Jam. 2. 8.* that perfect law of liberty, *Jam. 1. 25.* *Via regia temperata est, nec plus in se habens, nec minus.* The middle way is the way of God; neither having too much, nor yet too little. True it is (saith the Heathen orator) that *Nemo pius est qui pietatem cavet.* No man is godly, that is afraid of being so: But then it is no lesse true (and the same Author speaks it) *Modum esse religionis: nimium esse superstitiosum non oportere*: that there is reason in being religious, and that men must see they be not superstitious. *Solomon* saith, that he that wrings his nose over-hard brings blood out of it. *Pliny* saith, he that tills his land over well doth it to his losse. *Apelles* said, those Painters were to blame, *qui non sentirent quid esset satis*, that could

not see when they had done sufficient. It is reported of the *Gic. de Orat.* river *Nilus*, that if it either exceed or be defective in its due overflowings of the Land of *Egypt*, it causeth famine; The planet *Polyb. c. 45.* *Jupiter* situate betwixt cold *Saturn*, and hot *Mars*, ex utroque *Lib 2 c. 8.* temperatus est, & salutaris: saith *Pliny*, partakes of both, and is benigne and wholesome to the sublunary creatures.

Verf. 17. *Be not wicked overmuch* viz. Because thou seest some wicked men live long, and scape scot-free for the present, as *ver. 15.* For God may cut thee short enough, and make thee die before thy time, i. e. before thou art fit to die; and when it were better for thee to do any thing, rather then die, sith thou diest in thy sinnes, which is much worse then to die in a ditch. Now they are overmuch wicked, and egregiously foolish, that adde rebellion to sinne, drunkenesse to thirst, doing wickedly with both hands *Deut. 29.* earnestly, refusing to be reformed, hating to bee healed. These take long stides toward the burning lake, which is but a little before them. The law many times lays hold of them, the gallows claims its right, they preach in a *Tiburn-tippet*, as they say. Or otherwise, God cuts them off betime, even long before, as he knows their thoughts and dispositions long before. We use to destroy hemlock even in the midst of winter; because we know what it will doe, if suffered to grow. Bloody and deceitfull men shall not live out halfe their dayes, *Psal. 55. 25.* God cut off *Elies* two sons in one day, for their overmuch wickednesse; and further threatned their father, that there should not bee an old man left in his house for ever, *1 Sam. 2. 32.* Wicked men die *et tempore non suo*, as the Text is by some rendred. The Saints die not till the best time, not till their work is done (and then God sends them to bed, the two witnesses could not be killed whiles they were doing it;) not till that time, when if they were but rightly informed, they would even desire to die.

Verf. 18. *It is good that thou shouldst take hold of this* i. e. Of this golden mean; walking accurately by line and by rule, and continuing constant in thine integrity, not turning aside to the right hand or to the left. As for those that turne aside unto those crooked wayes of being just overmuch, by needlesse scrupulosity, or wicked overmuch by detestable exorbitancy, the Lord shall lead them forth with the workers of iniquity, as cattel led to the slaughter.

Mm

slaughter.

slaughter, or malefactors to execution. When hee that feareth God shall come out of them all. He shall look forth right, Prov. 4. 25. and shall have no occasion of stumbling, 1 Joh. 2. 10. He shall also be fired from, or pulled as a fire-brand out of the fire, Zach. 3. 2.

Verf. 19. *Wisdom strengtheneth the wise, &c.*] Prudence excelleth puissance, and counsell valour. This made Agamemnon set such a price upon *Ulysses*, *Darius* upon *Zopyrus*, the *Saracians* upon *Archimedes*, the *Spartans* upon *Leonidas*, who, with six hundred men, dispersed five hundred thousand of *Xerxes* his host. Those that are wise to salvation, go ever under a double guard, the peace of God within them, the power of God without them. No Sultan of *Babylon* or *Egypt* (who have that title from the Hebrew word here rendred *Mighty men*) did ever go so well guarded. See the Note on Prov. 21. 22.

Verf. 20. *For there is not a just man upon earth*] No, this is reserved for the state of perfection in heaven, where are the spirits of just men made perfect, Heb. 12. 23. It was the cavil where-with the *Pelagians* troubled *St. Austin*, whether it were impossible that by the absolute power of God a just man might not live on earth without sinne? But what have we to do here with the absolute power of God? His revealed will is, that there is not a just man upon earth, that doth good and sinneth not; nay, that sinneth not, even in his doing of good. Our righteousnesse (whiles we are on earth) is mixt, as light and darknesse (dimnesse at least) in a painted glasse dyed with some obscure and dim colour; it is transparent and giveth good, but not clear & pure light. It is a witty observation of a late learned Divine, that the Present tense in Grammar is accompanied with the Imperfect, the Future with the Præterituperfect tense; and that such is the condition of our present and future holinesse. Our future is more then perfect, our present is imperfect indeed, but yet true holinesse and happinesse. See the Note on Prov. 20. 9.

Verf. 21. *Alotake no heed*] But be as a deaf man that heareth not, and as a dumb man, in whose mouth there is no reproofe, Psal. 38. 13. If thou answer any thing, say as hee in *Tacitus* did to one that railed at him, *Tu linguis, ego vero auribus dominus*; Thou maist say what thou wilt, but I will hear as I list; or as once a certain steward did to his passionate Lord, when he called him knave,

knave, &c. Your Honour may speak as you please, but I beleve not a word that you say, for I know my self an honest man. The language of reprochers must be read like Hebrew backwards. Princes use to correct the indecencies of Embassadors, by denying them audience. Certain it is, that he enjoys a brave composednesse, that sets himself above the flight of the injurious claw. *Isaac's* apology to his brother *Ismael*, viz. patience and silence, is the best answer to words of scorne and petulancy, saith learned Hooker. I care not for mans day, saith *Paul*, *Non curio vanum calumniatorem*, 1 Cor. 4. 3. regard not a vain slanderer, saith *Austin*. *Wicelius* and *Cochleus* gave out, that wee Lutherans betrayed the *Rhodes* to the *Turk*, saith *Melanchthon*. These impudent lies need no confutation, dicant ipsi talia quoad velint, let them tell such loud and leud lies as many as they will. When a net is spread for a bird, saith *Austin*, the manner is to throw stones at the hedge. These stones hurt not the bird, but the hearing and fearing this vain sound falls into the net. In like manner, saith he, men that fear and regard the vain sound of all ill words, what do they but fall into the devills net, who thereby carries them captive into much evill, many troubles and inconveniences?

Left thou hear thy servant curse thee] Who should in duty speak the best of thee, though frample and froward, croffe and crooked, 1 Pet. 2. 18. Or by servant understand base inferiour people, such as were *Tobiah* the servant, the *Ammonite*, and those abjects that tare *Dauids* name, and ceased not. Psal. 35. 15.

Verf. 22. *For oftentimes also thine own heart knows*] Conscience is Gods spie, and Mans over-seer; and though some can make a sorry shift to muzzle her for a time, or to stop their owne ears, yet *ipsa se offert, ipsa se ingerit*, saith *Bernard*, sooner or later she will tell a man his own to some tune, as they say, she will not goe behind the doore to let him know, that he himselfe likewise hath cursed others, as now by Gods just judgement, others curse him. The conscience of our owne evill doings, though hid from the world, should meeken us to ward those that doe amisse. See Tit. 3. 3. say to your selves,

Aut sumus, aut fuimus, aut possumus esse quod hic est.

Ternul.

The wrong that *David* had done to *Uriah* helped him to beare the barking of that dead dog *Shimei*. Here then take no heed unto all words, &c. as in the former verse. For, *nihil amarum quam id ipsum pati quod feceris*, there is nothing more bitter then to suffer that which thou hast done to others: because those sufferings sting the conscience with unquestionable conviction and horreur, as is to be seen in *Adonibezek*, who acknowledged, with a regret, a just renumeration, *Judg.* 1. 7.

Basil. tractat. de fide.

Verf. 23. *I said I will be wise, but it was far from mee*] *Solomon* here seems to say of wisdom as *Nazianzen* doth of God the author of it, *Tantum recedit, quantum capitur*. Not that wisdom itself doth flie away, but because that they who have most of it, doe especially understand, that it exceedeth the capacity of any one to be able to comprehend it (as *Basil* gives the reason) so that they that think they have got demonstrations, perceive afterwards that they are no more then *topice aut sophistice rationes*, topicall or sophistical arguments, as *Lyra* heretoteth, *Bonus quidam vir solebat esse solus*, &c. saith *Melancthon*, A certaine well-meaning man was wont to walk and study much alone, and lighting upon *Aristotles* discourse concerning the nature of the rainbow, he fell into many odde speculations and strange conceits; and writing to a friend of his, told him, that in all other matters though dark and obscure, he had outgone *Aristotle*, but in the matter of the rainbow he had outgone himself. After this he came into the publike schooles and disputed of that argument, *Et toto prorsus caelo a veritate aberrabat suis phantasias*, and then he came to see that he had been utterly out, and strangely miscarried by those phantasies, which he had so strongly fancied,

Job. Mont. Inc. com. 536.

Bouz.

1 Cor. 13. 2.

L. Vives in Aug. de civ. dei. l. 2. c. 8.

Verf. 24. *That which is far off and exceeding deep*] Not the Mitions of the Muses, *Mentemque habere queis bonam, et esse circulis datum est*: For though they should eviscerate themselves like spiders, crack their seances, or study themselves to death, yet can they not understand all mysteries and all knowledge in naturall things, how much lesse in supernaturall: whereas weak sighted and rand-blind persons, the more they strain their eyes to discern a thing perfectly, the lesse they see of it, as *Vives* hath observed. I is utterly impossible for a meer Naturalist that cannot tell the forme, the quintessence, that cannot enter into the

the depth of the flowre, or the grasse he treads on, to have the wit to enter into the deep things of God, the mystery of Christ which was hid from Angells til the discovery, and since *Eph.* 4. that they are still Students in it. *David* though he saw further then his Ancients, *Psal.* 119. 99. yet hee was still to seek of that which might be known, *Verf.* 96. Even as those great discoverers of the New-found lands in *America*, at their return were wont to confesse, that there was still a *Plus ultra*, something more beyond yet. Not only in innumerable other things am I very ignorant (saith *Aust.*) but also in the very scriptures, *multo plura nescio quam scio*, I am ignorant of many more things, *Aug. epist.* by oddes then I yet understand. This present life is like the Vale of *Sciassa* neer unto the town called *Patra*; of which *Solinus* saith, that it is famous for nothing but for its darkeness; as being continually overcast with the shadowes of nine hills that doe environ it, so that the sun can hardly cast a beam of light into it. *Properemus ad caelestem Academiam*, Let us hasten to the University of heaven, where the least child knowes a thousand times more then the deepest Doctour upon earth. *Poly. hist. c. 12.*

Verf. 25. *I applied mine heart*] *Circuivi ego & cor meum* (so the Originall runs) *I and my heart turned about, or made a circle to know, &c.* He took his heart with him, and resolved hard or not hard) to make further search into wisdoms secrets. Difficulty doth but whet on heroicke spirits: it doth no whit weaken but waken their resolutions to goe through with the work. When *Alexander* met with any hard or hazardous peece of service, he would say, *Jam periculum par animo Alexandri*, Hee ever achieved what he enterprized, because he never accounted any thing impossible to be achieved. *David* was well pleased with the condition of bringing in to *Saul* the foreskins of an hundred *Philistims*. If a boule runne downe hill, a rub in the way does but quicken it; as, if up hill it bugs it. A man of *Solomons* make, one that hath a free, noble, princely spirit, speaks to Wisdom, as *Latinus* in *Lucan* did to *Cesar*.

Iusta sequi tam velle mihi, quam posse, necesse.

And to know the wickedness of folly] The insulness of sin, *Rom.* 7. 13 Sin is so evill that it cannot have a worse Epithet given it.

it. *Adamant of unrighteousnesse*, Luk. 16. 11. is the next odious name to the devill.

Even the foolishnesse of mannesse] That by one contrary he might the better know the other. Folly may serve as a foile to set off wisdom; as Gardiners suffer some stinking stuffe to grow neer their sweetest flowers.

Verf. 26. *And I found more bitter then death*] *Amantem amantem; Amantem amantem; Plus alio quam malis habet*. Knowest thou not that there is bitterness in the end? *Hec scolaris*, said the Harlot to *Apuleius*, Hark scholar, your sweet bits will prove bitter in the loofe.

Principium dulce est, at finis amoris amarus.

The Pomegranate with its sweet kernels, but bitter rind, is an emblem of the bitter-sweet pleasure of sinne. It is observed of our *Edmond* the third, that he had alwaies fair weather at his passage into France, and foul upon his return. *Leta venire Venit, tristis abire solet*. The Panther hides her head, till she sees her time to make prey of those other beasts, that drawne by her sweet smell, follow her to their own destruction. The Poets fable, that pleasure and pain complained one of another to *Jupiter*, and that (when he could not decide the controversy betwixt them) he tyed them together with chains of Adamant, never to be sundred.

The woman] The wanton woman, that shame of her sexe. A Bitch *Moses* calls her, *Deut.* 23. 18. *St. Paul*, a living Gholt, a walking sepulcher of her self, *1 Tim.* 5. 6. *Cum carcat pura mentis, cadaver agit*. This I find, saith *Solomon*: where I is I with a witnesse; hee had found it by wofull experience, and now relates it for a warning to others. Saith he,

Quid facies faciem Veneris cum veneris ante?

Non sedes, sed eas: non percas, per eas.

Whose heart is snares and nets] *Heb.* Hunters snares: for she hunteth for the precious life, *Prov.* 6. 26. and the devill by her hunts for the precious soul, there being not any thing that hath more enriched hell then harlots. All is good fish that comes to these nets; but they are taken alive by the devill at his pleasure.

And her hands as bands] To captivate and enslave those that haunt her, as *Dalila* did *Sampson*, as the harlot did the young-novice,

Dulce & amarum gustulum carpi.

Speed. 710. Walsingham.

Solin. cap. 27.

2 Tim. 2. 6.

novice, *Prov.* 7. 22. as *Solomon* *Moabitish* mistresses did him, and as it is said of the *Persian Kings*, that they were *captivum suum captivi*, captives to their concubines, who durst take the *Plutarch*, crown from their heads, or doe any thing to them almost, when others might not come near them uncalled, upon pain of death, *Estb.* 4. 11.

Who so please God, shall escape from her] as *Joseph* did, and *Belshazzar*, though with a difference. *Joseph* out of a principle of Chastity, *Bellerophon* of Continency. The continent person refrains either for love of praise, or fear of punishment, but not without grief, for inwardly he is scalded with boyling lust, as *Alexander*, *Scipio*, and *Pompey* were, when tempted with the exquisitenesse, and variety of choicest beauties; they forbore. *Vellem, si non essem Imperator*. But now the Chaste man, who is good before God, (one whom he approves and takes pleasure in) is holy both in body and spirit, *1 Cor.* 7. 34. and this with delight, out of fear of God, and love of vertue. God did much for that libidinous Gentleman, who sporting with a *Curtizan* in a house of sinne, happened to aske her name, which she said was *Mary*: whereat hee was stricken with such a remorse and reverence, that hee instantly not only cast off the harlot, but amended his future life.

But the sinner shall be taken by her] See the Note on *Prov.* 22. 14. The Poets fable, that when *Prometheus* had discovered Truth to men, that had long lain hid from them, *Jupiter* (or the devill) to crosse that designe, sent *Pandora* (that is Pleasure) that should to besot them, as that they should neither mind nor make out after Truth and Honesty.

Verf. 27. *Behold this I have found*] *Ecce ego, Ecce ego, I have found it, I have found it*, said the Philosopher *Vicinus*, *Vicinus*, wee have prevailed, wee have prevailed, said *Luiber*, when hee had been praying in his closet, for the good successe of the consultation about Religion in Germany: So the Preacher here, having by diligence set open the doore of truth, cries, *Venite, videte*, Come and see my discoveries, in the making whereof I have been very exact, counting one by one, no mole obruerer, lest I should bee oppressed with many things at once.

Verf. 28. *Which yet my soul seeketh, but I find not*] There is a place in *Wiltshire* called *Stonage*, for divers great stones lying and stan-

Aperit sibi diligentia januam veritatis. Amb.

Camden.

ding there together : of which stones it is said, that though a man number them *one by one* never so carefully, yet that he cannot find the true number of them, but that every time hee numbers them he finds a different number from that hee found before. This may well shew (as one well applyes it) the erring of mans labour in seeking the account of wisdom and knowledge. For though his diligence bee never so great in making the reckoning, hee will alwaies bee out, and not be able to find it out.

One man among a thousand] *Haud facile invenies multis e milibus unum.* There is a very great scarcity of good people. These are as Gideons three hundred, when the wicked as the *Midianites* lye like grasshoppers for multitude upon the earth, *Judg. 7.* & as those *Syrians*, *1 Kin. 20. 27.* they fill the countrey, they darken the air, and as the swarms did the land of *Egypt* : there is plenty of such dust-heaps in every corner.

But a woman among all those have I not found] *i. e.* among all my wives and concubines, which made him ready to sing, *Famina nulla bona est.* But that there are, and ever have been many gracious women, see (besides the scriptures) the writings of many learned men *De illustribus feminis* : It is easy to observe (saith one) that the New-Testament affords more store of good wives then the Old. And I can say as *Hierom* does, *Novi ego multas ad omne opus bonum promptas*, I know many *Tabitha's* full of good works. But in respect of the discovery of hearts and natures whether in good or evil, it is harder to find out thoroughly the perfect disposition of a Woman then of Men. And that I take to be the meaning of this text.

Verf. 29. That God hath made man upright] *viz.* in his own image, *i. e.* knowledge in his understanding part, rightnesse in his will, and blisnesse in his affections : his heart was a lump of love, &c. when he came first out of Gods mint he shone most glorious, clad with the royall robe of righteousness, created with the imperiall crowne, *Psal. 8. 5.* But the devill soon stript him of it, he cheated and coufened him of the crown (as we use to doe children) with the apple, or whatsoever fruit it was that he tended to *Eve*. *Porrexit pomum et surripuit paradysum.* He also set his limbs in the place of Gods image, so that now, *Is qui factus est homo differt ab* *Lib. 1. Igitur* *so quem Deus fecit.* As *Philo* saith. Man is now of another make then God made him. *Totus homo est inversus a catalogo, whose evil*

Bern.

Lib. 1. Igitur
legor.

is in man, and whole man in evil: Neither can he cast the blame upon God: but must fault himselfe, and fly to the second *Adam* for repair.

But they have sought out many inventions] New tricks and devises, like those poeticall fictions and fabulous relations, whereof there is neither proof nor profit. The Vulgar Latine hath it, *Et ipse se infinitis miscuit questionibus.* And hee hath intangled himself with numberlesse questions, and fruitlesse speculations. See *1 Tim. 1. 4.* and *cap. 6. 4.* doting about questions or question-sick. *Bernard* reads it thus, *Ipse autem se implicuit doloribus multis,* but hee hath involved himselfe in many troubles, the fruit of his inventions, shifts and shuffling tricks. See *Jer. 6. 19.*

CHAP. VIII.

Vers. 1.

Who is as the Wise man?

Qua. dic. He is a matchlesse man, a peerelesse Paragon; out-thining others, as much as the Moon doth the lesser Stars. *velut inter stellas Luna minores.* Plato could say, that no Gold, or Precious stone, doth glister so gloriously, *αυτος αμαρ ανδρων υβθ ουμπεδυνος* as the prudent Spirit of a good man, Thou art a Prince of God amongst us, said *Gen. 41. 38:* the Hittites to *Abraham*. Can we find such a man as this *Joseph*, in whom the Spirit of God is, said *Pharaoh* to his Counsellors? Hast thou considered my servant *Job*, that there is none like him on the earth, &c. *Job 1. 8?* My servant *Moses* is not so, who is faithful in all my house, and shall be of my Cabinet Counsell, *Num. 12. 7.* To him God said, *Tu vero hic sta mecum,* But do thou stand here by me, *Exod. 34. 5.* *Sapiens Dei comes est,* saith *Philo*. Look how Kings have their Favorites whom they call *Comites*, their Cousins and Companions, so hath God. Nay the righteous are Princes in all lands, *Psal. 45. 16.* Kings in righteousness, (compare *Matth. 13. 17.* with *Luke 10. 24.*) the excellent Ones of the earth, *Psal. 16. 3.* the Worthies of the world, *Heb. 11. 5.* fitter to be set

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Hom. 55. in
maib.

Orat. contra
Gentiles.

Act. and Mon.
1744.

Act. 6. 15.

as Stars in Heaven, and to bee continually before the Throne of God. *Chrysostome* calls some holy men of his time *ἀστέρες*, *Earthly Angels*: and speaking of *Babylas* the Martyr, hee saith of him, *Magnus atque admirabilis vir*, he was an excellent and an admirable man, &c. And *Tertullian* writing to some of the Martyrs, sayes, *Non tantus sum ut vos alloquar*, I am not good enough to speak unto you. Oh that my life and a thousand such wretches more might goe for yours! Oh why doth God suffer me and other such Caterpillars to live (saith *Iohn Careless* Martyr in a letter to that Angell of God Mr. *Bradford*, as Dr. *Taylor* called him, that can doe nothing but consume the alms of the Church, and take away you so worthy a workman and labourer in the Lords Vineyard, &c.

And who knoweth the interpretation of a thing?] Wile a man may bee, and yet not so apt and able to wise others. Those wise ones, that can wise others, so as to turne them to righteousnesse, shall shine as the brightnesse of the firmament, yea as the Stars, *Dan. 12. 3.* they doe so whilst upon Earth: Wisdome makes their very faces to shine, as St. *Stevens* did, and as Holy *Iobs* whiles he was in a prosperous condition, *Chap. 29. 8, 9, 10.* *Iobab* hee was then the same, (some think) that is mentioned *Gen. 36. 33.* as when in distresse, his name was contracted into *Iob*. And then (though himselfe were otherwise wise) hee might want an Interpreter, *One of a thousand*, (for such are rare, every man cannot tell us this precious oyl, *Matth. 25. 9.*) to shew unto him his uprightness, that is, he righteousnesse of his own experience, how himselfe hath been helped and comforted in like case, or, to clear up an afflicted *Iob*'s spirituall estate, and to shew him his Evangelicall righteousnesse. Oh how beautifull are the feet of such an Interpreter! I have seen thy face, (saith the poore soul to such) as though I had seen the face of God, *Gen. 33. 10.*

A mans wisdome maketh his face to shine] Godliness is venerable and reverend. Holy and Reverend is his name, *Psal. 112.* Gods Image is amiable and admirable: Naturall conscience cannot but stoop and doe obedience to it: What a deal of respect did *Nebuchadnezzar* and *Darius* put upon *Daniel*? *Alex miler* the Great upon *Iulius* the High-Priest; *Theodosius* upon *Ambrose*; *Constantine* upon *Paphnutius*, kissing that eye of his that was bored out for the cause of Christ, &c. Godly men have a daunting pre-

sence;

since; as *Athanasius* had, and *Basil*: to whom when *Valens* the *Arrian* Emperour came, whiles he was in holy exercises, it struck such a terrour into him, that hee reeled and had fallen, had hee not been upheld by those that were with him. *Henry* the second of France being present at the Martyrdome of a certain Taylor, burnt by him for Religion, was so terrified by the boldnesse of his countenance, and the constancy of his sufferings, that hee swore at his going away, that he would never any more be present at such a sight. *Greg. Orat. de Laude Basilii. Epit. hist. Gall. 82.*

And the boldnesse of his face shall bee changed] Or doubled: his conscience bearing him out and making him undaunted, as it did *David*, *Psal. 3.* and the Dutch Martyr, *Colonus*, who calling to the Judge that had sentenced him to death, desired him to lay his hand upon his heart; and then asked him whose heart did most beat, his, or the Judges? By this boldnesse *Jonathans* and his Armour-bearer set upon the Garrison of the *Philistines*; *David* upon *Goliath* their champion. The Black-Prince was so called not of his colour, but of his valour, and dreaded acts in battle. *Speed. 683.*

Verf. 2. To keep the Kings commandment] Heb. Mouth, i. e. The expresse word of command: goe not hereby guesse, or good intention, lest you speed as that Scotch Captaine did: who, not expecting Orders from his Superiours, took an advantage offered him of taking a Fort of the Enemies: for which good service hee was knighted in the morning, but hang'd in the afternoon of the same day, for acting without Order. *Speed.*

And that in regard of the Oath of God] Thine Oath of Allegiance to thy Prince: This Papists makes nothing of. *Pascenius* H' γλαῖτ' ἀ-
scoffes King *James* for the invention of it. They can swear *ἐν μαχαίρῃ, ὀρκῷ, ἀννομῶτος μύθῳ.*
with their mouthes, and keep their hearts unsworne, as shew in the Comedy. *Mercatorum est stare iuramentis*, say they at Rome. They can assoile men of their allegiance at pleasure; and slip their Solemn Oaths, as easily as Monkeys doe their Collars. And I would this were the sinne of Papists only: and that there were not those found even amongst us, that keep no Oaths further then makes for their own turn: like as the Jews keep none, unlesse they swear upon their own *Torah*, brought out of their Synagogues. *W. eem.*

Verf. 3. Bee not hasty to goe out of his sight] Turne not thy back

N n 2

back discontentedly : fling not away in a chate ; for this will bee construed for a contempt : As it was in the Earl of Essex, Anno 1598. Dissension falling out betweene the Queene and him about a fit man for Government of Ireland, hee forgetting himselfe, and neglecting his duty, uncivilly turned his back, with a scornfull countenance. Shee waxing impatient, gave him a cutie on the ear, bidding him be gone with a vengeance. Hee laid his hand upon his sword, the Lord Admirall interposing himselfe, hee sware a great Oath, that hee neither could nor would swallow so great an indignity, nor would have borne it at King Henry the Eight's hands, and in great discontentment hastened from the Court. But within a while after, he became submisive, and was received againe into favour by the Queen, who alwayes thought it more just to offend a man, then to hate him. The very *Turkes* are said to receive humiliati- on with all sweetnesse : but to bee remorselesse to those that bear up.

Ver. 4. *Where the word of a King is, there is power*] *ibi dominatio.* Hee hath long hands, and can reach thee at a great distance; as *Mithridates* did when with one letter he slew four thou- sand Citizens of *Rome*, that were scattered up and downe his kingdome for Trading-sake. So *Selimus* the Great *Turk*, in re- venge of the losse received at the battaile of *Lepanto*, was once in a minde to have put to death all the Christians in his Domini- ons, in number infinite. *Charles* the Ninth of *France*, is re- ported to have been the death of thirty thousand of his Prote- stant Subjects in one yeare space, Anno 1572. See *Dani.* 5. 19.

And who may say unto Him, What dost thou] *viz. without danger.* What safety can there bee in taking a Bear by the tooth, or a Ly- on by the beard? I dare not dispute, (said the Philosopher to the Emperour *Adrian*) with him that hath thirty Legions at his command, *neque in eum scribere, qui potest proscribere*, nor write a- gainst him that can as easily undoe me, as bid it to be done. How be it *Elias*, *Micajah*, *John Baptist*, and other holy Prophets, and Ministers have dealt plainly with great Princes, and God hath secured them. *John Bisshop* of *Sarisbury* reprov'd the Pope to his face : and yet the Canonists say, that although the Pope should draw millions of soules to hell with him, none may dare to say unto him, *What dost thou*? But *Philip* the Faire made bold with

his

his Holinesse, when hee began his letter to him with *Scias Fami-* *lis Tuae, &c.* So did the Barons of England in King *John* dayes; *Marcidi Ri-* when declaring against the Pope and his Conclave (by whom *baldi.* they were excommunicated) they cryed out thus in their Remon- *Walsing.* strance, *Ey on such rascall riball, &c.* *Adelmelet* Bishop of *Sherborn* Anno 705. reprov'd Pope *Sergius* sharply to his face, for his A- *Epit. hist. Gallie* dultery. So did Bishop *Lambert* reprehend King *Pippin* for the *p. 30.* same fault, Anno 798. And Archbishop *Odo*, King *Edwin*: burn- *Gedw. Catal.* ing his Concubines in the Forehead with an hot iron, and ba- nishing them into Ireland. Father *Latimer* dealt no lesse faithfully with King *Henry* the Eight in his Sermons at Court. And being asked by the King how he durst bee so bold to preach after that manner? hee answered, that duty to God, and to his Prince had enforced him to it: and now that he had discharged his conscience, his life was in his Majesties hands, &c. Truth must bee spoken however it bee taken. If Gods Messengers must bee mannerly in the forme, yet in the matter of their message to Great ones they must bee resolute. It is probable that *Joseph* used some kinde of Preface to *Pharaoh's* Baker in reading him that hard destiny, *Gen. 40. 19.* Such likely as was that of *Daniel* to *Nebuchadnezzar*, *My Lord the Dream bee to them that hate thee, &c.* *Dan. 4. 19.* or as *Philob* brings him in with an *Usinam tales, ranium non vidisset,* &c. But for the matter, he gives him a sound, though sharp inter- pretation.

Verse 5. *Who so keepeth the commandment*] *sc. the Kings com-* mandment. Hee that is morigerous, and goes as farre as hee can with a good conscience in his obedience to the commands of his Superiours, *Shall feel no evil*, i. e. hee shall lack no good encour- agement, *Rom. 13. 3, 4.* Or if men slight him, God will see to him, *Ephes. 6. 7, 8.* as he did to the poore Israelites in Egypt, and to *Da-* *vid* under *Saul*. *Mordecai* lost nothing at length by his love and loyalty to God and the King. Sir *Ralph Percy* (slaine upon *Hege-* *by-Moore* in *Northumberland* by the Lord *Adontacute* Generall for *Edward* the Fourth) he would no ways depart the field though defeated; but in dying said, *I have saved the bird in my breast,* *Speed. 869.* meaning his Oath to King *Henry* the Sixth; for whom hee fought.

And a wise mans heart discerneth both time and Iudgement] *sc.* When and how to obey Kings commands, the time, the meanes and manner the of dispatching them, without offence to

N n 3

God.

Camd. Elisab.
fol. 494.

Blunus voyage
pag. 97.

Fal. Max. lib. 9.

Turk. hist. fol.
885.

Præfens præsi-
nim Pontificem
redarguit, &
Polyeraticon
conscriptis, Lac.
Æcu. 145.

God or man. And this *a wise mans heart discerneth* saith the Preacher: it being the opinion of the Hebrews, that in the heart especially the soul did keepe her court, and exercise her noble operations of the understanding, invention, judgement, &c. *Aristotle* saith, *Sine calore cordis anima in corpore nihil efficit*, Without the heate of the heart, the soule does nothing in the body. The Scripture also makes the heart the Monarch of this Isle of Man.

Verse 6. *Because to every purpose there is time*] Therefore the wise man seeketh after that nick of time, that *punctilio* of judgement, that hee may doe every thing well, and order his affaires with discretion. A well chosen season is the greatest advantage of any action: which as it is seldome found in haste, so it is too often lost in delay.

Therefore the misery of man is great upon him] Because he discerns not, apprehends not his fittest opportunity: hence hee creates himself a great deal of misery. When *Sam* had taken upon him to sacrifice, God intimates to him by *Samuel*, that if hee had discerned his time, hee might have saved his Kingdome. So might many a man his life, his livelyhood, nay his soule. The men of *Iffsabar* in *Dauids* dayes are famous for this, that they had understanding of the times, to know what *Israel* ought to doe, *1 Chron.* 12. 32. their posterity are set below *Stork* and *Swallow*, for want of this skill, *Jer.* 8. 7. and deeply doomed, *Luke* 19. 44.

Verse 7. *For he knoweth not that which shall be*] Mans misery is the greater, because he cannot foresee to prevent it: but he is suddenly surprized and hit, many times on the blinde side as we say.

Nescia mens hominum sati sortisque futurae.

Men are in the darke in regard of future events. God onely knows them, and is thereby oft in *Esay* distinguished from the dunghill-deities of the Heathens. In his mercy to his people hee gave them Prophets to tell *How long*: and when these failed, the Church heavily bewayles it, *Psalme* 74. 9. Hee weite a Prudent man foreseeth an evill and hideth himself, *Prov.* 22. 3. See the Note there. By the strength of his minde, saith *Ambrose*, hee presageth what will follow; and can define what in such or such a case hee ought to doe. Sometimes hee turnes over two or three things in his minde together, of which conjecturing that either all may come

*Amb. de Offc.
l. 1. cap. 38.*

come to passe jointly, or this or that severally; or whether they fall out jointly or severally, he can by his understanding so order his actions, as that they shall bee profitable to him.

Verse 8. *There is no man that hath power, &c.*] Death man is sure to meet with, whatsoever hee misse of: but when, he knows not neither. Of Doomes-day there are signes affirmative and negative, not so of death. Every one hath his owne *Balsam* within him, say some Chymicks: his owne *bane* it is sure hee hath. *Ipsa sui augmentis vita ad detrimenta impellunt*, Every day we yeeld somewhat to death. *Stat sua cuique dies*. Our last day stands, the rest runne. Death is this only King against whom there is no rising up, *Prov.* 30. The mortall sicke is master of the royall scepter, and it mowes downe the Lillies of the Crowne as well as the grasse of the field, saith a Reverend Writer: And again, Death suddenly snatcheth away Physicians oft, as it were, in scorn and contempe of medicines, when they are applying their preservatives or restoratives to others: as it is storied of *Cajus Julius* a Surgeon, who dressing a foreeye, as he drew the Instrument over it, was struck with an instrument of death in the act, and place where hee did it. Besides diseases, many, by mischances, are taken as a bird with a bolt, whiles hee gazeth at the bow.

*Greg. Maral.
Virg. Aeneid.*

Nihil cedit.

*Mr. Ley his
Monitor of
Mortality.*

There is no discharge in warre] Heb. no sending, either of Forces to withstand Death, or of messages to make peace with him. The world and wee must part: and whether wee be unlitche by parcells, or torne asunder at once, the difference is not great. Happy is hee that after due preparation, is passed through the gates of Death ere hee be aware, saith one. Whether my death bee a burnt-offering (of Martyrdome) or a Peace-offering (of a naturall death) I desire it may bee a Free-will offering, a sweet sacrifice to the Lord, saith another.

Neither shall wickednesse deliver] No: it is righteousness onely that delivereth from death. The wicked may make a covenant with death, but God will disanull it. *Shall they escape by iniquity*, saith the Psalmist. What? have they no better medium? No: *in thine anger cast downe the people, O God*. Every man should dye the same day that he is born: the wages of death should bee paid him presently. But Christ begs their lives for a season. Hee is the Saviour of all men, *1 Tim.* 4. 10. not of eternall preservation.

*Isa. 8. 14.
Psal. 56 7.*

tion, but of temporall reservation, that his Ele^t might lay hold on eternall life, and reprobates may have this for a bodkin at their hearts one day, *I was* in a faire possibility of being delivered.

Verf. 9. One man ruleth over another to his owne hurt.] Not on-
ly to the hurt of his subjects, but to his owne utter ruine,
though after long ruine haply, verf. 12, 13. *Ad generum Ceteri,*
&c. What untimely ends make the Kings of Israel to, and the
Roman Cæsars all (almost) till *Constantine*? *Vespasianus unus accep-*
to imperio melior factus est, *Vespasian* was the onely one amongst
them, that became better by the Office. Whiles they were pri-
vate persons, there seemed to bee some goodnesse in them. But
no sooner advanced to the Empire, then they ran riot in wicked-
nesse: listening to flatterers, and hating reproofes, they ran
headlong to hell, and drew a great number with them, by the
instigation of the Devill, that old Man-slayer, whose work
it was to act and agitate them, for a common mis-
chiefe.

chiefe.

Verf. 10. *And fo I [say the wicked buried] With Pomp and great ſolemnity, funerrall orations, Statues and Epitaphs, &c. as if hee had bene another Joſiah, or Theodoſius: ſo do men overwhelm this mouſe with praifes proper to the Elephant, as the Proverb hath it.*

Who had come and gone from the place of the Holy] That is; from the place of Magistracy, Seat of Judicature, where the Holy God himself sits as chief President, and Lord Paramount. *Deut. 1. 17. 2 Chron. 19. 6. Psal. 82. 1.*

And they were forgotten in the City where they had [so done] A great benefit to a wicked man to have his memor^y dye with him; which if it bee preſerued, ſtinkes in keeping, and remaines at a curſe and perpetuall diſgrace, as One very well ſenſeth it.

Verse 11. *Because sentence against an evil work, &c.* Enarrat
sententia, a published and declared sentence. So that it is only
a reprieve of mercy, that a wicked man hath: his preservation
is but a reservation to further evil, abused mercy turning into
fury. *Mora dispendium sanioris duplex penatur*, saith Hierom, Gods
forbearance is no quittance: he will finde a time to pay wicked
men for the new and the old. The Lord is not slow, as some
men count slownesse, 2 Pet. 3. 9. Or if hee be slow, yet hee is
sure.

Preamble.

Hieron: in Je-
rem.
Æripedes diſſe
ſunt Furia.

fure. Hee hath leaden heeles, but iron hands, the farther hee
 fetcheth his blow, or draweth his arrow, the deeper hee will
 wound when he hitteth. Gods mill may grind soft and flow,
 but it grinds fure and small, said one Heathen. *Tarditatem*
supplicij gravitate compensat, he recompenseth the delay of punish-
 ment with an eternity of extremity, saith Another. Hee hath
 vials of vengeance, *Rev. 16. 1.* which are large vessels, but narrow
 mouthed: they poure out slowly, but drench deeply, and distill
 effectually. *Cavetur igitur*, saith One, *ne malum dilatum fiat du-*
plicatum. Get quickly out of Gods debt, lest yee bee forced to
 pay the charges of a suite, to your pain, to your cost. *Patientia*
Dei quo diuturnior, eo minacior. God will not alwayes serve men
 for a *straining-stock*, *Pena venit gravior quo magis sera venit.* *Adoniah's*
 feast ended in horror: Ever, after the meal is ended, comes the
 reckoning.

Therefore the heart of the sonnes of men is fully [et] Heb. is full: So full of wickednesse, that there is no roome for the fear of Gods wrath, till wrath come upon them to the utmost. *Intus existens prohibet alienum.* God offers and affords them heart-knocking time, Rev. 3. 20. but they ram up their hearts, dry their tears (as *Saul*) and are scalded in their owne grease, stewed in their own broath. The sleeping of vengeance causeth the overflowing of sinne: and the overflow of sinne causeth the awaking of vengeance.

Verf. 12. *Though a sinner doth evill an hundreth times*] Commit the same sinne an hundred times over, which is no small aggravation of his sinne, as numbers added to numbers are first tenne times more, then an hundred, then a thousand, &c. And truly a sinner left to himself would sin in infinitum (which may bee one reason of the infinite torments of hell) hee can set no bounds to himself, till hee become a brat of fathomlesse perdition. The Devill commits that sinne unto death every day, and oft in the day. His Impes also resemble him herein. Hence their sinnes are mortall, saith St. *John*, rather immortall, as saith St. *Paul*, *Rom.* 2. 5.

And his days bee prolonged] By the long sufferance of God : which is so great, that *Jonah* was displeased at it, *Chap. 4.* *Averres* turned Atheist upon it. But *Micah* admires it, *chap. 7. 18.* And *Moses* makes excellent use of it, when hee prays, *Exod. 34.* O Lord, let my Lord, I pray thee, goe along with us, for it is a

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stiff-

stiffe-necked people. As who should say, None but a God is able to endure this perverse people. My patience and meeknesse is farre too short: and yet *Moses*, by Gods own testimony, was the meekest man upon earth; That the vilest of men may live a long while is evident: but for no good will that God bears them; but that heaping up sin, they may heap up wrath, and by abuse of divine patience, be fitted for the hottest fire in hel, *Rom. 9. 22.* as stuble laid out a drying, *Nab. 1. 10.* or as Grapes let hang in the shun-shine, till ripe for the Wine-press of wrath, *Rev. 15. 16.* Surely as one day of mans life is to bee preferred before the longest life of a Stagge or a Raven: so one day spent religiously is farre better then an hundred yeares spent wickedly. *Non refert quanta sit vite diuturnitas, sed qualis sit administratio,* saith *Vives*. The businesse is not, how long, but how well any man liveth. *Hierome* reads this verse thus, *Quia peccator facit malum centies, & elongat ei Deus, ex hoc cognosco ego, &c.* Because a sinner doth evil an hundred times, & God doth lengthen his days unto him, from hence I know that it shall bee well with them that feare God, &c. And hee sets this sense upon it: Inasmuch as God so long spares wretched sinners, waiting their return, he will surely be good to pious persons. *Symmachus, Aquila* and *Theodotion* read it thus: *Peccans enim malus mortuus est, longa aetate concessa ei,* an evill man sinning is dead, a long age being granted to him: dead hee is in sinne, though his dayes be prolonged.

Yet surely I know that it shall bee well | *q. d.* This shall not stagger me; or shake mine assurance of the Divine Providence: for I know well that yet God is good to *Israel*, to the pure in heart, *Psal. 73. 1.* And although they dye yong (as *David*, *91. oi David*) those whom God loves hee soone takes to himselfe) yet it may bee said of them, as *Ambrose* saith of *Abraham*, *Mor:uus est in bona senectute, eo quod in bonitate propositi permansit,* Hee dyed in a good old age, because hee dyed in a good sound minde: Or as *Hierome* saith of a godly young man of his time, that in *brevi vita* [spacio temporis] *virtutum multa* replevit, hee lived long in a little time: for some men live more in a moneth then others doe in many years. They that dye soon (but in Gods fear and favour) though as grapes they bee gathered afore they be ripe, and as lambs slain before they be grown, yet (besides the happinesse of heaven) they have this benefit, they are freed from the violence of the Wine-press that others fall into, and escape many

Hier. Epist.

many stormes that others live to tast of, a good man (saith a late Divine) prolongs his days though he dye young, because he is ripe before taken from the tree: he even falls into the hand of *B. Presbiter* God that gathers him.

Verse 13. But it shall not bee well with the wicked] Not alwayes well, *Isai. 3. 12.* for sin will be sure to finde him out, *Num. 32. 23.* and he that hath guilt in his bosome, hath vengeance at his back. Where iniquity breaks fast, calamity will be sure to dine, and to sup where it dines, and to lodge where it sups. When iniquity is once ripe in the field, God will not let it shed to grow again: but cuts it up by a just and seasonable vengeance. 2. Not at all well; with prosperity slayeth these fools; and, as Sun-shine, ripens their sin, and so fits them for ruine. Hence *Bernard* calls it *Misericordiam omni indignatione crudeliorem*. Poyson in Wine works more furiously. The fatter the Oxe, the sooner to the slaughter.

Niither shall he prolong his dayes] *Psal. 55. 23. Jer. 17. 11.* He dyes tempore non suo, *Eccles. 7. 17.* though he lives long: he dyes before he desires, and when it were better for him to doe any thing then to dy; sith he hath walked in a vain shew disquieting himself in vain, *Psal. 39. 6.* tumbling his tub to no purpose, lengthening out his days as a shadow: the longer the shade, the nearer the Sun is to setting. His Sun also sets in the burning lake, and it hasteneth to the descent: *An end is come, is come, is come,* see *Ezek. 7. 6, 7.*

Because he feareth not before God] But in hypocrisy, before men, whose faces he feareth, and would be much ashamed, that they should see what he doth in secret, *Ephe. 5. 12.* But what saith the honest Heathen? *Si scirem homines ignoraturos & Deos ignoscituros,* tamen propter peccati turpitudinem, peccare non vellem. A good resolution surely, if as wel put in execution. *Sed libertas affuit, scribenti,* *Aug. de civ. Dei,* non viventi, saith *Austin* of this Author, He was a better speaker then liver. That of *David* was spoken from his heart, I foresee the Lord alwayes before my face, I set him at my right hand, &c. *Psal. 16. 8.* with *Ait. 2. 25.* Bee thou in the fear of the Lord all day long, *Prov. 23. 17.*

Ver. 14. There is a vanity which is done upon the Earth] *Symmachus* read it thus: *Est difficile cognitu quod fit super terram,* There is that done upon the Earth that is hard to be understood. It hath grieved great Divines, (as *David, Jeremy, Habakkuk,*) to see good men suffer, bad men prosper. But it is but upon the Earth, that this

Psal. 73.
Jer. 12.

Habac. 2.

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befalls

Lam 3.33.

befalls: here God must meet with his people, or no where, and it is *Non nisi coactus*; (as that Emperour said of himselfe) that hee doth any thing to their grief:

Ille dolet quoties cogitur esse ferox.

Crudelem medicum intemperans ager facit timus.

An unruly Patient makes a cruell Physitian. And as for the wicked, it is but upon earth, that they live in pleasure, and lye melting in sensuall and sinfull delights, nourishing their hearts as in a day of slaughter, *Jam. 5. 5.* Once they shall hear with horror, Son, remember that thou in thy life time receivdest thy good things, and likewise *Lazarus* evill things: But now hee is comforted and thou art tormented. *Luke 16. 25.* The meditation of Eternity would much mitigate this vanity. *What is that to the Infinite?* said the old Lord Brooke to a friend of his, discoursing of an incident matter very considerable, but was taken off with this quick interrogation of that wise and Noble person,

Dr. Hall's Remedy of Prophanesness, p. 114.

Burbalci

Verse 15. *Then I commended mirth*] A lawfull lightfomnesse, and chearfulnesse of heart, which maketh comforts to be much more comfortable, and troubles to be farre lesse troublesome. Besides *acceptior est Deo grata letitia quam diuturna quasi querula tristitia*. Cheerfulnesse is better pleasing to God then sorrownesse and sullenness: this provokes him to anger, *Deut. 28. 47.* as that which puts a man under the raige of continua. I unthankfulnesse (Is any man merry? let him sing, *Iam. 5. 13.*) makes him exceeding liable to temptations and perplexities, disableth him to make benefit of ordinances, indisposeth and unfiteth him for duties of active or passive obedience, takes off the wheels of the soul, and makes it as awkward, as a limb out of joint, that can doe nothing, without deformity and pain.

Then to eat, and to drink, and to be merry] Although it be the bread of sorrow that thou eatest, and the cup of affliction that thou drinkest, eat it, and drink it merrily. The Epicures held that a man might be chearful amidst the most exquisite torments. 1. In consideration of his honesty and fidelity, that hee suffered for. 2. In consideration of those pleasures and delights that formerly he had enjoyed, and now cheered up himself with the remembrance of. How much better may Christians do it in consideration of those unutterable joys and delights that they expect and hope for? *Mendicatio pane hic vivamus &c.* saith Luther. We may well be content, nay merry though we should beg our bread here, to think that we shall one day feast with Abraham, Isaac, and Jacob in the kingdom of heaven.

Vers.

Ver. 16. *When I applyed mine heart to know wisdom*] i.e. The wisdom and other excellencies of God shining plainly and plentifully in ruling the affaires, and ordering the disorders of the world to his own glory.

For also there is that neither day nor night [seeth &c.] i.e. *Perdus & pernox* by day and by night, I busied my selfe in this search, so that a little sleep served my turn all the while. *Nullus mihi per otium exiit dies, partem etiam noctium studiis vendico*, saith Seneca, I studied day and night, and followed it with all possible eagerness. *Thuanus* tells of a country man of his, whom he called *Franciscus Vieta Fontenajus*, a very learned man, that he was so set upon his study, that for three days together, sometimes, he would sit close at it *sine cibo & somno nisi quem cubito innixus, nec se loco movens, capiebat*, without meat or sleep, more then what for meer necessity of nature, he took leaning upon his Elbow. *Solomon* seems by this text to have been as sharp set for the finding out the way of Divine Administration, and the true reason of Divine dispensations. But he got little, further then to see that it far exceeded all humane capacity and apprehension. *Majores majora noverunt, & Deus de vobis plus sapere quam dico* saith a Father, when hee said what he could to some one of Gods works of wonder, i.e. They who are more learned know: and God grant you may understand more then I say.

Ver. 17. *That a man cannot find out the worke*] No not the wisest that is; the very best Empirick in this kind cannot. Let him labour never so much to find it, he shall but be tossed in a Labyrinth, or as a wayfaring man in a desert. If a man cannot define any thing because the forms of things are unknown, if he know not the creatures themselves, *ab imo ad summum* from the lowest to the highest, neither shall he know the reasons and manner of them. As a man may look on a trade, and never see the mystery of it, he may look on artificiall things, pictures, watches, &c. and yet not see the Art whereby they are made: As a man may look on the letter, and never understand the sense: So it is here, and we must content our selves with a learned ignorance. *Si nos non Aug. in Psal. intelligimus quid quare fiat, debeamus hoc providentie quod non fiat sine causa.* If we understand not why any thing is done, let us owe this duty to Providence, to be assured that it is not done without cause.

O o 3

Chap.

CHAP. IX.

Vers. 1.

For all this I considered in mine heart.

HE that will rightly consider of any thing, had need to consider of many things: all that do concern it, all that doe give light unto it, had need to be looked in to, or else wee fall too short.

Sis ideo in partes circumspiciissimas omnes.

Even to declare all this] Or, to cleare up all this to my selfe. Symmachus rendred it, *Ut ventilarem hac universa*, that I might sift and search out all these things by much tossing and turning of the thoughts. Truth lies low and close, and must with much industry be drawn into the open light.

That the righteous and the wise] These are terms convertible. The worlds wifards shal one day cry out, *Nos insensati*, We fools counted their lives madnesse, &c.

And their works] Or, their services, actions, employments; all which together with themselves are in the hand of God, who knows them by name, and exerciseth a singular providence over them; so that they are kept by the power of God through faith unto salvation. The enemy shall not exact upon him, nor the son of wickednesse afflict him, *Psal. 89. 22*. What a sweet providence was it, that when all the Males of Israel appeared thrice in the year before the Lord at Jerusalem, none of their neighbor nations (though professed enemies to Israel) should so much as desire their land, *Exod. 34. 24*? And again, that after the slaughter of Gedaliah, so pleasant a countrey (left utterly destitute of inhabitants, and compassed about with such warlike nations, as the Ammonites, Moabites, Edomites, Philistims, &c.) was not invaded nor replanted by forainers for seventy yeares space, but the roome kept empty, till the returne of the Naturalls?

No man knowes either love or hatred, &c.] That is, the thing hee either

either loves or hates (say some Interpreters) by reason of the ficklenesse of his easily alterable affections. How soon was Ammons heart estranged from his Thamar, and Abaspherosb from his minion Haman, the Jewes from John Baptist, the Galatians from Paul, &c. But I rather approve of those that referre this love and hatred unto God, (understanding them *de opere pios* in a divine manner) and make the meaning to bee, that by the things of this life which come alike to all (as the next verse hath it) no man can make judgment of Gods love or hatred towards him. The sun of prosperity shines as well upon brambles of the Wildernesse, as fruit-trees of the Orchard; the snow and hail of adversity lights upon the best gardens, as well as upon the wild waste. Abahs and Josia's ends concur in the very circumstances. Saul and Jonathan, though different in their deportments, yet in their deaths they were not divided, *2 Sam. 1. 23*. How far wide then is the Church of Rome, that borrows her marks from the market, plenty or cheapnesse, &c? And what an odde kind of reasoning was that of her champions with Marthe the Martyr, whom they would have perswaded to leave his opinions, because all the bringers up, and favourers of that Religion (as the Dukes of Northumberland and Suffolk for instance) had evill luck, and were either put to death, or in prison, and in danger of life. Again, the favourers of the Religion then used had wondrous good luck, and prosperity in all things, &c.

Vers. 2. All things come alike to all] See the Note on vers. 1. Health, wealth, honors, &c. are cast upon good men and bad men promiscuously. God makes a scatter of them as it were; good men gather them, bad men scramble for them. The whole Turkish Empire, saith Luther, is nothing else but a *mica panis*, crust cast by heavens great house-keeper to his dogs.

And he that sweareth as he that feareth an oath] No surer sign of a profane person, then common and customary swearing. Neither any so good an evidence of a gracious heart, as not only to forbear it (for so one may doe by education and civil conversation) but to fear an oath out of an awfull regard to the divine majesty. Plato and other Heathens shall rise up and condemne our common swearers: for they, when they would swear, said no more but *Ex animi sententia*, or if they would swear by their Jupiter, out of the meer dread & reverence of his

Ab. & Men. fol. 1421.

Swides name,

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name, they forbear to mention him. *Clinius* the Pythagorean, out of this regard, would rather undergoe a milt of three talents then swear. The *Merindolians* those ancient French Protestants were known by this through all the Countrey of *Provence*, that they would not swear, nor easily be brought to take an oath, except it were in judgment, or making some solemn covenant.

Verf. 3. *This is an evill*] *Hoc est pessimum* (so *Hierome*, the Vulgar, and *Tremellius* render it) this is the worst evill, this is wickednesse with a witnesse: *sc.* that sith there is one event to all, gracelesse men, should therence conclude, that it is a bootlesse businesse, a course of no profit to serve God. Hence they walk about the world with hearts as full as hel of lewd & lawlesse lusts. Hence they run a madding after the pleasures of sin, which with a restless giddinesse they earnestly pursue: yea, they live and die in so doing, saith the Wise-man here, noting their small impenitency, that hate of heaven, and gate to hell.

Verf. 4. *For to him that is joined to all the living there is hope*] These are the words of those wicked ones, whose lives and hopes end together, whose song is, *Fest morien nulla voluptas*, when life ends, there's an end of all (Is there not such language in some mens hearts?) who knowes whether there be any such thing as a life to come, &c? Now I ha know, said that dying Pope, whether the soul of man be immortall, yea or no: and whether that tale concerning Christ have any truth in it, Oh wretch!

So a living dog is better then a dead lion] But so is not a living sinner better then a dead Saint; for the righteous hath hope in his death; and they that dye in the Lord are blessed, *Rev.* 14. 13. how much more if they also dye for the Lord? the love not their lives unto the death, *Rev.* 12. 11. but goe as willingly to dye as ever they did to dine: being as glad to leave the world (for a better especially) as men are wont to bee to rise from the board, when they have eaten their fill, to take possession of a Lordship.

Cur non ut plenus vitæ convivia recedis?

Verf. 5. *For the living know that they shall die*] Hence that Proverb amongst us, *As sure as death*. Howbeit, that they think little of it to any good purpose, appeares by that o-

Lucret.

other Proverbe, *I thought no more of it, then of my dying-day.*

But the dead know not any thing] So it seemeth to those Atheists that deny the immortality of the soule, but they shall know at death that there is another life beyond this, wherein the righteous shall be comforted, and their knowledge perfected; but the wicked tormented; and with nothing more, then to know that such and such poor souls as they would have disdained to have set with the dogs of their flocks, are now sitting down with Abraham, Isaac, and Jacob in the Kingdome of God, and themselves thrust out into utter darknesse, *in tenebras ex tenebris infelicitate exclusi, infelicitus excludendi.* *Augustin.*

Neither have they any more a reward] What? not a reward for the righteous? Not a certaine fearfull looking for of judgement, and fiery indignation which shall devour evill-doers? That were strange. But wicked men would fain perswade themselves so; *ut liberius peccent, libenter ignorant,* 2 Pet. 2. 5. Of these things they are willingly ignorant.

For the memory of them is forgotten] This is true in part, but not altogether. Joseph was forgotten in Egypt, Gideon in Israel. *Exod.* 1. Joash remembred not the kindnesse which Jehojadah had done to him, but slew his son, 2 Chron. 24. 22. Nevertheless the foundation of God stands firm, having this seal, the Lord knoweth them that are his; and there is a book of remembrance written before him, for them that fear the Lord, their names are written in heaven, and the memory of the just is perfect, *Prov.* 10. 7. See the Note there.

Verf. 6. *Also their love and their hatred, &c.* Here is lie upon lie. The Atheist as he had denyed knowledge to the dead, so here he denies affections, as love, hatred, envy or zeal, as *Hierom* renders it. But it is certain, that those that are dead in Jesus doe very dearly love God, and hate evill with a perfect hatred. The wicked on the other side continue in that other world, to hate God and goodnesse, to love such as themselves are, to stomach the happinesse of those in heaven, &c.

Verf. 7. *Goe thy way, eat thy bread with joy*] *Vade, jute,* Goe thy way thou righteous man, live in cheerfulness of mind proceeding from the testimony of a good conscience: so *Lyra* sens-

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eth

eth the words. Gods grace and favour turned brown bread and water into manchet and wine to the Martyrs in prison. Rejoice not though, O Israel, for joy as other people, for thou hast gone a whoring from thy God, *Hos. 9.1*. Thou eatest thy bane, thou drinkest thy poison, because to the impure all things are impure, and without faith it is impossible to please God. In the transgression of an evill man there is a snare (or a cord to strangle his joy with) but the righteous doth sing and rejoice. He may doe so, he must doe so; what should hinder him? he hath made his peace with God, and is *rectus in curia*, let him be merry at his meals, lightsome and spruise in his clothes, cheerfull with his wife and children, &c. Is any man merry at heart, saith St. James? is he right set, and hath he a right frame of soul? is all wel within? let him sing *Psalms*: yea as a traveller rides on merrily, and wears out the tediousnesse of the way, by singing sweet songs unto himself: so should the Saints. Thy statutes have been my songs in the house of my pilgrimage, *Psal. 119. 54*.

Verf. 8. Let thy garments be alwaies white] i. e. Neate, spruise, cleanly, comely. Or by a metaphor it may signifie, Be merry in good manner: for they used to wear white clothing on festivals, and at weddings, as *Philo* witnesseth: At this day also the Jews come to their Synagogues in white rayment the day before the calends of September, which is their *New-years-tide*. Purple was affected by the Romans, white by the Jews, (See *Jam. 2. 2*.) Hence Pilate clad Christ in purple, *Mat. 27. 28*. Herod in white, *Luk. 23. 11*. Herod himself, *Act. 12. 21*. was arrayed in royall apparel, that is in cloth of silver, saith *Josephus*; which being beaten upon by the sunne-beames, dazzled the peoples eyes, and drew from them that blasphemous acclamation, The voice of God, and not of man.

And let thine head lack no ointment] That thou maist look smooth and handsome. See *Mat. 6. 16, 17*. Ointments were much used with those Eastern people in banquetings, bathings, and at other times, *Luk. 7. 46*. *Mat. 26. 7*. By garments here some understand the affections (as *Colef. 3. 8-12*.) which must alwaies be white, i. e. chearfull, even in times of persecution, when thy garments haply are stained with thine own blood. By the head they understand the thoughts, which must also bee kept lith and lightsome, as anointed with the oil of gladnesse. *Crucem multi abominantur, crucem videntes, sed non videntes unctionem. Crux enim*

invisibilis

invisibilis est, saith Bernard. Many men hate the crosse, because they see the crosse only; but see not the ointment that is upon it: For the crosse is anointed, and by the grace of Gods holy spirit helping our infirmities, it becomes not only light, but sweet, not only not troublesome, but even desirable and delectable. *Martyretiam in catena gaudet*. Paul gloryed in his sufferings, his spirit was cheered up by the thoughts of them, as by some fragrant ointment.

Verf. 9. Live joyfully with the wife whom thou lovest] As Isaac (the most loving husband in Scripture) did with his Rebecca, whom he loved, (*Gen. 24. 67*.) not only as his countrey-woman, kinswoman, a good woman, &c. but as his woman: not with an ordinary or christian love only, but with a conjugall love, which indeed is that which will make marriage a merry-age, sweeten all crosses, season all comforts. Shee is called the wife of a mans bosome, because she should be loved as well as the heart in his bosome. God took one of mans ribs, and having built it into a wife, laid it again in his bosome: so that she is flesh of his flesh, yea she is himself, as the Apostle argues, and therefore enforceth this duty of love, *Ephes. 5*. Neither doth hee satisfie himselfe in this argument, but addes there blow to blow, so to drive this naile up to the head, the better to beate this duty into the heads and hearts of husbands.

All the dayes of the life of thy vanity] Love and live comfortably together, as well in age as in youth, as well in the fading as in the freshnesse of beauty.

Which he hath given thee] i. e. The wife (not the life) which he hath given thee. For marriages are made in heaven, as the Heathens also held. God as hee brought Eve to Adam at first, so still hee is the Paranymphe that makes the match, and unites their affections. A prudent wife is of the Lord, for a comfort, as a froward is for a scourge. *Prov. 18. 22*.

All the dayes of thy vanity] i. e. of thy vaine vexatious life; the miseries whereof to mitigate, God hath given thee a meet-mate to compassionate and communicate with thee, and to be a principall remedy: for *Optimum solatium sodalium*, no comfort in misery can be comparable to good company, that will sympathize and share with us.

Arist. in Rhetor. For that is thy portion] And a very good one too, if thee prove good. As if otherwise, *Aristotle* saith right, he that is unhappy in a wife, hath lost the one halfe at least of his happinesse on earth.

And in thy labour which thou takest, &c.) They that will marry shall have trouble in the flesh, 1 *Cor.* 7. 28. let them look for it, and labour to make a vertue of necessity. As there is rejoicing in marriage, so there is a deal of labour, i. e. of care, cost and cumber: Is it not good therefore to have a partner, such an one, as *Sarah* was to *Abraham*, a peece so just cut for him, as answered him right in every joint?

Verf. 10. Whatsoever thine hand finds to doe, doe it with thy might] We were made and set here to be doing of something that may doe us good a thousand years hence, our time is short, our taske is long, our matter urgent, an austere man, &c. worke therefore while the day lasteth, yea work hard, as afraid to be taken with your task undone. The night of death comes when none can work. That's a time not of doing, work, but of receiving wages: Up therefore and be doing, that the Lord may be with you,

Silius.

Precipita tempus, mors atra impendet agenti.

Castigemur ergo mores & moras. The devil is therefore more mischievous because he knowes he hath but a short time, & makes all the hast he can to out-work the children of light, in a quick dispatch of deeds of darknesse. O learn for shame of the devill, (as *Latimer* said once in another case) therefore to do your utmost, because the time is short, or rolled up, as sails use to be when the ship draws nigh to the Harbour. This argument prevailed much with *St. Peter* to bestirre him in stirring up those he wrote unto, because he knew that he must shortly put off his tabernacle, 2 *Pet.* 1. 13, 14. The life of man is the lamp of God, saith *Solomon*. God hath set up our lives as *Alexander*, when he sat down before a City, did use to set up a light, to give those within to understand, that if they came forth to him whiles that light lasted, they might have quarter: as if otherwise, no mercy was to be expected.

Verf. 11. That the race is not to the swift] Here the Preacher proveth (what he had found true by experience) by the event of mens indeavours, & often frustrated, that nothing is in our power, but all carried on by a providence, which oft crosseth our likeliest projects, that God may have the honour of all. Let a man be as swift as *Asahel* or *Atalanta*, yet he may not

get the goale, or escape the danger. The battell of *Terwin* in *France* (fought by our *Henry 8*) was called the battell of *spurs*, because many fled for their lives, who yet fell (as the men of *Alidid*) into the midst of their enemies. At *Muskeborough* field many of the *Scots* running away, so strained themselves in their race, that they fell down breathlesse and dead, whereby they seemed in running from their death to run to it; whereas two thousand of them that lay all day as dead, got away safe in the night.

Life of Edw. 6. by Sir John Heywood.

Nor the battell to the strong] As we see in the examples of *Gideon*, *Jonathan* & his armor-bearer, *David* in his encounter with *Goliath*, *Leonidas*, who with six hundred men worsted five hundred thousand of *Xerxes* host, *Dan.* 11. 34. They shall be holpen with a little help. And why a little? that through weaker means we may see Gods greater strength, *Zach.* 4. 6. Not by might nor by power, but by my Spirit, saith the Lord. This *Rabshakeh* knew not, and therefore derided *Hezekiah* for trusting to his prayers, *Ezra* 36. 5. What can *Hezekiah* say to embolden him to stand out? What? I say, saith *Hezekiah*, I have words of my lips, that is, Prayer. Prayer? saith *Rabshakeh*, those are empty words, an aery thing: for counsell and strength are for the war: so some read the words, and not in a *Parenthesis*, as our Translation, hath it.

Neither yet bread to the wise] To the worldly-wife. Those Young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. Their daily bread day by day, food convenient for them, they shall be sure of. Dwell in the land, and doe good, and verily thou shalt be fed, *Psal.* 37. 5. by vertue of a promise, and not by a providence only, as the young ravens are.

Psal. 34. 11. *Prov.* 30. 80. *Panem demens.*

Nor yet riches to men of understanding] *Plutus* is said by the Poets to be blind, and Fortune to favour fools. Of *Pope Clement 5*, the French Chronicler saith, *Papa hic ditior fuit quam sapientior*, This Pope was rather rich then wise. *Aristides* was so poore that he brought a flurre upon Justice (saith *Plutarch*) as if he were not able to maintain her followers. *Phocion* also, *Pelopidas*, *Lamachus*, *Ephialtes*, *Socrates*, those Greek Sages, were very poore. *Epaminondas* had but one garment, and that a sorry one too. *Lactantius* had scarce a subsistence. Many wise men have been hard put to't: *Pauupertas est Philosophiae vernacula*, saith *Apuleius*.

Alian. lib. 2. Ibid. l. 5.

Rhodigin. l. 29. c. 10. Nor yet favour to men of skill] *Rara ingeniorum præmia, rara item est merces*, faith one, wit and skil is little set by: smal regard or reward is given to it; whereas popular men should esteem it as silver (said *Æneas Sylvius*) Noble-men as gold, Princes as pearles.

But time and chance happeneth to them all] i.e. Every thing is done in its own time, and as God by his providence ordereth it, not as men will; much lesse by hap-hazard: for that which to us is casuall and contingent, is by God Almighty fore-appointed and effected; who must therefore be seen and sought unto in the use of means and second causes. And if things succeed not to our minds, but that we labour in the fire, yet we must glorifie God in the fire, and live by faith.

Vivere spe vidi qui moriturus erat.

Verf. 12. For man also knoweth not his time] His end, say the Septuagint and Vulgar: What may befall him in after-time, say others.

*Flebile principium melior fortuna sequatur.
Accidit in puncto quod non speratur in anno.*

So are the sons of men snared in an evill time] This is the reddition of the former proposition. As the fishes are taken, &c. So are gracelesse men snared, &c. Security ushers in their calamity: when they say peace and safety, then sudden destruction breaks in upon them, as travell upon a woman with child, and they shall not escape. God made fair weather before Pharaoh till hee was in the heart of the red sea. The old world, *Sodom*, *Ammon*, *Belsazzar*, *Herod*, the rich fool, were all sudderly surprized in the ruffe of their jolity. *Jerusalem* had three years of extraordinary great plenty, before her last utter destruction. Philosophers tell us, that before a snow the weather will bee warmish; when the wind lies, the great raine falls, and the aire is most quiet, when suddenly there will bee an earthquake.

Verf. 13. This wisdom also have I seen] i.e. This fruit and effect of wisdom have I observed, that through the iniquity of the times, it is slighted and left unrewarded, it joined with a mean condition.

And it seemed great unto me] though not unto the Many, who value

value not wisdom (if meanly habited) according to its worth, consider not that

Sæpe sub atrita latet sapientia veste,
that within that leathern purse may be a pearle of great price, and in those earthen pots abundance of golden treasure. I know thy poverty, but thou art rich, Rev. 2. The Cock on the dunghill understands not this: That which seems great to a Solomon, *Multis pro vilis sub pedibusque jacet. Sultorum enim plena sunt omnia.*

Verf. 14. There was a little City] Such as was *Lampsaçum* besieged by *Alexander*, and saved by *Anaximenes*; *Rhodes* besieged by the Great *Turk*, *Roche* by the French King, *Geneva* by the Duke of *Savoy*. This last a little City, a small people environed with enemies, and barred out from all aid of neighbour Cities *Brightman*, and Churches, yet is strangely upheld. Well may they write as they do on the one side of their coyn, *Deus noster pugnat pro nobis*, Scutet. Our God fights for us.

Verf. 15. Now there was found in it a poor wise man] Such as was *Anaximenes* at *Lampsaçum*, and *Archimedes* at *Syracuse*, of whose wisdom *Plutarch* testifieth, that it was above the ordinary possibility of a man, it was divine: And of whose poverty *Silius* assures us, that he was

Nudus opum, sed cui cælum terraque paterent.

By his warlike devises and engines hee so defended his City against *Marcellus* the Roman General, that the souldiers called him *Briareus* and *Centimanus*, a Giant invincible. there was no taking of the Town as *Livy* relates it. The City of *Abel* was delivered by a wise woman that was in it, 2 Sam 20. The city of *Coccinum* in the Isle of *Lemnos*, by *Marulla* a Maiden of that City. *Hippo* could not be taken whiles *Augustin* was in it; nor *Heidelberg*, whiles *Parvus* lived. *Elisha* preserved *Samaria* from the *Syrians*; and the Prophet *Esaie* *Jerusalem* from the *Assyrians*. They shall not boot an arrow there, nor come before it with shields, nor cast a bank against it, faith the Lord, E/67 37.33. *Jeremy* had preserved it longer, but that his counsell was slighted. Indeed hee was a Phytitian to a dying State,

Tunc etenim doctus plus valet arte malum.

Yet no man remembered that same poor man] Had hee been some *Demetrius Phalareus*, or such like *Magnifico*, he should have had an hundred statues set up in honour of his good service. Hee should have

1 Thef. 5. 3.

Joseph.

See Judg. 9. 53.
Turk. hist. 413.

Val. Max.
Oropus 492,
Augustinus in 24,
Silius, Plut.
lib. 14.

have heard *Saviour, Saviour*, as *Flaminius* the Roman Generall did, or *Father, Father*, as *Hurids*: after he had defeated *Mesius* the Turk. But being poor he is soon set aside, and neither succoured nor honoured. This is *Mercer mundi* the worlds wages. The Dutch have a proverb, that a man should bow to the tree that had sheltered him in a storm. But many well deserving persons, have cause to complain as *Eliu* did when he sate under the Juniper, or as *Themistocles* did, when he compared himselfe to a *Plane-tree*, whereunto his countrey men in a tempest would run for refuge; but when it once took up, they would not only leave him, but pull the leaves from him. Are you weary, said hee once to them, of receiving so many good turnes from one man?

Verf. 16. Then said I, *wisdome is better, &c.* This hee had said before, chap 7. 19. *Prov.* 21. 22. (See the Notes there) but now upon this new occasion. *Nunquam satis dicitur, quod nunquam satis scitur.*

Nevertheless the poor mans wisdom is despised. Hierome reads it thus, *Et sapientia pauperis quae despecta est, & verba ejus quae non sunt audita*; that is, And the wisdom of the poor man which is despised, and his words which are not heard. According to which reading, the sense is, wisdom is better then strength, yea even the despised wisdom of the poor man, &c. The Septuagint and Vulgar Latine read it, *Quomodo ergo sapientia pauperis contempta est & verba ejus non audita*? How therefore is the wisdom of the wise man despised, & his words not heard? As making a wonder and a strange thing of it. Too often it befalls Gods poor ministers, either to be rejected with scorn, or if heard, yet not regarded; much less rewarded, unlesse it be as *Micaiah* was by *Ahab*, *Jeremiah* by his countrymen of *Anatoth*, *Jesus Christ* by the proud Pharisees, *Joh.* 7. 14, 15, 27. St. Paul by the ungratefull *Colimbians*; his bodily presence, said they, is weak, his Sermons without Philosophy and Rhetorick.

Verf. 17. The words of wise men are heard in quiet. The submisive words of a poore man speaking with good understanding, are rather heard then the big and boisterous words of proud fools. Fuit Nestorius homo indolens, superbus, audax & magna loquentie, faith Zanchy. Nestorius the Heretick was an ignorant, proud, bold, big-spoken man, and prevailed very much thereby with some silly-simpler. How much better *Chrysostome*, of whom it is said, that he was *gravior suavis, & suavior gravis*, gravely sweet, and sweet-

Sed restituta se-
rentate abeunt
vellicarent.

Sen.

2 Cor. 4. 7.

Zanch. Miscell.

sweetly grave, and he was much admired for it. Gentle showres and dews that distill leasurely comfort the earth; when dashing stormes drown the seed: The words of wisemen are by one well compared to the river *Indus*, which is said both to sow the East, and to water it; for so it may be said of the words of the wise, that they are both *semina & flumina*, both seeds and rivers: seeds, because they sow goodnesse in their hearers; rivers, because they water that which is sown to make it to grow in them. But the cry of fools is like a violent torrent, which washeth away that which it soweth, and doth not suffer it to continue in the ground.

More then the cry of him that ruleth among fools. Tremellius reads it, *cum stolidis suis*, with his fools, i. e. *cum suo stulto senatu*, with his foolish Counsellors, who doe commonly comply with him, to obtrude with great authority his unreasonable and tyrannicall edicts and mandates.

Verf. 18. Wisdom is better then weapons of war. As David found it in his encounter with *Goliath*, *Gideon* in his stratagem against the *Midianites*, and our renowned *Drake* in dissipating that invincible Armada, which being three years in preparing with incredible cost, was by his wisdom within a month overthrown, and confounded with the loss of one English ship only, & not an hundred persons. *Romani sedendo vincunt*. This was the glory of the Romans that they conquered the world by wisdom, not by weapons.

Unus homo nobis cunctando restituit rem.

Not *Achilles* but *Ulysses* is termed *ῥητωρ*, & the sacker of Cities, *Phu.* *Cyren* tooke more Townes by his policy then *Pyrrhus* by his prowess.

But one sinner destroyeth much good. He may be as an *Achan* in the Army, as a *Jonah* in the ship, a troubletown, a common mischief, a traitor to the State; especially if he be an eminent man, as *Jeroboam* (that ringleader of rebellion) and *Manassah* who made *Judah* also to sin, 2 King. 21. 11. and so brought such evil upon them, that whosoever heard of it, both his eares tingled, ver. 12. Great mens sins doe more hurt, 1. By Imitation, for *Regis ad exemplum*, &c. 2. By Imputation, for *plecuntur Achivi*, the poor people pay for such mens faults, as they did for *Dauids*, 2 Sam. 24. I shall close up this chapter with that memorable passage of a Reverend writer, yet alive; If *Englands* feares were greater, thy Reformation may

Indus fluvius
& ferere Ori-
entem dicitur et
rigare. Minus
Felix in Oflu.

save it, *Jer.* 5. 1. If our hopes were greater, thy sin and security might undoe it; *Eccles.* 9. 18. One sinner destroyes much good. I only adde, how much more a rabble of rebels, conspiring to provoke God? Sure I am, wee have great cause to wish for our country, as *Ferus* did for the *Romish* Synagogue; I would we had some *Moses*, said hee, to take away the evils: *Non enim unum tantum vitulum sed multos habemus*, for wee have not onely one golden Calfe, but many amongst us.

CHAP. X.

Vers. 1.

Dead flies cause the ointment, &c.

THe Preacher had said, that One sinner destroyes much good, chap. 8. 18. here he affirms the same of one *frine*; bee it but a small sin, a peccadillo, no bigger then a few dead flies fallen into a pot of sweet odors; it is of that stinking nature, that it stains a good mans esteem, and fly-blowes his reputation. A great many flies may fall into a tarre-box, and no hurt done. A small spot is soone seen in a swan; not so, in a swine. Fine lawn is sooner and deeper stained then coarse canvas. A City upon an hill cannot be hid, the least eclipse or aberration in the heavenly bodies is quickly noted and noticed. If Jacob a plain man deal deceitfully, the banks of blasphemy will be broken down in a prophane Esau thereby. If his unruly sons fall into with the Shechemites, he shall have cause to complain, *Tee have made me to stink among the inhabitants of the land, Gen.* 34. 30. If Moses marry an Ethiopian woman, it shall be laid in his dish, by his dearest friends, *Numb.* 12. 1. If Sampson goe down to Timnah, the Philistines will soon have it by the end, told it will be in Gath, published in the streets of Askalon. If David doe otherwise then well at home, the name of God will soon stink abroad. If Josiah goe up unadvisedly against Pharaoh Necho, and fall by his own folly, this shall be his derision in the land of Egypt, *Hos.* 7. 16. The enemies of God will soon compose comedies out of the Churches

*Apoc. 506.
Sept.*

2 Sam. 12.

Churches tragedies, and make themselves merry in her misery: She is said to be fair as the Moon: which though it be a beautiful creature and full of light, yet is she not without her black spots and blemishes (*Galileus* used perspective glasses to descry mountaines in her) These the Church malignant is ever eying and aggravating, passing by or depraving the better practises of Gods people. As vultures they hunt after carcases; as swine, they musk in the muck-hill: as beetles, they would live and dye in horse-dung. It must be our care as much as may be, to maintain our reputation, to cut off all occasion of obloquie, to be blamelesse and harmlesse, *Phil.* 2. 15. fair to the eye, and sweet to the taste, as that tree in paradise; without blemish from head to foot, as *Abolom* was; *Non aliunde no cibiles quam de emendatione vitiorum pristinum* (as *Tertullian* saith of the Christians of his time) known from all others by their innocence and patience. That was a good choice (for this purpose) that hee himself made, *Malo miserandum quam erubescendum*, I had rather be pityed then justly reproached. Strive we should, to be as *Paul* was, a good savour, *2 Cor.* 2. and not to goe out, as they say the devil doth, in a stench.

Vers. 2. *A wise mans heart is at his right hand*] He doth his business discreetly and dexterously, hee is handy and happy at it. And as he ordereth his affairs with discretion, so he doth his affections too, reining them in with his right hand, and not suffering them to run riot, as the fool doth oft to his utter ruine. As the wise mans eyes are in his head, chap. 2. 14. so his heart is at his right hand; he hath it at command, to think of what hee will, when he will; it is as an hawk brought to the Faulknors lure; or as an horse that is taught his postures. Hence he keeps his credit untainted, he retains the reputation of a wise man, he rightly owns that honour that the Italians arrogate to themselves in that Proverbiall speech of theirs; *Italus sapit ante factum, Hispanus in facto, Germanus post factum*, i. e. The Italian is well-advised before the deed done, the Spaniard in, the German after it.

But a fools heart is at his left] At his left side (so it may be rendered) where nature placed it; he never yet sorrowed (as those *Corinthians* did, *2 Ep.* 7. 9.) to a transmutation, to a thorough change both of mind and manners; his heart is yet still in the old place; he follows the course of depraved nature, hee is a perfect stranger to the life of God.

Cant. 6. 10.

*Vultures ad male
olenia feruntur.
Basil.*

*Tertull. ad
Scapul.*

*Tert. de fuga
pers.*

Psa. 112

Eis. 42. 27. 28

Or his heart is at his left hand] i.e. He rashly rusheth upon businesse without due deliberation; and doth it awkwardly, as with the left hand, and like a bungler, *invita Minerva*, & *collachrymantibus Musis*, hee brings it to no good upshot. See an instance of this in *Hannun* and his Counsellours, 2 *Sam.* 10. *Ahab* and his claw-backs, 1 *King.* 22. Antichrist and his adherers. *Bellarmino* bewayles it in these words: *Abeo tempore, quo per vos Papa Antichristus esse cepit, non modo non crevit ejus imperium, sed semper magis ac magis decrevit. Lib. 3. de Pap. Rom. c. 2. 3.* Ever since you Protestants have made the Pope to be Antichrist, his authority hath not only not increased, but still more and more decreased. Or thus, his heart is at his left hand, that is, hee puts away reason and wisdom from himselfe; as, for the most part, those things which men dislike, are put away with the left hand. Thus *Junius* expounds it.

U, que avert-
santur homines
fere sinistra de-
relinunt.

Verf. 3. Yea also when hee that is a foole walketh, &c.] In his very gait, gestures, looks, laughings, &c. hee bewrayes his wilelesse, as *Jehu* did his furiousnesse by the manner of his marches, 2 *King.* 9. 2. Hee winketh with his eyes, speaketh with his feet, teacheth with his fingers, Frowardnesse is in his heart, &c. *Prov.* 6. 13, 14. (See the Note there) such a froward foole was *Julian* the Apostate, as *Nazianzen* describes him with his *colli crebre conversiones, oculi vagi, pedes instabiles, &c.* frequent turning of his neck, tossing up his head, wild eyes, wandring feet, &c. And such werethose haughty daughters of *Sion*, that walked with stretcht forth necks, and wanton eyes, mincing and making a tinkling as they went, *Isa.* 3. 16. their haughtinesse and wantinesse spake them little better then harlots.

And hee saith to every one that he is a foole] Upon the matter he saith it, though he say nothing: *Prov.* 17. 28. it is said, that a foole, while he holds his tongue, is held a wise man; that is, if neither by his tongue nor any other part of his body hee discover himself: but that can hardly bee, sith folly flowes from man, (as excrements doe from sick folk) and they feel it not, will hardly be perswaded of it. *Symmachus*, *Hierome*, and others referre the last *Hee* in this sentence, not to the foole himselfe, but to every one else whom he looks upon as so many foolles, like himselfe, *ex suo ingenio universos judicans*, judging of others according to his own disposition. For as the Philosopher saith, *Qualis quisque est tales existimat alios*: Such as any one is, the same

Dicit de omni-
bus, Stultus est.

Arist. Polit. lib.
3. cap. 6.

hee thinkes others to be: and as men muse so they use, whether it be for the better or the worse. *Jacob* could not imagineth at his sons were so base, as to make away their brother *Joseph*, but said, Surely some evill Beast hath devoured him. *Josuah* never suspected the false *Gibeonites*, nor the rest of the Disciples, *Iudas*, when our Saviour said, What thou doest, doe quickly, and again, when hee said, One of you shall betray me. On the other side Fools conceit the whole world to bee made up of folly, as the *Lacedemonians* once *neminem bonum fieri publicis literis columna incisus sanxerunt*, Plus in qua se- scored it upon their publick posts, that there was none good *Grec.* no not one: as *Clodius* and *Caligula* (being themselves notori- ous whoremongers) would not be perswaded, that there was any chaste person upon earth: as the Devill charged God with Envy, which is his own proper disease, *Gen.* 3. 5. The old Proverb saith, The mother seekes the daughter in the Oven, as having bene there sometime her selfe. I dare say (quoth *Bomier*) that *Grammer* would recant, if he might have his living: so judging of another by himselfe.

Gen. 37. 32.

Plus in qua se-
Dio.

Arist. & Mon.

Verf. 4. If the spirit of thy ruler rise up, &c. leave not thy place] Thine Office, duty, and obedience: A metaphor from military matters. A souldier must not start from his station, but keep to the place, assigned him by his Captain: So here,

Ne desertis
audias.
Horat.

Perdidit arma, locum virtutis deseruit, &c.

Oethers render it, Doe not persist in thy place, doe not stand to affront anger: but goe aside a little out of fight, as *Jonathan*, when his father had throwne a javeling at him, went forth a shooting. See the Note on *Chap.* 8. 3. and on *Prov.* 15. 1.

For yeelding pacifieth great offences] Thus by yeelding, *David* pacified *Saul*; *Abigail*, *David*. See *Prov.* 25. 25. with the Note. Salve the wound, and save thy self. The weak reed, by bending in a rough wind, receiveth no hurt, when the sturdy oak is turned up by the roots.

Verse 5. As an error which proceedeth from the Ruler] Or an ignorance (as *Hierome* renders it) & *ambiguo* (so the Septuagint) as a thing unwillingly done. An error, an infirmity it must bee called, because committed by great ones; but in true account it is a grosse evill, the very pest of vertue and cause of confusion, viz. the advancement of most unworthy and incapable persons, and that for the Princes pleasure sake, because hee will

seem absolute An Earl of Kildare was complained of to our Henry the Eighth: and when his adversary concluded his invective with, Finally, all Ireland cannot rule this Earl, the King replied, Then shall this Earl rule all Ireland; and so, for his jest sake, made him Deputy.

Verl. 6. Folly is set in great dignity] *Sedes prima & vita imi*, these suit not. *Dignitas in indigno est ornamentum in loco*. Royalty it selfe, without righteousness, is but eminent dishonour. When a foole is set in dignity, it is (saith one) as when a handfull of hay is set up to give light: which with smoke and smell, offendeth all that are near. When as the worthy sit in low place, it is as when a goodly candle (that on a table would give a comfortable and comely light) is put under a bushell.

And the rich in low place] i. e. The wise (as appears by the opposition) who, in true account, are the only rich, *Jam. 2. 5.* rich in Faith, *1 Tim. 6. 18.* rich in good works, *Luk. 12. 21.* rich to Godward, who hath highly honoured and advanced them, though vilipended and under-rated by men: *digni etiam qui ditentur*, worthy they are also to be set in highest places, as being drained from the dregges, and sifted from the brannes of the common sort of people. Dignity should wait upon desert, as it did here in England, in King Edward the sixth's days, that *aureum seculum*, in quo honores melioribus dabantur, as *Seneca* hath it, that golden age, in which honours were bestowed on those that best deserved them. But in case it prove otherwise, as it often doth, (the golden Bishoprick of Carthage fell to the lot of leaden *Aurelius*, and little *Hippo* to great St. *Austin*. *Damasus* the scholar was advanced to the See of Rome, when *Hierome* his master ended his dayes in his cell at Bethlehem) yet vertue is its own competent encouragement: and will rather chuse to lye in the dust, then to rise by wickednesse: *Cato* said hee had rather men should question why hee had no statue or monument erected in honor of him, then why he had? The wise Historian observed that the statues of *Brutus* and *Cassius*, eo prae fulgebant quod non viscebantur, were the more glorious and illustrious, because they were not brought out with other images in a solemn procession at the funerall of *Germanicus*. God pleaseth himself (saith *Basil*) in beholding a hidden Pearle, in a disrespected body. A rich stone is of no lesse worth, when locked

up

Hoyl. Geog pag. 506.

Salvian.

Cato.

Sen. epist. 91.

Tacit. Annal.

Astrucum in despecto corpore margaritum n. picatur.

up in a wicker casket, then when it is set in a royall diadem.

Verf. 7. I have seen servants upon horses] i. e. Servile foules, base spirited abjects, slaves to their lusts, *homines ad jervitutum paratos*, as *Tyberius* said of his Romans, naturall slaves born to be so (as the *Cappadocians*) brute beasts made and taken to be destroyed, *2 Pet. 2. 12.* *Hi perfriant frontem & digniores se dicunt quam Catonem*, qui pratores fierent, as *Vatinus* did. These set a good face upon't, many times; and leap into the saddle of Authority, ride on strong and shining palfries, ride without reins in the prosecution of their ambitious ends, till, unhorsed with *Haman*, they that were erst a terrour, become a scorn. See the Note on Prov. 30. 22.

And Princes walking as servants upon the Earth] In Persia at this day, the difference between the Gentleman and the slave is, that the slave never rides, the Gentleman never goes on foot: they buy, sell, confer, fight, doe all on horse back. When *Doeg Sauls* heardsmen the *Edomite*, & *Tobiah* the servant the *Ammonite* were got on cock horse, there was no hoe with them, but they would needs ride to the Devill: When *Justinian* the second was Emperour, *Steven* the Persian, being made Lord High Chamberlain, grew to that height of insolency, that hee presumed to chastise with rods the Emperours own mother; as if shee had been some base slave. In the yeare of Grace 1525. the Boars of Germany rose up against their Rulers, and would lay all levell, that servants might ride cheek by jowl (as they say) with Princes. Sed *misericordia & lamentabilis tandem hujus stultitia exitus fuit*, saith *Lavater*. But these fools paid dear for their proud attempt: and after a miserable slaughter of many thousands of them, were sent home by the weeping crosse, ad beatos rastros, benedictum aratrum, sanctamque sivam (as *Bucholcerus* phraseth it) to handle again (in stead of guns and swords) their blessed rakes, Plow-slaves, and horse-whips. Their generall *Munier* was tortured to death: being so mated and amazed, that he was not able to repeat his Creed, &c.

Verf. 8. Hee that diggeth a pit shall fall into it] As heedlesse huswines doe. He that being of base beginning and unmeet for Government, seekes to set up himselfe upon better mens ruines, and where he finds not a way, to make it, shall fall from his high hopes into remediable misery, as he hath made a match

Miscellaneous are noted to be slaves by nature, destitute of all gifts to rule or govern. Quint. lib. 9. c. 2. Subita a diabolo dignitate perflari vias publicas mannis terant. Hieronym.

Farr. Chron.

Lavet. in lunc

Bucholc. Ind. Chron

match with mischief, so he shall have his belly-full of it. As hee hath conceived with guile, so (though hee grow never so big) hee shall bring forth nothing but vanity, and worse, *Iob 15.35.*

Prov. 23.32.

And who so breaketh an hedge] The hedge of Gods commandments (as our first Parents did to come to the forbidden fruit) a Serpent bites such, and the poyson cannot be gotten out. Others sense it thus (and I rather incline) He that seeks to overthrow the Fundamentall lawes, and established Government of a Common-wealth, and to breake downe the fences and mounds of soveraignity and subjection, shall no lesse (but much more) imperill himselfe, then hee that pulls up an old hedge, wherein Serpents, Snakes, and Adders, doe usually lurk and lye in wait to doe mischief. *Wat Tyler* the rebell dared to say, that all the Lawes of England should come out of his mouth. *Strafford* uttered somewhat to the like sense in Ireland. Our goods Lawes are our hedges, so our Oathes (*quos quasi muros*) Let us looke to both, or wee are lost people. *Det Deus ut admonitio hec adeo sit nobis omnibus commoda quam sit accommoda.*

Speed:

Ver. 9. Who so removeth stones shall be hurt therewith] So he that attempteth to lose & remove the joints and peices of a settled Government, there is danger, that like *Sampson*, hee'l be crushed in the ruin: Soone gives the sense of it. He that goeth about to remove a Ruler out of his place, and to divide a settled Government that is at unity in it selfe, undertaketh a dangerous peice of businesse. As hee undertaketh a desperate worke, such shall his reward be. It is evill meddling with edged tools, &c. saith another Interpreter. Some by stones here understand Land-markes, which to remove was counted Sacriledge among the *Romanes*, and worthy of death. What are they guilty and worthy of then, that abrogate the good old Lawes of a Land, or the good old wayes of God, that have given rest to so many soules? See the Note on *Prov. 26.27.*

Pemble:

Granger:

Dion. Malic.

Ier. 6.

And hee that cleaveth wood, shall bee in danger thereby] viz. of breaking his tooles, if not his shins: specially if he be a bungler at it. This is to the same sense with the three former similitudes. *Cyprian* makes use of this text against Schismatiques, reading it thus; *Scindens ligna pericitur in eo si exciderit ferrum*, Hee that cleaveth wood shall be indangered thereby, if that

*Test. ad Quiri-
um. lib.*

that the iron fall off. *Hierome* by wood here understands Hereticks, as being unfruitfull and unfit for Gods building, and makes this Note upon it, *Quamvis sit prudens & doctus vir, &c.* Although hee be a wife and a learned man, who with the sword of his discourse cutteth this knotty wood, he will be endangered by it, unless he be very carefull.

Hieron: in loc.

Verf. 10. If the Iron be blunt] *Pliny* calls iron the best and worst instrument of mans life, and shewes the many uses of it: as in plowing, planting, pruning, plaining, &c. but abominates the use of it in warre and murdering weapons. *Porfena* enjoyned the *Romanes*, *ne ferro nisi in agricultura uterentur*, saith he, that they should not use iron but only about their Husbandry. The *Philistims* took the like order with the dilaarmed *Israelites*, *1 Sam. 13.19.* among whom swords and spears were *geafen*, shares and coulthers they allowed them, but so as that they must goe down to the *Philistims* for sharpening. *Gregory* compares the Devill to these *Philistims*, blinding and blunting mens wits and understandings, lest the light of saving truth should shine unto them. These Edge-tooles therefore must be whetted by the use of holy ordinances, and much strength put to, great pains taken, *virtutibus corroborabitur*, (so the old Translation hath it.) But when all's done, hee must needfully bee obtuse acutus, which teacheth not that wisdom is profitable to direct: that is, that (whether the iron be blunt or sharp, whetted or not whetted, more strength added, or not added) 'tis wisdom that rectifies all, or the benefit of rectifying is wisdom. There is none to that, as *David* said of *Goliath's* sword.

Plin.

2 Cor. 4.4.

Verf. 11. Surely the Serpent will bite without enchantment] It is for want of wisdom that the babbler, or tongue-master (as the Originall hath it) is nothing better, then the most poisonous serpent: nay, in some respects, worse. For one Serpent stings not another, as back-biters doe their best friends. And whereas Serpents may be charmed, or their poyson kept from the vitalls, *contra Sycophantæ morsum non est remedium*, as the Proverb hath it, there's no help to be had for the biting of a Sycophant: His tongue is full of deadly poyson, saith *St. James*. Again, serpents usually hiss and give warning (though the *Septuagint* here read *non in sibilo*, the vulgar in *silento*, in silence and without hissing, for, without enchantment) so doth not the slanderer, and detractor: he is a silent Serpent, and like the Dogs of *Congo* which bite, but bark not. And

Iam. 3:

Purch pile?

therefore, as all men hate a Serpent, and fly from the sight of it: so will wise men shun the society of a slanderer. And as any one abhors to be like to that old Serpent the Devill, so let him eschew this evill.

Verf. 12. *The words of a wise mans mouth are gracious* [Heb. *Are grace*, they are nothing but grace, (so the French Translatour hath it) such as render him gracious with God and men, (so Lyra gloss. thit) as being usually *seasoned with Salt*, and *ministring grace to the hearers*.

But the lips of a fool swallow up himselfe] So dainly utterly, unavoidably, as the Whale did *Jonas*, as the devouring sword doth those that fall under it, as the grave doth all the living. How many of all sorts in all ages have perished by their unruly tongues, blabbing or belching out words, *que reditur apud jugulum*, (as *Pliny* phraseth it) that were driven down their throates againe by the wronged and aggrieved parties? Take heed (saith the *Arabick* proverb) lest thy tongue cut thy throat: it is compared to a sharp razor doing deceit, *Psal. 52. 3.* which instead of cutting the hair, cuts the throat.

Verf. 13. *The beginning of his words are folly*] He is an inconsiderate Ideot, utters incoherences, powres forth a flood of follies, his whole discourse is frivolous, futilous. To begin foolishly may befall a wise man; but when he sees it, or hath it shewed unto him, hee will not persist: *Once have I spoke*, saith holy *Iob*, *but I will not answer againe: yea twice, but I will proceed no further*, Chap. 40. 4, 5. Much otherwise the fool, and because he will bee *dicti sui dominus*, (as verse 11.) having lastit out at first, he lancheth further out into the deep, as it were, of idle and evill prattle. And if you offer to interrupt or admonish him, the end of his talk is *mischievous madnesse*, he blusters and lets fly on ill hands, laying about him like a madde man. And so wee have here, (as one saith) the Serpent, the Babler (spoken of in the eleventh verse) wreathed into a circle: his two ends, head and tail, meeting together. And as at the one end, he is a Serpent, having his sting in his head; so at the other end he is a Scorpion, having his sting in his taile.

Verf. 14. *A Fool also is full of words*] A very wordy man he is, and a great deal of smal talk he has: *voces susque deus effudit inanes*, as *Thuanus* hath it, hee layes on more words then the matter will wel bear. And this custom of his is graphically expressed by

No font que
grace.
Col. 4.

Cave ne seriat
lingua tua col-
lum tuum.
Scol. Ar. Prov.

D. Jerin.

Noni oratoris est
sermonem habere
re sedus parent.
Flu.

an imitation of his vain tautologies. *A man cannot tell* (saith he) *what shall be after him, and what shall be after him, who can tell?* He hath got this sentence, (that may well become a wise man, chap. 6. 12. & 8. 7.) by the end, and he weares it thread-bare, hee hath never done with it, misapplying and abusing it to the defence of his wilfull and witlesse enterprises. Thus the asse in the Fable would needes imitate the dogge, leaping and fawning in like manner, on his master: but with ill successe. The lip of excellency becomes not a fool, *Prov. 17. 17.* (See the Note there: See also *Prov. 10. 19. Prov. 17. 27. Eccles. 5. 3. 7.* with the Notes) But empty casks, we know, sound loudest, and baser metals ring shrillest: things of little worth are ever most plentiful. History and experience tells us, that some kind of mouse breedeth 120 young ones in one nest; whereas the Lyon and Elephant bears but one at once, *adda deovra*. So the least wit yeelds the most words, and as any one is more wise, hee is more sparing of his speeches. *Hesiod* saith that words, as a precious treasure, should be thrifely husbanded, and warily waited. Christians know, that for every wast word account must be given at the great day, *Mat. 12. 36.* See the Note there.

Verse 15. *The labour of the foolish wearieth every one of them*] Whilest hee laboureth in vaine, and maketh much adoe to little purpose. Hee medleth in many things, and so createth himself many crosses: hee will needs bee full of businesse, and so must needs be full of trouble, sith he wants wit to manage the one, and improve the other. *Thou art wearied in the greatnesse of thy way*, *Isa. 57. 10. &* And again, *Thou art wearied in the multitude of thy counsellis*, saith *47. 13.* God to such, as had wearied him also with their iniquities, and made him to serve with their sinnes, *Isa. 43. 24.* Yea even then, when they thinke they have done him very good service. Thus *Paul*, before his conversion, persecuted the Saints so eagerly, and was so mad upon't (as himselfe speaketh,) that, like a tired Wolf, wearied in worrying the flock, hee lay panting as it were for breath: and when he could doe no more, yet *breathed out threatenings*. Thus *Bonner* would work himselfe windles almost, in busfetting the Martyrs, and whipping them with rods, as hee did *Mr. Barile Green, Mr. Rough*, and many others. So the Philosophers wearyed themselves and their followers in their wild disquisitions after, and discourses of the chief Happinesse: which, because it lay not in their walk, therefore *ab itinere regio devianies ad illam metropolim non potuerunt pervenire*, saith *Cassian*, they wan-

As 26.
As 9. 1.
As. & Men.
1684. 1843.

dring from the King of Heavens High-way, they could never be able to get to that Metropolitan City, called *Jehovah-shammah*, or *the Lord is there*, *Ezek. 48. 34.* They wandered in the wilderness, in a solitary way, they found no City to dwell in, *Psal. 107. 4.* Fooles many times beat their wings much, as if they would fly far and high, but with the Bustard, they cannot rise above the earth: or if they doe, they are soon pull'd down again by the devil to feed upon the worst of excrements, as the Lapwing doth, though it hath a coronet on the head: and is therefore fitly made an hieroglyphick of infelicity.

Verse 16. *Woe to thee O Land, when thy King is a Child* [se. In understanding, though not in years, such as was *Shabchem* (*Gen. 34. 19. Neque distulit puer*) and *Reboboam*, *1 Kings 14. 21.* with *2 Chron. 13. 7.* *Solomon* was a Child-King, so was *Josiah*, *Uzziah*, our *Edward the Sixth*: and yet it was well with the land in their dayes.

*Hic regum decus & juvenum flus, spesque bonorum,
Delicie sacri, & gloria gentis erat.*

Acts and Mon.

As *Cardan* sings of King *Edward* in his Epitaph. As hee was the highest, so I verily beleve hee was the holiest in the whole Kingdome, saith *Mr. Ridley* Martyr. And whilst things were carried on by himselfe, in his health time, all went very well here: and *si per leges fas illi fuisset omnia proprio nutu & voluntate regere*, it by the Laws of the Land hee might have done all himself, without Officers, all should have been far better done, saith *Mr. Cartwright* upon this Text. By *Child* is here therefore meant a weak or wicked King, that lets loose the golden reins of Government, is carried by his passions, lyeth heavy upon his Subjects: See *Esa. 3. 6.* compared with *verse 13.* Such Princes are threatned as a plague to a people, *Levit. 26. 17.* and they prove no lesse: this childhood of theirs is the maturity of their Subjects misery, the Land it self is woe, and woe it self the Land, as one Expositour observed from the word *in* here need; which signifieth both *Woe* and *Land*. See *Iob 34. 30.*

And the Princes eat in the morning [As children use to call for meat, as soon as they have rubd sleep out of their eyes. If the King be a child, the State-Officers will bee loose: and luxurious: yea, like morning wolves, will devour the prey, and nourish themselves as in a day of slaughter. The morning is a time to seek God and search for wisdom, *Prov. 8. 17.* to sit in Counsell, and dis-

patch.

patch businesses, as was *Moses* his manner, *Exod. 18.* and the ancient *Romans*. *Scipio Africanus* was wont before day to goe into the Capitoll, in cellam *Jovis*, into *Jupiters* Chappell, and there to stay a great while, *quasi consultants de rep: cum Jove*, saith *Gellius*. *Lib. 7. cap. 1.* as if hee were consulting with *Jupiter*, concerning the Weale Publike: whence his deeds were *pluraque admiranda*, admirable, for the most part, saith that Heathen Author.

Verse 17. *Blessed art thou O Land, &c.* [Ita nati estis ut bona malae vestrae ad Rempublicam pertineant. You Governours are of such condition, as that your good or evil deeds are of publike concernment, saith he in *Tacitus*. It is either weal or woe with the land, as it is well or ill-governed.

When thy King is the Son of Nobles [Well-born, and yet better bred: for else they will bee *noti magis quam nobiles*, notable, or notorious, *Principes bonis moribus & liberaliter instituti*: but not *Noble*. Our *Henry* the first (surnamed *Beauchamp*) was often heard to say, that an unlearned King was no better: then a Crowned Ass. Sure it is, that royalty without righteousness, is but eminent dishonour: guilded rottenesse, golden damnation. Godly men are the excellent Ones of the Earth, *Psalme 16.* the *Berzans* were more *Noble* or better *Gentlemen* then those of *Thessalonica*, *non per civilem dignitatem sed per spiritualem dignationem*, not by civill but by spirituall dignity: without which, riches, revenue, retinue, high-birth &c. are but shadowes and shapes of Noblesse. Since thou hast been precious in my sight, thou hast been honorable, saith God, (*Isa. 43. 4.*) who is the top of good mens kin, as Religion is the root. But for want of this it was that *Iehoiakim* though royally descended, is likened to on Ass, *Ier. 22. 19.* and *Antiochus*, though a mighty Monarch, is called a vile person, *Dan. 11.*

And thy Princes eat in due season, for strength, &c. [Being modest and moderate, not diffident and debauched. Great men should not cater for the flesh, *Rom. 13. ult.* but so serve the body, that the body Politick may bee served by it, and the Lord by both. Did ever any one see King *Deiotarus* dancing or drunken? saith *Cicero*: and this he holds to be a singular commendation. See *Prov. 31. 3, 4 &c.* with Notes: See my common place of *Abstinence*. *Orat. pro Rege Deiotaro.*

Verse 18. *By much slothfulnesse the building decayeth* [So doth the Common-wealth, not sheltered with good Government: For as the householder is in his house, so is the Magistrate in the City.

R 13.

Meleb, Ad. in
vii.

Cant. 1. 17.
1 Pet. 2.

Daniel. 3.

Αρεσθε γαλαξ
επισβε μη αν
πυρεται.
Lib. 1. excid.
Hierosol. cap. 14

אדלכך
אדלכך
אדלכך

City and the King in his Dominions. In his Palace hee may see a pattern of his Kingdom, a draught of his City: Especially if it be, as *George Prince of Anhalt* was, *Ecclesia, Academia, Curia*, a Church, an University and a Court. For the better dispatch of civill busineses, there was dayly praying, reading, writing, yea and preaching too, as *Melanchthon* and *Sculerus* report. Here was no place for sloth and sluggishne Te within this most pious Princes Territories. His house was built of Cedar-beames, of living stones: his policy a *Theracra*, as *Josephus* saith of the Jewish Government: and of his people it might bee said as *Polydor Virgil* saith of the English, *Regnum Anglia regnum Dei*: O the blessednesse of such a Countrey!

And through idlenesse of the hands, the house droppeth, &c.] *Stillicidia procedunt ruinam, sic paenas gravissimas, leviores*, saith *Hierome*. If course be not timely taken, the house will run to ruine for want of people or reparation. So will that person that takes no warning by lighter punishments. Surely as one cloud follows another, till the Sun disperseth them: So doe judgements greater succeed lesser, till men meeting God by repentance disarme his wrath.

Verf. 19. *A feast is made for laughter: and wine maketh merry*. Slothfull Governours, *Regni dilapidatores*, (so our *Henry* the third was called for his pride and prodigality) are all for feasting and frolicking. See *Prov. 3. 1. 4.* with *Dan. 5. 3. 4.* This cannot bee maintained without money: for the giving and gathering in whereof, the poore people are pilled and polled, and rich mens gifts are received, to the perverting of Justice, by those corrupt Rulers, *qui vili pretio nihil non humile & vile parati sunt facere*, as *Gregory Thaumaturgus* speaketh in his Note upon this verse

But money answereth all things. It gives a satisfactory answer to whatsoever is desired or demanded. *Seneca* saith, *circa pecuniam multum vociferationis est*; that about money there is much noise, great crying: but though never so much, never so great, money answereth all, it effects all. What great designs did *Philip* bring to passe in Greece by his Gold? the very Oracles were said *Antipater non tenuis juit* to say as *Philip* would have them, *Antipater non tenuis juit* of *pecunia*, & *ideo prevalide potentie*, saith *Egesippus*. hee was a well-strong and moneyed man, and therefore a very mighty man. The Hebrew or Chaldee word used for money, *1 Chron. 29. 7. Ezra. 8. 27.*

the

signifies to doe some great work, because Money is the *Mouarch* of the world, and therein beares most mastery; Among suitours (in love and in Law especially) money drives the bargain and businesse to an upshot.

Verf. 20. *Curse not the King, no not in thy thought*. Or, in thy conscience: but, in this or any other kind,

Turpe quid actum, te sine tiste time.

The present Government is ever grievous:] and nothing more usual then to grudge against it: but take heed of wishing hurt to Rulers (thought is not free) much more of uttering it though in hagger-mugger; Kings have long ears, heavy hands: walls also and hedges have ears. Some may overhear thee, as *Adonide* did the two Traytours, *Esth. 2. 22.* or thou mayst unwittingly and unwillingly betray thy selfe, as our Powder-Plotters.

That which bath wing, &c.] It was a quill, a peece of a wing, that discovered that hellish plot. Wilfull murder and treason will out by one means or other. Those two Traytours sent by *Mahomet* to kill *Scanderbeg*, falling out betwixt themselves, let fall something that brought all to light, and themselves to punishment. The like befell that Gentleman of *Normandy* that confessed to a Priest his intent to have killed *King French*.

Aufin.
Añ to mapes
Bapt. Thwgd.

Turk. Hist. fol.
460.
Fr. Hist.

CHAP. XI.

Vers. 1.

Cast thy bread.

AR. & Mon. fol.
765.

Am. 2, 8.

Dan. hist. 168.

צדקה
Buxtorf.על שדך ופני-
גער.

THine own well-gotten goods. Almes must not bee given (said a Martyr) untill it have sweat in a mans hand. Let him labour working with his hands (saith the Apostle) that he may have to give to him that needeth, *Ephes. 4. 28.* And the bountifull man giveth of his bread to the poore, saith *Salomon, Prov. 22. 9.* God hateth to have ex rapina holocaustum, a Sacrifice of things got by rapine and robbery: with such Sacrifices God is not well-pleased. Wherefore if thou halt of thine own, give. If not, better for thee to gratifie none, then to grate upon any, saith *Augustine.* When our *Henry the third* (an oppressing Prince) had sent a load of freese to the *Frier Minors* to cloath them, they returned the same with this message, that hee ought not to give Almes of what hee had rent from the poor, neither would they accept of that abominable gift. The Hebrew word signifying Almes, signifies properly Justice: to intimate that the matter of our Almes should be goods justly gotten. Hence also the Jews call their Almes-box *Kuphasel tsedaka*, the chest of Justice. Into this box or basket, if thou cast but bread, (so it be thy bread) brown bread, such as thou hast, and then wait for Lord, when hee will returne from the wedding with a full hand, thou shalt bee fed *superna mensa opiosis deliciis*, as one saith, with the abundant dainties of the heavenly table.

Upon the waters Heb. *Upon the face of the waters.* where it may seem clearly cast away; as seed sown upon the Sea, or a thing thrown down *Avon* (as wee say) no profit or p'aise to bee had by it. Or upon the waters, i.e. upon strangers (if necessitous) whom wee never saw, and are never like to see again. Or upon the waters, i.e. upon such as being hunger-bit, or hardly bested, doe water their plants, being fed with bread of teares, as *Psal. 80. 5.* To this sense *Munster* renders the words thus, *Mitte panem tuum super facies aquas* sc. emittentes, Cast thy bread upon faces watered with

teares

teares. Or, upon the waters, upon the surface of the waters, that it may be carried into the Ocean, where the multitude of waters is gathered together: so shall thine alms carried into heaven be found in the ocean of eternity, where there is a confluence of all comforts and contentments. Or lastly, upon the waters, i.e. in loca irrigua, upon grounds well watered, moist and fertile soile, such as is that by the river *Nilus*, where they doe but throw in the seed, and they have foure rich Harvests, in *Blounts voy.* lesse then foure monthes: or as that in the land of *Shinar* *P. 37.* (where *Babel* was founded, *Gen. 11.*) that returnes (if *Herod. lib. 1. c. 193.* *Herodotus* and *Pliny* may be beleevd) the seed, beyond credulity. *Plin. lib. 6 c. 25.*

For thou shalt find it after many dayes] Thou shalt reape in due time if thou faint not, slack not, withdraw not thy hand, as *vers. 6.* *Mitte panem, &c. & in verbo Domini promitto tibi, &c.* saith one, Cast thy bread confidently without feare, and freely without compulsion, cast it, though thou seem to cast it away, and I dare promise thee in the name and word of the Lord, *Nequaquam infrugifera apparebit beneficentia*, that thy bounty shal be abundantly recompensed into thy bosome. The liberall soul shall be made fat, and he that watereth shall be watered himself, *Prov. 11. 25.* See the Note there: See also my Common-place of Almes. *Non pererunt sed parturiunt pauperibus impensa.* That which is given to the poore is not lost, but laid up. Not getting but giving is the way to wealth, *Prov. 19. 17.* *Abigail* for a small present bestowed on *David*, became a Queen, whereas churlish *Nabal* was sent to his place.

Vers. 2. Give a portion to seven and also to eight] A portion, i.e. a good deal, a fair proportion to a good many; as *B. Hooper* did to his board of beggers, whom he fed every day by course, serving *AR. & Mon.* them by 4 at a mess, with whole and wholesom meats. Or give a *f. 1368.* portion, i.e. a part, such as thou canst well part with, not stretching beyond the staple, lest ye mar all, whiles others are eased & you burthened, but by an equality, &c. *2 Cor. 8. 13, 14.* Give to him *Luk. 6:* that asketh, saith our Saviour, sc. according to his necessity, and thine ability, Give with discretion, *Psal. 112.* have a speciall respect to the family of faith, *Gal 6.* those excellent ones of the *Psal. 16. 3.* earth, in whom was *Dauids* delight. The Jews from this text grounded a custome of giving alms to seven poor people every day, or to eight at utmost, if they saw cause. But here is a finite number put for an infinite, as when *Christ* bad *Peter* for-

Sf

give

give his brother seventy times seven times; and as *Mic. 5. 5.* seven shepherds, and eight principall men, signifie so many shepherds, both teachers and rulers, as shall sufficiently feed the flock of Christ, and defend it from enemies.

For thou knowest not what evil shall be upon the earth. Therefore lay in lustily; or rather, lay out liberally, and so lay up for a rainy day; thou maist be soon shred of thy goods, and as much need other mens mercy as they now need thine. Sow therefore whilst thou hast it, that thou maist reap again in due season. Water, that thou maist be watered again, *Prov. 11. 25.* lay up for thy self a good foundation against the time to come, *1 Tim. 6. 18* Lay out thy talent; work whilst the tool is in thy hand. Make friends with thy Mammon. Say not as one rich churle did, when requested to doe somewhat toward his ministers maintenance, The more I give, the less I have: Another answered, that hee knew how to bestow his money better. A third old man said, I see the fore-end of my life; but I see not my latter, I may come to want that which I now give. Thou maist do so, saith *Solomon* here, and by thy tenacity thou art very likely to doe so; but wilt thou know O man, how thou maist prevent this misery, and not feel what thou fearest? Give a portion to seven, &c. part therefore freely with that which thou art not sure to keep, that thou maist gain that which thou art sure never to lose. He that giveth to the poor shall not lack, *Pro. 28. 27.*

Verf. 3. If the clouds be full of rain. As the sun drawes up vapours into the air, not to retain them there, but to returne them to the earth, for its relief, and the creatures comfort: so those that have attracted to themselves much riches, should plentifully powre them out for the benefit of their poorer brethren. Clouds when full of great and strong rain (as the word here signifies) powredown again; and the spouts run, and the eves shed, and the presses overflow, and the aromatical trees sweate out their pretious oyles; so should rich men be ready to distribute, willing to communicate. But it falls out otherwise, for commonly the richer the harder, and those that should be as clouds to water the earth, as a common blessing, are either waterlesse clouds (as *St. Jude* hath it) or at best, they are but as water-pots, that water a few spots of ground only in a small garden. The earth is Gods purse, as one saith; a rich mens houses are his store-houses. This the righteous rich man know-

De mini mai sa-
pium.

knoweth, and therefore he disperseth (as a steward for God) hee giveth to the poore his righteousness (and his riches too) endureth for ever, *Psal. 112. 9.* Whereas the wicked rich man retaineth his fulnesse to rot with him; he feedeth upon earth like a serpent, and striveth like a toad, to die with much mould in his mouth; and is therefore bidden by *St. James*, to weepe and howle for the miseries that are coming upon him, for his curied hoard of evil gotten and worse kept goods. The rottennesse of his riches, the canker of his cash, the moth of his garments shall be a witnesse against him, and eat up his flesh as fire, *Jam. 5. 1, 2, 3.* He shall be sure to be arraigned as an arrant thief, as a curied coufener; for that, having a better thing by him, he brings a worse, and being a rich man hee makes himselfe poore, lest hee should doe good to the poore. As *Pope Alexander* the first said of himself, that when he was a Bishop, hee was rich, when a Cardinall, he was poore, and when he was Pope, hee was a begger. I should sooner have beleevved him, if he had said as his successor *Pius Quintus* did, *Cum essem religiosus, sperabam bene de salute anime mee; Cardinalis factus eximui: pontifex creatus pene despero.* When I was first in Orders (without any further Ecclesiasticall dignity) I had good hopes of my salvation: when a Cardinal, I feared my self: but now that I am pope, I am almost out of hope. And if the tree fall toward the South i.e. which way soever it groweth, it fructifieth: so should rich men be rich in good works, *1 Tim. 6. 18.* and being fat Olive trees they should be (as *David*) green olive-trees, full of good fruits. Or thus, trees must down, & men must die; and as trees falls South-ward, or North-ward, so shall men be set either at the right hand of the Judge, or at the left, according as they have carried themselves towards Christs poor members, *Mat. 25.* Up therefore and bee doing whilst life lasteth; and so lay hold upon eternall life. *Mors atra impendit agenti.* Where the boughes of holy desires and good deeds are moile and greateft, on that side no doubt the tree will fall: but being false, it can beare no fruit for ever.

Verf. 4. He that observeth the wind shall not sow. In sowing of mercy, hee that sticks in such objections and doubts as carnall men use to frame out of their covetous and distrustfull hearts, neglects his seeds-time, by looking at winds and clouds, which is the guise of a lewd and lazy seeds-man. A word in season

Sf 2

(saith

(saith Solomon) so a charitable deed in season *how good is it?* Hee that defers to doe good in hope of better times, or fitter objects, or fewer obstacles, or greater abilities, &c. it will be long enough here hee'l doe any thing to purpose. When God sets us up an altar, we must offer a sacrifice; when hee affords us an opportunity, wee must lay hold on it, and not stand scrupling and casting perills, lest wee lose the sowing of much seed, and reaping of much fruit; lest we come wit our talent tyed up in a napkin, and heare *Thou idle and therefore evill servant.*

Verf. 5. *As thou knowest not what is the way of the spirit* [Or, of the wind, as some render it, grounding upon the former verse, q. d. why should any so observe the wind, the nature whereof hee so little understands, *Joh 3. 8.* and the inconstancy whereof is grown to, & known by a common proverb? But by spirit I rather think is meant the soul, as by bones the body. Who can tell when and how the body is formed, the soul infused? The body is the souls sheath, *Dan. 7. 15.* an abridgement of the visible world, as the soul is of the invisible. The members of the body were made all by book, *Psal. 139. 16.* and curiously wrought in the lowest parts of the earth, that is, in the wombs: as curious work-men, when they have some choice peece in hand, they perfect it in private, and then bring it forth to light, for men to gaze at. What an admirable peece of work is mans head-peece, (Gods master-peece in this little world) the chief seat of the soul, that *cura divini ingenii*, as one calls it? There is nothing great on earth but man, nothing in man but his mind, said the Philosopher. Many locks and keys argue the price of the jewell that they keep; and many papers wrapping the token within them, the worth of the token. The tables of the Testament, *First*, laid up in the Arke; *Secondly*, the Arke bound about with pure gold; *Thirdly*, overshadowed with Cherubims wings; *Fourthly*, inclosed with the veil of the Tabernacle; *Fifthly*, with the compasse of the Tabernacle; *Sixthly*, with a Count about all; *Seventhly*, with a treble covering of goats, rams, and badgers skins above all, must needs be precious tables. So when the Almighty made mans head (the seat of the reasonable soule) and overlaid it with hair, skin and flesh, like the threefold covering of the Tabernacle, and then incompassed it with a skull of bones like boards of Cedar, and afterwards with divers skins

Homo est οὐδὲ τίς τινος ἐκ τῶν ποιημάτων.
Eurip.

Ecce rinu.

skins like filken curtains, & lastly, enclosed it with the yellow skin that covers the braine (like the purple veil) which Solomon calls the golden Ewre, *Eccles. 12. 6.* he would (doubtlesse) have us to know it was made for some great treasure to be put therein. How and when the reasonable soule is put into this curious cabinet, Philosophers dispute many things, but can affirm nothing of a certainty: as neither *how the bones doe grow in the wombe*, how of the same substance, the severall parts (as bones, nerves, arteries, veins, gristles, flesh and blood) are fashioned there, and receive daily increase. This David looks at as a just wonder, *Psal. 139. 14, 15.* *Mirificatus sum mirabilibus operis tuis*, saith he, *I am fearfully and wonderfully made:* and Galen, a profane Philosopher, could not but hereupon sing an hymne to Mans most wise Creator, whom yet he knew not.

Montani.

Even so thou knowest not the work of God] i. e. the rest of his works of creation and providence, which are very various, and to us no lesse unknown, then uncertain. Doe thou that which God commandeth, and let things fall out as they will; there is an over-ruling hand in all for the good of those that love God. Trust therefore in the Lord with all thine heart, and leane not to thine own understanding. Hide not thine eyes from thine owne flesh: he that doth so shall have many a curse. The Apostle useth a word for liberality, which properly signifieth simplicity: and this hee doth in opposition to that crafty and witty wiliness of the covetous, to defend themselves from the danger (as they take it) of liberality.

Prov. 3. 5.

Esa. 58. 7.

Απλότης.

2 Cor. 5. 2.

Verf. 6. *In the morning sow thy seed, &c.* At all times be ready to every good work, as the Bee is abroad, so soon as ever the sun breaks forth. Sow mercy in the morning, sow it likewise in the evening, as those bountifull Macedonians did to the frame of those richer but harder Corinthians, sending once and again to Pauls necessities, *2 Cor. 8. 3.* with *Phil. 4. 16.* Oh sow much and oft of this unfailable seed into Gods blessed bosome; the fruit whereof you are sure to reape at your greatest need. Men may be thankfull, or they may not, *Perraro grati reperitur*, saith Cicero: 'tis ten to one if any cured leper turn againe to give thanks. But God is not unrighteous to forget your labour of love in ministring to his Saints, *Heb. 6. 10.* Haply, you may not sow and reap the same day, as the widow of Sa-

Tit. 3. 1.

r. etc. did: haply the seed may lye under ground somewhile, and not be quickned except it die; but have patience, nothing so sure as a crop of comfort to those that are duely mercifull. Up therefore and be doing, lose no time, slip no season. 'Tis but a morning and an evening, one short day of life wherein wee have to work, and to advance your blessednesse. Sow therefore continually blessed is he that soweth besides all waters: Blessed *Bradsh.* held that hour lost wherein he had not done some good with his hand, tongue, or pen. *Titus* remembring one day that he had done no good to any one cryed out *Amici, diem peridi*: And again, *Hodie rex regnavimus*. We have lost a day. &c. This was that *Titus* that never sent any suitour away with a sad heart: and was therefore counted and called *Humani generis deliciae*, the darling of mankind, the peoples sweet-heart. The Senate loaded him with more praises when he was dead, then ever they did living and present.

Verf. 7. Truly the light is sweet] The light of life, of a light-some life especially. Any life is sweet; which made the *Gibeonites* make such an hard shift to live, though it were but to be hewers of wood, and drawers of water. I pray thee let me live; live upon any terms, said *Benhadad* in his submissive message to that mercifull *Non-such*, 1 *King*. 20. 32. If I have found favour in thy sight, O King, and if it please the King, let my life bee given me at my petition, said that *goodly* that paragon of her time, *Q. Esther*, chap. 7. 3. *Ebedmelech* is promised his life for a prey, *Jer.* 39. 18. And so is *Baruc*, as a sufficient reward of that good service hee had done in reading the roll, for the which he expected some great preferment, *Jer.* 45. 5. compared with chap. 36. 1, 2. The Prophet chides him, and tells him he might be glad of his life in those dear years of time, when the arrows of death had so oft come whisking by him, and hee had so oft straddled over the grave, as it were; and yet was not false into it. To maintain our radicall humour, that feeble lamp of life, is as great a miracle (saith One) as the oyl in the widows cruize, that failed her not. To deliver us from so many deaths and dangers as we are daily and hourly subject unto, is a mercy that calls for continuall praises to the Preserver of mankind: But more, when men doe not only live, but live prosperously as *Nabal* did, *1 Sam.* 25. 6. Thus (saith *David* to his messengers) shall ye say to him that liveth, viz. in prosperity. Which such a

man

man as *Nabal* reckons the only life. The *Irisb* use to aske what such a man means to dye? And some good Interpreters are of opinion that the Preacher in this verse brings in the carnall carle objecting, or replying for himself against the former persuasions to acts of charity: Ah! saith he, but, for all that, to live at the full, to have a goodly inheritance in a fertile soile, in a wholesome air, near to the river, not far from the town; to be free from all troubles and cares that poverty bringeth, to live in a constant sun-shine of prosperity, abundance, honour and delight, to have all that heart can wish, or need require, what an heavenly life is this? what a lovely and desireable condition, &c. What man is he that desireth life, and loveth many dayes that he may see *Psal.* 34. 12. good? saith *David*. I do, saith one, and I, saith another, and I, a third, &c. as *St. Austin* frames the answer. It is that which all worldlings covet, and hold it no policy to part with what they have to the poor, for uncertainties in another world. In answer to whom, and for a cooler to their inordinate love of life, the Preacher subjoines,

Verf. 8. But if a man live many years and rejoice, &c.] q. d. Say he live *pancratice* & *basilice*, and sit many years in the worlds warm sun-shine, yet he must not build upon a perpetuity, as good *Job* did (but was deceived) when he said *I shall die in my nest*, and holy *David*, when he concluded *I shall never be moved*: For as sure *Job* 29. 18. *Psal.* 30. as the night follows the day, a change will come, a storm will rise, and such a storm, as to wicked worldlings will never bee blown over. Look for it therefore, and be wise in time. Remember the days of darknesse, that is, of adversity, but especially of death and the grave. The hottest season hath lightning and thunder. The sea is never so smooth, but it may be troubled; the mountaine not so firm, but it may be shaken with an earthquake. Light will be one day turned into darknesse, pleasure into pain, delights into wearisomnesse, and the dark dayes of old age and death, far exceed in number the light-some dayes of life, which are but a warm gleame, a momentary glance. Let this be seriously pondered, and it will much rebate the edge of our desires after earthly vanities. Dearly beloved, saith *St. Peter*, I beseech you as Pilgrims and strangers abstaine from fleshy lust, &c. q. d. The sad and sober apprehension of this, that you are here but sojourners for a season, and must away to your long home, wil lay your lusts a bleeding and a dying at your feet: It is an obser-

vation

A. & Mon.

Sic de Aspasia
Mithra Cyri
concubina Eli-
an. lib. 12. ca. 1.
var. hist.

vation of a Commentator upon this text, that when Samuel had anointed Saul to be King, to confirm unto him the truth of the joy, and withall to teach him how to be carefull in governing his joy, he gave him this sign, *When thou art departed from mee to day thou shalt find two men at Rachels sepulcher.* For he that findeth in his mind a remembrance of his grave and sepulcher, will not easily be found exorbitant in his delights and joys. For this it was (belike) that Joseph of Arimathea had his sepulcher ready hewn out in his garden. The Egyptians carried about the Table a deaths-head, at their feasts; and the Emperors of Constanti-
 nople, on their Coronation day, had a Mason appointed to pre-
 sent unto them certaine marble-stones, using these ensuing words.

*Elige ab his saxis ex quo, Inuictissime Cesar,
 Ipse tibi tumulum me fabricare velis.*

Choose (Mighty Sir) under which of these stones,
 Your pleasure is ere long to lay your bones.

Verf. 9. *Rejoice O yong man in thy youth*] i. e. Doe if thou da-
 rest: like as God said to Balaam, *Rise up and go to Balak*, Numb.
 22. 20. that is, goe if thou thinkest it good: goe, sith thou wilt
 needfully goe; but thou goest upon thy death. Let no man ima-
 gine that it ever came into the Preachers heart here *oleum camino*
addere, to adde fuell to the fire of youthfull lusts, to excite
 young people (unruly enough of themselves) to take their full
 swinge in sinfull pleasures. Thus to doe might better besit a
 Protagoras; of whom Plato reports, that he many times boasted,
 that, whereas he had lived threescore years, forty of those three-
 score he had spent in corrupting those yong men that had been
 his pupils: or that old Dotrell in Terence, that said, *Non est mi-
 hi crede, flagitium adolescentem belluari, potare, scortari, fores effringe-
 re.* I hold it no fault for young men to swagger, drink, drab,
 revell, &c. Solomon in this text, either by a *Mimesis* brings in
 the wild yonker thus bespeaking himself, Rejoice, my soul, in
 thy youth, &c. and then nips him on the crown again with
 that stinging *But* in the end of the verse. Or else (which I ra-
 ther think) by an ironical Concession he bids him rejoice, &c.
 yeelds him what he would have, by way of mockage and bit-
 ter scoffe: like as Elias jeered the Baalites, bidding them cry
 aloud

aloud unto their drowfie or busie God: or as Micaiah bad
 Ahab (by an holy scoffe) goe up against Ramoth Gilead and
 prosper: Or as our Saviour bad his drowfie Disciples, *Sleep*
on now, and take your rest, viz. if you can at least, or have
 any mind to it, with so many Bills and Halberds about your
 ears.

And let thine heart chear thee in the dayes of thy youth] In diebus
 electionum tuarum (so Arias Montanus reads it) in the dayes
 of thy choosings, that is, when thou followest the choice (and
 the chase) of thine owne desires, and doest what thou wilt with-
 out controll.

Walk in the way of thine heart] Which bids thee Eat, drinke,
 and be merry; and had as lief be knockt oth' head, as doe other-
 wise. Hence fasting is called an *afflicting* of the soul; and the best
 find it no lesse grievous, to go about holy duties, then it is to
 children, to bee called from their sports, and set to their
 books.

And in the sight of thine eyes] Those windowes of wickednesse
 and loop-holes of lust.

But know] Here's that which marres all the mirth, here's a
 cooler for the yonkers courage, sowre sauce to his sweet
 meats, for fear he should surfeit. *Verba hæc Solomonis valde empha-
 tica sunt* (saith Lavater) there's a great deal of emphasis in these
 words of Solomon. Let me tel thee this as a Preacher, saith he:
 And oh that I could get words to gore thy very soule with
 smarting paine, that this doctrine might bee written in thy
 flesh!

That for all these things] These tricke, as the world accounts
 them, these trifles and tricks of youth, which Job and David
 bitterly bewailed as sore busineses.

God will bring thee to judgement] Either in this life, as hee did
 Absalom and Adoniah, Hophni and Phinehas, Nadab and Abihu, or
 infallibly at thy deaths-day, which indeed is thy doomes-day, then
 God will bring thee perforce, bethou never so loth to come to it;
 he will hale thee to his tribunall, bee it never so much against
 thy heart, and against the haire with thee. And as for the
 judgement what it shall be, God himself shews it, *Esay 28. 17.*
Judgment will I lay to the line, and righteousness to the plummet, and
the haile shall sweep away the refuge of lies, and the waters shall overflow
the hiding-place. Where, what is the hail (saith One) but the

T t multi-

multitude of accusations, which shall sweep away the vain hope that men have, that the infinite mercy of God will save them, howsoever they live? And what is the hiding-place but the multitude of excuses which men are ready to make for themselves, and which the waters of Gods justice shall quite destroy and overthrow? Young men, of all men, are apt to make a Covenant with death, and to put farre away from them the thought of judgment. But it boots them not so to doe: for *Sedibus mors in januis, adolescentibus in insidiis*, saith Bernard. Death doth not alwaies knock at doore, but comes often like a lightning or thunderbolt; it blasteth the green corn, and consumeth the new and strong building. Now at death it will fare nothing better with the wild and wicked youngster, then with that thiefe, that having stoln a gelding rideth away bravely mounted; till such time as being overtaken by hue and cry, hee is soon afterward sentenced and put to death.

Verf. 10. *Therefore remove sorrow from thine heart*] One would have thought he should have said rather (considering the premises) *Remove joy from thy heart*, Let thy laughter be turned into mourning, and thy joy into heaviness, turne all the streames into that channell that may drive that Mill: that may grind the heart. But by sorrow here or indignation (as Tr. mellius renders it) the Preacher means *sin*, the cause of sorrow: and so he interprets himself in the next words, *Put away evill from thy flesh*, i. e. Mortifie thy lusts.

For childhoood and youth are vanity] The Septuagint and Vulgar render it, *Youth and pleasure are vain things*. They both will soon be at an end.

CHAP.

CHAP. XII.

Verf. I.

Remember now thy Creatour.

HEB. Creatours, sc. Father, Son, and Holy Ghost, called by Elihu, *Eloa Gnosai*, God my Makers, *Job 35. 10.* & by David, the Makers of Israel, *Psal. 149. 1.* so *Esay 54. 5.* *Thy Makers is thine husbands*. Let us make man, *Gen. 1. 26.* & *Verf. 1. Dii creavit*. Those three in One, and One in Three made all things: But man he made fearfully and wonderfully, *Psal. 139. 14.* The Father did it, *Ephes. 3. 9.* The Son, *Heb. 1. 8. 10.* Col. 1. 16. The Holy Ghost, *Psal. 33. 6.* & 104. 30. *Job 36. 13.* & 33. 4. To the making of Man a Councell was called, *Gen. 1. 29.* Sun, Moon, and Stars are but the work of his fingers, *Psal. 8. 3.* but Man is the work of his hands, *Psal. 139. 14.* Thine hands have made me (or took speciall pains about me) and fashioned mee, saith *Job, chap. 10. 8.* thou hast formed me by the book, saith David, *Psal. 139. 16.* Hence the whole Church so celebrates this great work with crowns cast down at the Creators feet, *Rev. 4. 10. 11.* And hence young men also, who are mostly most mindlesse of any thing serious (for *childhood and youth are vanity*) are here charged to remember their Creatour, that is, (as dying David taught his young Son Solomon) to know, love, and serve him, with a perfect heart, and a willing mind, 1 *Chron. 28. 9.* (for words of knowledge in Scripture imply affection and practise) *Tam Dei meminisse opus est quam respirare*, To remember God is every whit as needfull as to draw breath; sith it is hee that gave us being at first, and that still gives us *ζωὴν & πνοὴν* life and breath, *Act. 17. 25.* Let every thing therefore that hath breath praise the Lord, even so long as it hath breath; yea, let it spend and exhale it self in continuall fallies, as it were, and egressions of affection unto God, till it hath gotten not only an union, but an unity with him. Of all things God cannot endure to be forgotten.

In the dayes of thy youth] Augustus began his speech to his mutinous souldiers, with *Audite senem, juvenes, quem juvenem senes*

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audierunt.

audierunt, You that are young hear me that am old, whom old men were content to heare, when I was but young. And Augustine beginneth one of his Sermons thus, *Ad vos mihi sermo, O juvenes, flos etatis, periculum mentis*, To you is my speech O young men, the flower of age, the danger of the mind. To keep them from danger, & direct them to their duty it is, that the Preacher here exhorts them to remember God betimes, to gather Manna in the morning of their lives, to present the first fruits to God, whose soul hath desired the first ripe fruits, *Mic. 7. 1* and who will remember the kindnesse of their youth, the love of their espousalls, *Jer. 2. 1*. God of old would be honoured with the firstlings of men and of cattell, by the first-fruits of trees, and of the earth, in the sheafe, in the threshing floore, in the dough, in the loaves. He called for ears of corn dried by the fire, and wheat beaten out of the green ears, *Lev. 2. 14*. to teach men to serve him with the *primrose* of their childhood. Three sorts there were of first-fruits. First, of the ears of corn offered about the Pascheover. Secondly of the loaves offered about Pentecost. Lastly, about the end of the yeare in Autumne. Now of the two first God had a part, but not of the last. Hee made choice of the Almond tree, *Jer. 1. 11*. because it blossometh first; so of *Jeremy* from his infancy, *Timothy* from his Mothers breasts, &c. He likes not of those *arbores autumnales*, *Jude 13*. which bud at latter end of harvest. He cares not for such loiterers, as come halting in at last cast to serve God, when they can serve their lusts no longer. The *Circassians* (a kind of mongrell-Christians) are said to divide their life betwixt sin and devotion: dedicating their youth to rapine, and their old age to repentance. But cursed be that Cozener, saith the Prophet, that hath a male in his flock, and yet offereth to the Lord a corrupt thing. Wilt thou give God the dregs, the bottom, the snuffs, the very last sands, thy dotage, which thy self and friends are weary of? Shall thine oil (which should have been fuel for thy thankfulness) increase the fire of thy lusts, and thy lusts consume all? How much better were it to sacrifice early with *Abraham*, the young *Isaacs* of thine age? to bring as he did *young rams* unto the Lord, and even, whiles thou art yet a lad, a stripling, to take heed to thy wayes according to Gods Word, *Psal. 119. 9*? Yee shall not see my face, saith Christ (as once *Joseph*) except you bring your younger brother with you.

While

While the evil dayes come not] viz. of old age and misery: for these are seldome separated. *Senectus, ut Africa, semper aliquid novi adportat*, As *Africa* is never without some monster, so neither is old age ever without some ailment. *Multa senem circumveniunt Horat.* *incommoda*, Many are the inconveniencies that doe encompass an old man. *Solet senectus esse deformis, infirma, obliuosa, edentula, lucrosa, indocilis & molesta*, saith *Cato* in *Plutarch*, Old age useth to be deformed, weak, forgetfull, toothlesse, covetous, unteachable, unquiet. Now shall any man be so besotted and bewicht, as to make that the task of his old age, which should be the trade of his whole life? and to settle his everlasting, only, surest making or marring upon so sinking and sandy a foundation? A ship the longer it leaks the harder it is to be emptied; a land the longer it lies, the harder it is to be plowed; a nail, the further it is driven in, with the greater difficulty it is pulled out. And shall any man think, that the trembling joints, the dazled eys, the fainting heart, the failing hands, the feeble legs of strengthles, drouping, untractable, wayward, froward old age can break up the fallow ground, can ever empty and pluck out the leaks and nails of so many years flowing and fasting?

Verf. 2. While the Sun or the light or the Moon, &c.] i. e. Whiles greater and lesser comforts fail not. Or before the sight of thine eyes grow dim, and as unfit to let in light, as an old dusty window. The air to aged eyes, seemeth dusty and misty, and the Sun wadeth, as the Moon in a foggy evening, and the Starres are out of sight; they see through a glasse darkly, as the Apostle speaks in another case, they can know nothing without spectacles; the defluxion of rheum, which tricketh down the nose and cheeks, being as it were the rain, the gathering of new matter, which continually distilleth, being as it were the returning of the clouds after the rain in a moist season, and waters into an emptied fountain. Some (with relation to the former verse) interpret the words thus: Let thy Creator be remembered while the Sun is not darkned, that is, while youth continueth. Or if not so, while the light of the Sun is not gone; that is, while thy Manhood lasteth: Or if not so, while the Moon is not darkned, that is, while thine elder years are not spent: Or if not so, while the stars are not shut up, while the worst of old age hath not seized upon thee: for then the clouds will return after the rain; that is, one grief comes upon the neck of another, as deep calleth upon deep at the

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the

Psal. 42. 7.

the rise of the water-spouts; One affliction followeth and occasioneth another without intermission of trouble, as one billow comes wallowing and tumbling upon another, or as in Aprill weather, one shower is unburthened, another is brewed. Hence some of the Ancient Patriarches are said to have dyed old men, and full of yeares, they had enough of this world, and desired to depart, as Abraham, Simeon, others. Hence the Poets faine that Titbonus, when hee might have had immortality here, he would not. And Cato protested that if of old hee might bee made young againe, hee would seriously refuse it.

Cic. de Senectute.

Vet. 3.

Vet. 3. In the day when the Keepers of the house, &c.] i. e. The hands and arms wherewith we defend the head and whole body (called an house also by St. Paul) from harme, and danger, and maintain our lives: which are therefore called the lives of our hands, because upheld with the labour of our hands, Esai. 57. 20. These are fitly called Keepers or Gardians, for their usefulness, and for their faithfulness too: Numa Pompilius consecrated the hands to faith; His successour Tullus Hostilius (being a profane perfidious person and a contemner of all Religion, as that which did but emascuate mens mindes and make them idle) brought in and worshipped two new Gods, i. z. Pavor and Pallor, Fear and Palenesse. Like another Cain, Sighing and trembling hee was upon the Earth, (So the Septuagint render that Gen. 4. 12.) Not his hands only trembled (which is thought to bee Cains mark, Gen. 4. 15.) but his heart too, Isai. 7. 2. Not with old age neicher, as here, but with the terrours of an evil conscience. But to returne to the Text; Old men are full of the Pallie, for most part, and many other infirmities, which here are most elegantly described, by a continued allegory. Men draw forth as lively as they can the pictures of their young age, that in old age they may see their youth before their eyes. This is but a vanity, yet may good use bee made thereof. So contrarily the Preacher here drawes out to the life the picture of old age, that young men may see and consider it together with death that followes it, and after death judgement.

Equum vero mihi dabis Rhe-torem tam mag-nifice & exqui-site differentem, & in non obscu-ra sententia tot lumina, imo flu-mina orationis referentem?

And the strong men shall bow themselves.] Nutabunt, the legges and thighes shal stagger and faulter, cripple and crinkle under them as not able to bear the bodies burden. The thigh in Latine is called femur a ferendo, because it beareth and holdeth up the crea-

ture

ture; and hath the longest and strongest bone in the whole body. The legge hath a shin-bone, and a shank-bone, aptly fitted for the better moving. The foot is the base, the ground and pedistall: which sustaineth the whole building. These are Solomon strong men; but as strong as they are, yet in old age they buckle under their burden, and are ready to overthrow themselves and the whole body. Hence old men are glad to betake them to their third legge, a staffe or crutch: Membra levanti baculis tardique senilibus annis. Hence Hesiod calls them reclinados. Let them learn to lean upon the Lord, as the Spouse did upon her Beloved, Cant. 8. 5. and he will stirre up some good job to be eyes to them, when blind, and feet to them, when lame, chap. 29. 15. Let them also pray with David, Cast me not off in the time of old age: forsake mee not when my strength faileth, Psal. 71. 9.

And the grinders cease, because they are few.] The teeth (through age) fall out, or rot out, or are drawn out, or hang loose in the gummies, and so cannot grind and masticate the meate that is to be transmitted into the stomach, for the preservation of the whole. Now the teeth are the hardest of the bones, if that they be bones, whereof Aristotle makes question. They are as hard as stones, in the edges of them especially: and are here fitly compared to millstones from their chewing office. The seat of the teeth are the jawes, where they have their severall sockets, into which they are mortised. But in old men they stand wet-shod in slimy humor, or are hollow and stumpy falling out one after another as the cogges of a mill, so that

Frangendus misero gingiva panis inermi.

And those that looke out at the windowes.] The eyes are dim, as they were in old Isaac and Jacob. An heavy affliction surely, but especially to those that have had eyes full of adultery, evil eyes, windows of wickednesse, for the conscience of this puts a sting into the affliction, is a thorne to their blind eyes, and becomes a greater torment then ever Regulus the Roman was put to, when his eyelids were cut off, and hee set full opposite to the Sun shining in his strength: Or then that Grecian Prince that had his eyes put out with hot burning basons, held neare unto them.

Vet. 4. And the doores shall bee shut in the streets.] The eares shall grow deafe, the hearing weake: which hearing is caused by two bones within the inside of the Ear; whereof one

stands

stands still, and the other moves, like to two stones of a Mill.

Hieron. in hunc
vers.

Ἀνέστης δι-
εστύρ, quia nos
a letitia exsuscit-
at.

And he shall rise up at the voyce of the Bards] Being awakened by every small noise: & this proceeds not from the quickness of the hearing, but from the badness of sleeping. For as Hierom speaketh, *Frigeſcente jam sanguine, &c.* The blood now growing cold, and the moisture being dried up, by which matters sleep should be nourished, the old man awakeneth with a little sound, and at midnight when the Cock croweth, hee riseth speedily; being not able often to turne his members in his bed. Thus he Cocks crowing (saith another) unto old men is the schollers Bell that calls them to think of the things that are in Gods Book every morning.

Nam quæ can-
tante voluptas?
Juvenal.

And all the daughters of Musick shall bee brought low] Old men as they cannot sing tuneably but creak or scream (whence Homer compares them to Grasshoppers, *propter raucam vocem*, for their unpleasant voyce,) so they can take no delight in the melodious notes, of others as old Barzillai confesseth, *2 Sam. 19. 35.* they discern not the Harmony or distinction of sounds, neither are affected with musick. They must therefore labour to become Temples of the Holy Ghost, (in whose Temple there never wants musick) and sing Psalmes with grace in their hearts: for *Non vox, sed votum; non musica chordula, sed Cor; Non clamans, sed amans, p[ro]fit in aure Dei.*

Verſ. 5. Also when they shall bee afraid of that which is high] Hills, locks, or little stones standing up, whereat they may stumble; as being unsteady and unweildy. High ascents also they shun, as being short-winded: neither can they look down without danger of falling: their heads being as weak as their hammes. Let them therefore pray for a guard of Angels, putting that promise into suit, *Psalm 91.* Let them also keep within Gods precincts as ever they expect his protection: and the, though old Eli fell and never rose again, yet when they fall, they shall arise, for the Lord puts under his hand, *Psalm 37. 24.* Contrition may be in their way, but attrition shall not. Let them feare God, and they need not feare any other person or thing whatsoever.

Plin. lib. 16.
cap. 25.

And the Almond tree shall flourish] The hair shall grow hoare, those Church-yard-flowers shall put forth. The Almond tree blossomes in January, while it is yet winter: and the fruit is ripe

ripe in March. Old age shall snow white haire upon their heads. Let them see that they bee found in the way of righteousness.

And the Grasshopper shall be a burden] Every light matter shall oppress them, who are already a burden to themselves, being full of Gowt and other swellings of the legs, which the Septuagint and Vulgar point at here, when they render it *impinguabitur locusta*, the Locusts shall be made fat. Let them wait upon the Lord (as that old disciple Mnason did) and then they shall renew their strength, mount up as eagles, run and not be weary, walk and not faint, even then, when the youth shall faint and be weary and the young men utterly fall, *Isai. 40. 30, 31.*

And desire shall fail] The lust of the flesh, the lust of the eye, and the pride of life. And this, Tully reckons among the commodities and benefits of old age, *quod hominem a libidine est, velut a tyranno quodam liberet*, that it frees a man from the fire of lust. It should be so, doubtlesse; an old Letcher being little lesse then a Monster: What so monstrous as to behold greene Apples on a tree in Winter? and what so indecent, as to see the sins of youth prevailing in times of age among old decrepit Goates? that they should be capering after capparim the fruit of capers, as the Septuagint and Vulgar render it here.

Because man goeth to his long home] Heb. to his old home, sc. to the dust from whence hee was taken. Or to the house of his eternity, that is, the grave (that house of all living) where hee shall lye long till the Resurrection. Tremellius renders it in *domum seculi sui*, to the house of his generation, where hee and all his contemporaries meet. Cajetan, *In domum mundi sui*, into the house of his world, that which the world provides for him: as nature at first provided for him the house of the womb. Toward this home of his, the old man is now on gate, having one foot in the grave already: He sits and sings with Iob, *My spirit is spent, my days are extinct, the graves are ready for me.* *Iob 17. 1.*

And the Mourner goeth about the streets] The Proverb is *Senex non lugetur*, An old man dyes unlamented. But not so the good old man. Great moan was made for old Jacob, Moses, Aaron, Samuel. The Romans took the death of old Augustus so heavily, that they wished hee had either never been born, or never dyed. Those indeed that live wickedly, dye miserably. But godly men are worthily lamented, and ought to be so, *Esai. 57. 1.* This is one of

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the dues of the dead, so it be done aright. But they were hard beset that were fain to hire mourners; that as Midwives brought their friends into the world, so those widows should carry them out of it. See *Iob* 3. 8. *Ier.* 9. 17.

Verf. 6. *Or ever the silver cord bee loosed*] Or *long bened*: i. e. before the marrow of the back (which is of a silver colour) be consumed. From this Cord many sinewes are derived: which when they are loosened, the back bendeth, motion is slow, and feeling faileth.

Or the golden bowle be broken] i. e. The heart, say some, or the Pericardium: the Brain-pan, say others, or the Pia-mater compassing the brain like a swathing-cloth, or inner rind of a tree.

Or the pitcher bee broken at the Fountaine] That is, the veins at the Liver (which is the shop of sanguification, or blood-making, as one calles it) but especially *Vena porta* and *Vena cava*. Read the Anatomists.

Or the wheele bee broken at the cistern] i. e. The head which drawes the power of life from the heart, to the which the blood runs back in any great fright, as to the fountain of life.

Verse 7. *Then shall the dust return to the Earth, &c.*] What is man, saith Nazianzen, but Νῆξ καὶ χῆς, Soul and Soil, Breath and Body, a puffe of winde the one, a pile of dust the other, no solidity in either. Zoroaster, and some other ancient Heathens imagined, that the soul had wings: that having broken these wings shee fell headlong into the body: and that recovering her wings again, shee flies up to heaven, her originall habitation. That of *Epicharmus* is better to be liked, and comes nearer to the truth here delivered by the Preacher, *Concretum fuit & discretum est, reddiitque unde venetis; terra deorsum, spiritus sursum*. It was together, but is now by death set asunder, & returned to the place whence it came: the earth downward, the Spirit upward. See *Gen.* 2. 7. *God made man of the dust of the Earth*, to note our frailty, vility, and impurity. *Lutum enim conspuet omnia, sic & caro*, seith one, Dirt defiles all things, so doth the flesh: It should see us so (truly) by mans soul, which coming pure out of Gods hands, soone becomes,

Mens oblita Dei, vitiorumque oblita ceno?

Bernard complaines, not without just cause, that our soules by commerce with the flesh are become fleshy: Sure it is that by their

their mutuall defilement, corruption is so far rooted in us now, that it is not cleansed out of us by meer death (as is to be seen in *Lazarus*, and others that dyed) but by cinerification, or turning of the body to dust and ashes.

The spirit returns to God that gave it] For it is *divine particula aure*, an immateriall, immortall substance, that after death returns to God the Fountain of life. The soul moves and guides the body, (saith a worthy Divine) as the Pilot doth the ship. Now the Pilot may be safe though the ship bee split on the rock. And as in a chicken, it growes still, and so the shell breakes and falls off: So it is with the Soul: the body hangs on it but as a shell; and when the soul is grown to perfection it falls away, and the soule returns to the Father of spirits. *Augustine* (after *Origen*) held a long while, that the soul was begotten by the Parents as was the body. At length hee began to doubt of this point, and afterward altered his opinion; confessing *inter cetera testimonia hac esse precipuum*, that among other testimonies this to be the chief to prove the contrary to that, which hee had formerly held.

Verse 8. *Vanity of vanities, saith the Preacher*] Who chose for his text this argument, of the vanity of humane things, which having fully proved, and improved hee here resumes and concludes. *Vide supra*.

Verse 9. *And moreover because the Preacher was wise*] Hee well knew how hard it was to work men to a beleef of what hee had affirmed concerning earthly vanities: and therefore heaps up here many forcible and cogent arguments. As first, that himself was no baby, but wise above all men in the world, by Gods owne testimony: therefore his words should bee well regarded. *Οἱ σοφοὶ ἡμῶν δευτερώς*, Our wise men expound to day (saith the Jewes one to another) *Come let us goe up to the house of the Lord, &c.* *Cicero* had that high opinion of *Plato* for his wisdom, that he professed that hee would rather goe wrong with him, then goe right with others. *Averroes* over-admired *Aristotle*, as if hee had been infallible. But this is a praise proper to the holy Penmen guided by the Spirit of truth, and filled with wisdom from on high for the purpose. To them therefore, and to the world of prophecy by them, must men give heed as unto a light that shineth in a dark place, &c. 2 *Pet.* 1. 19.

He still taught the people knowledge] Hee hid not his talent in

a napkin, but used it to the instruction of his people. *Have not I written for thee excellent things* (or three severall sorts of Books, viz. Proverbiall, Penitentiall, Nuptiall) *in counsell and knowledge*, Prov. 22. 20. *Synesius* speakes of some that having great worth in them, will as soon part with their hearts as with their conceptions. And *Gregory* observeth that there are not a few, who being enriched with spirituall gifts and abilities to doe good, *dum solis contemplationis studiis inardescunt, parere utilitati proximorum predicatione refugiunt*, while they burn in the studyes of contemplation only, doe shun to seek by preaching to profit their neighbours. *Solomon* was none of these.

Yea hee gave good heed] Or, he made them to take good heed: hee called upon them ever and anon, as our Saviour did upon his hearers, *Let him that hath an ear to hear, hear*. Or as the Deacons in *Chrysostoms* and *Basilis* time used to call upon the people in these words, *Oremus, attendamus*, Let us pray, let us give heed.

And sought out] By diligent scrutiny and hard study: beating his brains as the fowl beats the shell, to get out the fish, with great vehemency. The staves were also in the Ark, to fiew, saith *Gregory*, that Preachers should alwayes meditate in their hearts upon the sacred Scriptures: that if need require they may without delay take up the Ark, teach the people.

And set in order many Proverbs] Marshallled them in a fit method, and set others awork for to doe the like. For *Regis ad exemplum*, &c. Our *Henry* the first (surnamed *Beauclerk*) had in his youth some taste of learning. And this put many of his Subjects into the fashion of the Book, so that divers learned men flourished in his time: as *Ethan*, *Heman*, *Chalcal*, *Agur*, and other *Paranisiographæ* did in *Solomonis*.

Verse 10. The Preacher sought, &c.] Hee sought and sought, by paines and prayer. He knew the rule, *Bene orasse est bene studuisse*, To have prayed well is to have studied well. By prayer and tears *St. John* gat the Book opened, *Rev. 5. 4.* *Luther* got much of his insight into Gods matters, by the same means.

To finde out acceptable words] *Verba desiderata* (so *Cajetan* renders it) *Verba delectabilia* (so *Tremellius*) *Verba appetibilia* (so *Vatablus*) Delectable and desireable words, dainty expressions, that might both please and profit, tickle the ear, and withall take the heart. Such a master of speech was *Paul*, *Act. 14. 12.* who thundered and lightened in his discourses, like another *Pericles*. Such a one was

Apollos

Apollos that eloquent Preacher, mighty in the Scriptures (*ἐπιεικὲς δεινός* - *Plutarchus* τῶτος like another *Phocion*, a waightly Speaker) such were many of the Greek and Latine Fathers; *Ambrose* for one; whom when *Augustine* heard Preach, *Veniebant*, saith he, *in animum meum simul cum verbis quæ diligebam etiam res quas negligebam*, there came into my minde, together with the words which I chiefly looked after, the matter which till then I made no reckoning of. *Et res & verba*. *Philippus Melancthon* could dresse his doctrine in dainty tearmes, and so slide insensibly into the hearts of his hearers. *Egit vir eloquens ut intelligenter et obedienter audiretur*, *De doct. Christi*: (as *Augustine* hath it). This eloquent man tooke pains that hee might be heard with understanding, with obedience. The like might be said of *Calvin* (famous for the purity of his style and the holinesse of his matter.) *Vires*, in whose Sermons *singulari eloquentiam & in commovendis affectibus efficacitatem admirabar*, saith *Zanch. Miscell.* *Zanchy*. I greatly admired at his singular eloquence and skill to worke upon the affections by his elaborate discourses.

And that which was written was upright] *A corde ad cor*, void of all insincerity and falshood, *Prov. 8. 8.* *Seducers* come for the most part with *pythology*: by good words and fair speeches they deceive the hearts of the simple. *Rom. 16. 18.* But our Preachers words are of another *alloy*; not more delicious and toothsome, then sound and wholesome, *2 Tim. 3. 16.* proceeding from a right heart, and tending to make men upright, transforming them into the same image, and transfusing them into the Divine nature.

Verse 11. The words of the wise are like goades] To rouse up mens drowlie and drossie spirits: to drive them (as the Eagle doth her young ones with her talons) out of the nest of carnall security: to awaken them out of the snare of the Devill, who hath cast many into such a dead lethargy, such a dedolent disposition, that like *Dionysius* the *Heracleot*, they can hardly feel sharpest goades, or needles thrust into their fat hearts; *fat as greafe*, *Psal. 119. 17.* *St. Peter* so preached that his hearers were prickt at heart, *Act. 2. 37.* *St. Steven* so galled his adversaries, that they were cut to the heart, *Act. 7. 54.* And before them both, how barely and boldly dealt *Io. Baptist*, and our Saviour Christ with those enemies of al righteousness the *Pharisees*, *qui toties puncti ac repuncti, nunquam tamen ad resipiscenciam compuncti*, as one faith of them:

(who like those Beares in *Pliny* or Asles of *Tuscany* that have fed on hemlock) were so stupefied, that no sharp words would work upon them, or take impression in their hearts; so brawny were their breasts; so horny their heart-strings.

And as nailes] Such as Shepherds fastened their tents to the ground with; *Jael* drove one of these tent-nailes through *Sisera's* Temples: and laid his body as it were a lifening what was become of the soul. Now as nailes driven into pales doe fasten them to their rails, so the godly and grave sentences of Teachers (those *Masters of Assemblies*) doe pierce into mens hearts, to unite them unto God, by faith, and one to another in love. Our exhortations truly should be strong and well pointed: not only to wound as arrows, but to stick by the people as forked arrows, that they may prove as those of *Joshua*, the arrows of the Lords deliverance. And surely it were to be wished (in these unsettled and giddy times especially) that people would take such words of exhortation, as like goades might prick them on to pious practise, and like nailes might fix their wild conceits, that they might be stedfast and unmoveable, stablished in the truth and not whiffled about with every wind of doctrine. But we can look for no better, so long as they have so mean esteeme of the Ministers, those *Masters of the Assemblies*, (whose Office it is to congregate the people, and to preside in the Congregations) which are given from one Shepherd, the Arch-Shepherd of his Sheep *Jesus Christ*, who in the dayes of his solemn inauguration into his Kingdome, gave these gifts unto men, viz. some to be *Apostles*, some *Evangelists*, some *Pastors*, some *Teachers*, &c. *Ephes. 4. 11*. What a mouth of blasphemy then opens that Schismaticall Pamphleter that makes this precious gift of *Christ* to his Spouse, this sacred and tremendous function of the Ministry to be as meere an Imposture, as very a mystery of iniquity, as arrant a juggle as the Papacy it self?

Verf. 12. And further, by these, my sonne, be admonished] By these divine directions and documents, contained in this short Book, wherein thou shalt finde fulnesse of matter in fewnesse of words. Or by these, that is by the Holy Scriptures which (according to some interpreters) are called in the former verse *Lords of Collections*, because they are as Lords paramount above all other words and writings of men, that ever were collected into volumes. *Odi ego meos libros*, saith *Luther*, I doe even hate the

the Bookes set forth by my self, and could wish them utterly abolished, because I fear that by reading them, some are hindered from spending their time in reading the sacred Scriptures. Of these it is that the Psalmist saith, *Moreover by them is thy servant warned* (or clearly-admonished, as the word signifies) and in doing thereof there is great reward, *Psal. 19. 11*.

Of making many Bookes there is no end] Ambition and covetousnesse sets many Authours a work in this scribbling age, *Scribimus indocti doctique, &c.* Presses are greatly oppressed: and every fool will bee meddling, that he may bee a fool in Print. *Multi mei similes hoc morbo laborant, ut cum scribere nesciant, tamen a scribendo temperare non possunt.* Many are sick of my very disease, saith *Erasmus*, that though they can doe nothing worthy of the publick, yet they must be publishing: hence the world so abounds with Bookes even to satiety and surfeit, many of them being no better then a curse of scald, and scabby heads.

A much study is a wearinesse to the flesh] *Hierome* renders it, *Labor carnis*, a work of the flesh. They will find it so one day to their sorrow, that are better read in *Sir Philip* then in *St. Peter*, in *Monsiers Ballads* letters, then *St. Pauls* Epistles. The holy Bible is to be chiefly studyed, and herein we are to labour even to lassitude; to read, till being overcome with sleepe, wee bow down as it were, to salute the leaves with a kisse, as *Hierome* exhorted some good women of his time. All other Bookes, in comparison of this, we are to account as waste Paper: and not to read them further then they some way conduce to the better understanding or practising of the things herein contained, and commended unto our care.

Verf. 13. Let us hear the conclusion of his whole matter] sc Touching the attainment of true happinesse: Let us see (for a perclose of all) where and how it may be had. Shall I tell you in two words saith the Preacher? I will so, and see that ye mark it: In the Originall the word rendered *conclusion* here hath the first letter bigger then the rest, to stir up the greater attention to that which follows: sith in this short sentence is contained the sum of all Divinity.

Fear God and keep his commandments] Bear an awfull respect to the Divine Majesty, a reverentiall fear: and from this principle obey God in every part and point of duty: Doe this and live for ever. Doe it in an Evangelicall way I mean: for we can doe it now no otherwise. With well to exact obedience, as

David does, *Psal. 119. 4, 5.* Oh that I could keep thy commandments accurately: and woe's me that I cannot. And then bee doing as thou canst, for affection without indeavour, is like Rachel, beautifull but barren. Be doing, I say, at every thing as well as at any thing: for thou must not be *funa nbulus virtutum*, (at Tertullian phraeth it) one that goeth in a narrow tract of obedience. No: thine obedience must be universall, extending to the compasse of the whole Law, (which is but one copulative as the Scholars speak) And then *beati sunt qui precepta faciunt etiam si non perficiunt*, they are blessed that doe what they can, though they cannot but under doe. And in libro tuo scribuntur omnes qui quod possunt faciunt, & si quod debent, non possunt. They are surely written all in Gods Book, that doe what they can, though they cannot doe as they ought. I cannot let slip a Note given by one that was once a famous Preacher in this Kingdom, and still lives in his printed Sermons. The Book of Ecclesiastes (saith he) begins with *All is vanity*, and ends with *Fear God and keep his commandments*. Now if that sentence were knit to this, which Solomon keepeth to the end as the haven of rest after the turmoiles of vanity, it is like that which Christ said to Martha, *Thou art troubled about many things, but one thing is necessary*. That which troubleth us, Solomon calls vanity: that which is necessary, he calls the fear of God. From that to this, should kee every mans pilgrimage in this world. We begin at vanity, and never know perfectly that wee are vain, till we come to fear God and keep his commandments.

For this is the whole duty of man] Heb. *This is the whole man*, q. d. He is not a compleat man: hee loseth all his other praises, that fears not God. It is the very nature and essence of man to bee a reasonable creature: Now what more reasonable then that God should be feared and served? What more irrational! then irreligion? (See 2 Thess. 3. 2.) and what is man without true grace, but *prestantissimum brutum*, (as one saith) a very fair Beast?

Veri. 14. For God shall bring every work into judgement] Full loth is sinfull flesh to come to judgement: but (will they, nill they) comethey must, God will bring them: Angels will hale them out of their hiding holes. Rocks and mountains will then prove a sorry shelter; sith rocks shall rent, and mo intains melt at the presence of the Judge. Let us therefore judge our selves, if wee shall not judge us, and take unto us words against our sins, if wee will

will not have him to take unto him words against our soules, *Hos. 14. 2.* And then *ut vivamus ut rationem nobis reddendam arbitremur*, saith the Heathen Oratour, Let us so live, as those that must shortly be called to an account. For who can tell but that he may sodainly hear as that Pope did, and was soon after found dead, *Veni, miser, in judicium*, Come, thou wretch, receive thy judgement. Let this be firmly beleaved and thoroughly digested, and it will notably incite us to the fear and service of God. This some Heathens knew; *Zalencus Loerensis*, in the Proeme to his Laws hath these words, *Hoc inculcatum sit, esse Deos, & velle esse summum & fatalem illum diem*: Remember to presse often upon the people these two things; First that there are Gods, Next, to these Gods an account of all must be given. The Arcopagites at their Councell were wont diligently to enquire what every of the *Athenians* did, and how he lived: that men knowing and remembering that once they must give an account of their lives (though but to earthly Judges) might imbrace honesty.

With every secret thing] For at that day of Revelation as it is called, *UVee must all appear* (or be made transparent, pellucid and clear like a diaphanous body, as the word there signifies) before the Indgement-seat of Christ: all shall be laid naked and open, the Bookes of Gods Omnisience and mans conscience also shal be then opened, and secret sins shal be as legible in thy forehead, as if written with the brightest stars, or the most glittering Sun-beams upon a wall of Cryshall. Mens actions are all in print in heaven; and God wil at that day read them aloud in the ears of all the world.

Whether it be good or evil] Then it shall appeare what it is, which before was not so clear: like as in April, both wholesome roots and poysonable discover themselves, which in winter were not seen. Then men shall give an account, 1. *De bonis commissis*, of good things committed unto them. 2. *De bonis dimissis*, of good things neglected by them. 3. *De malis commissis*, of evils committed by them. 4. Lastly, *De malis permissis*, of evils done by others, suffered by them, when they might have hindered it.

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Laus Deo.

A
Commentary or Exposition
upon
Canticles or Solomon Song of songs

Chap. I.

173



A
COMMENTARY
OR
EXPOSITION
UPON THE
CANTICLES:
OR
Solomons SONG of SONGS.

CHAP. I.

Verf. 1. The Song of Songs.



NOT a light Love-song (as some profane persons have fancied; and have therefore held it no part of the sacred Canon:) But a most excellent Epithalamium, a very divine Ditty, an heavenly Allegory, a Mystical marriage-song, Sic cana called here, The Song of Songs, as God is called the God of Gods, Deut. 10. 7. Christ is called the King of Kings, Rev. 19. 16. as the Most holy is called the Holy of Holies, to the which the Jew-doctors liken this Canticle; as they doe Ecclesiastes to citw.

Theodore.
5. de Prote
Sic cana a
nyfio caren
careminia
cy ab ali
cha eccl
celebrat

Hieron. proem.
in Ezech.

T. W. on Cantic.

Luk. 11. 28.

Luk. 45. 2.

the Holy place, and Proverbs to the Court:) to signifie, that it is the Treasury of the most sacred and highest mysteries of holy Scripture. It streams out all along, under the parable of a marriage, that full torrent of spirituall love that is betwixt Christ and the Church. *This is a great mystery*, saith that great Apostle, Eph. 5. 32. It passeth the capacity of man to understand it in the perfection of it. Hence the Jews permitted none to read this sacred Song, before thirty years of age. Let him that reads, think he sees written over this Solomons porch, *Holiness to the Lord, Procul hinc, procul este profani, nihil hic nisi castum*. If any think this kind of dealing to be over-light for so grave and weighty a matter, let them take heed (saith one) that in the height of their own hearts they doe not proud y censure God and his order, who in many places useth the same similitude of marriage, to expresse his love to his Church by, and interchangeably her duty toward him, as Hos. 2. 19. 2 Cor. 11. 2. Eph. 5. 25. with vers. 22, 23, 24. where the Apostle plainly alludeth and referreth to this Song of Songs in sundry passages, borrowing both matter, and frame of speech from hence.

Which is Solomons] He was the Pen-man, God the Author. Of many other Songs hee was both Authour and instrument, 1 King. 4. 32. Not so of this; which therefore the Chaldee Paraphrast here entitleth, *Songs and Hymnes* (in the plurall, for the surpassing excellency of it) which Solomon the Prophet, the King of Israel, uttered by the spirit of Prophecy, before the Lord, the Lord of all the earth. A Prophet he was, and is therefore now in the Kingdome of heaven, notwithstanding his foul fall, whereof he repented. For as it is not the falling into the water that drowns, but lying in it: So neither is it the falling into sin that damnes, but dying in it. Solomon was also King of Israel, and surpassed all the Kings of the earth in wealth and wisdom, 2 Chron. 9. 22. yea he was wiser then all men, 1 King. 4. 31. And as himself was a King, so he made this singular Song; (as David did the 45 Psalm) concerning the King (Christ and his spirituall marriage to the Church,) who is also called Solomon, Cant. 3. 11. and greater then Solomon, Mat. 12. 42. If therefore either the worth of the writer, or the weightinesse of the matter may make to the commendation of any book, this wants for neither: That's a silly exception of some against this Song, as if

not

not Canonically, because God is not once named in it; for as oft as the Bridegrome is brought in speaking here, so oft Christ himself speaketh, who is God blessed for ever. Besides, whereas Rom. 9. 5. Solomon made a thousand Songs and five, 1 King. 4. 32. this only, as being the chief of all, and part of the holy Canon, hath been hitherto kept safe (when the rest are lost) in the cabinet of Gods speciall providence, and in the chest of the Jews (Gods faithfull Library-keepers, Rom. 3. 2. Job. 5. 39.) It being not the will of our heavenly Father, that any one hair of that sacred head should fall to the ground.

Vers. 2. *Let him kisse me with the kisses of his mouth*] It must be premised and remembred, that this Book is *penitus allegoricus & parabolicus*, as one saith, allegorical throughout, and aboundeth all along with types and figures, with parables and similitudes. *Quot verba tot sacramenta*, So many words so many mysteries, saith Hieron of the Revelation; which made Cajetan not dare to Comment upon it. The like may bee truly affirmed of the Canticles: nay we may say of it in a speciall manner, as Possenus doth of the whole Hebrew Bible, *tot esse sacramenta quot literæ, in concesserit, tot mysteria quot puncta, tot arcana quot apices*. Hence Pellus in Theodoret asketh pardon for presuming to expound it. But difficultium facilis est venia; & in magnis voluisse sat est. In hard things the pardon is easy; and in high things, let a man shew his good wil, and it sufficeth. The matter of this Book hath been pointed at already: as for the form of it, it is Dramaticall and Dialogicall. The chief speakers are not Solomon and the Shulamite, (as Castalio makes it) but Christ and his Church. Christ also hath his Associates (those friends of the Bridegrome) viz. the Prophets, Apostles, Pastors, and Teachers, who put in a word sometimes. As likewise doe the fellow friends of the Bride, viz. whole Churches, or particular Christians. The Bride begins here abruptly (after the manner of a Tragedy) through impatience of love and an holy impotency of desire after, not an union only, but an unity also with him whom her soule loveth. *Let him kisse me, &c.* Kissing is a token of love, 1 Pet. 5. 14. Luk. 7. 45. and of reconciliation, 2 Sam. 14. 33. And albeit *amorem non est osculum* (as Philo observeth) Love is not alwaies in a kisse, Joab and Judas could kisse and kill, (Caveatur osculum Iscarioticum) consigne their treachery with so sweet a symbol of amity, yet those that love out of a pure heart fervently, do there-fore

Apocalypsin.
sator me nescire
exponere, &c.
exponat cui De-
us concesserit.
Cajet.
Possen. in Bibli-
oth. select.

Job. 3. 29.

1 Pet. 1. 22.

X x 2

Heb. 1. 1.

Prov. 31. 26.

fore kisse, as desiring to transfuse, if it might be, the soules of either into other, and to become one with the party so beloved, and in the best sense suaviated. That therefore which the Church here desireth is, not so much Christs coming in the flesh (that God, who at sundry times, and in divers manners had spoken in times past unto her by the Prophets, would now speak unto her by his Son, as some have sensed it) as that she may have utmost conjunction to him, and nearest communion with him, here as much as may be, and hereafter in all fulnesse of fruition. Let him kisse me, and so seal up his hearty love unto mee, even the sure mercies of David; with the kisses of his mouth; Not with one kisse only, with one pledge of his love, but with many (there is no satiety, no measure, no bounds or bottome of this holy love, as there is in carnall desires, *ubi etiam vota, post usum fastidio sunt*) Neither covets she to kisse his hand (as they deale by Kings) or his feet (as they doe the Popes) but his mouth; she would have true kisses, the *basia* the kisses of those lips, wherein to grace is poured, *Psal. 45. 3.* and wherehence those words of grace are uttered, *Mat. 5. 23. &c.* He openeth his mouth with wisdom, and in his lips is the law of kindnesse. Hence her affectionate desires, her earnest pantings, inquietations, and unsatiableness. She must have Christ, or else she dies; she must have the kisses of Christs mouth, even those sweet pledges of love in his word, or she cannot be contented; but will complaine, in the confluence of all other comforts, as *Abraham* did, *Gen. 15. 2.* Lord God what wilt thou give me, seeing I goe childlesse? Or as *Artabazus* in *Xenophon* did (when *Cyrus* had given him a cup of gold, and *Chrysantas* a kisse in token of his speciall favour) laying, that the cup that he gave him was nothing so good gold, as the kisse that he gave *Chrysantas*. The Poets fable that the Moon was wont to come down from her orb to kisse *Endymion*. It is a certain truth, that Christ came down from heaven to reconcile us to his Father, to unite us to himself, and still to communicate unto our soules the sense of his love, the feeling of his favour, the sweet breath of his holy Spirit.

For thy love is better then wine] *Heb. Lover.* The *Septuagint* and *Vulgar* render it *Ubera*, Thy breasts: but that's not so proper, such it is the Church that here speaks to Christ, and, by the sudden change of person, shews the strength and liveliness of her affection: as by the *Plurall Lover*, she means all fruits of his love.

love, righteousness, peace, joy in the Holy Ghost, assurance of heaven, which *Mr. Latimer* calls the sweet-meats of the feast of a good conscience. There are other dainty dishes at that feast, but this is the banquet, this is better then wine, which yet is a very comfortable creature, *Psal. 104. 15.* and highly set by, *Psal. 47.* *Plato* calls wine a musick, *miseriarum humanarum μαλακτις*, the chief allayments of mens miseries.

Verf. 3. Because of the savour of thy good ointments] Or, To smell 10, thy ointments are best. *Odoratissimus* es, as the Panther casts abroad a fragrant savour, as *Alexander the Great* is said to have had a naturall sweetnesse with him, by reason of the good temperament of his body. So and much more then so the Lord Christ, that sweetest of sweets. He kisseth his poor persecuted people, as *Ensch.* *Constantine* once kissed *Paphnutius* his lost eye: and departing (for here he comes but as a suitor only til the marriage be made up in heaven) he leaves such a sweet sent behind him, such a balmy verdure, as attracts all good hearts unto him; so that where this all-quickning carcase is, there would the Eagles be also. *Mat. 24.* The Israelites removed their tent, from *Mibscab* which signifies sweetnesse, to *Cashmonah* which signifies swiftnesse, *Num. 33. 29.* To teach us (saith one) that the Saints have no sooner tasted Christs sweetnesse, but they are carried after him presently with incredible swiftnesse. Hence they are said to have a nose like the tower of *Lebanon*, (for their singular sagacity in smelling after Christ) and to see to the holy Assemblies (where Christs odors are beaten out to the smell) as the clouds, or as the doves to their windows. For why? they have their senses habitually exercised to discern good and evill, *Heb. 5. 14.* and their love abounds yet more and more in knowledge and in all judgement, *Phil. 1. 9.*

Thy name is as ointment poured forth] There is an elegant allusion in the Originall betwixt *Shem* and *Shemen*; that is, Name, and Ointment. And Christ hath his name both in Hebrew and Greek from ointments; for these three words in signification are all one, Messiah, Christ, Anointed. See the reason, *Esay 61. 1.* The Spirit of the Lord (that oil of gladnesse, *Heb. 1. 9.*) is upon me, because he hath anointed (and appointed me to preach good tidings to the meek, &c. Now when this is done to the life, when Christ crucified is preached, when the holy Ghost in the mouth and ministry of his faithfull servants shall take of Christs excellencies (as it is his office to doe, *Job. 16. 14.*) and hold them out

שֵׁם
שֶׁמֶן2 Cor. 2. 2, 14.
15. 16.

to the world : when he shall hold up the tapestry, as it were, and shew men the Lord Christ with an *Ecce virum*, Behold the man, that one Mediator betwixt God and Man, the man Christ Jesus; See him in his Natures, in his Offices, in his Works, in the blessed Effects of all : This cannot but stir up wonderfull loves in all good soules; with hearty wishes, that *If any one love not the Lord Jesus Christ*, he may be *Anathema, Maranatha*, accurit upon accurt, and put over to God to punish.

Therefore the virgins love thee i.e. All that are adjoined to me in comely sort, as chaste Damozels to their Mother and Mistresse. The elect and faithfull are called *Virgins* for their spirituall chastity. They are Gods *hidden ones*, (as the word here used significeth, and as they are called, *Psal.* 83. 3.) they are not defiled with the corruptions that are in the world : through lust, for they are *Virgins*, *Rev.* 14. 4. Else, the Bride would not suffer them about her, *Psal.* 45. 14. (Of *Q. Elizabeth* it is said, that he never suffered any Lady to approach her presence, of whose stain she had but the least suspicion) *These follow the lamb wheresoever he goeth*, as the other creatures follow the Panther for his sweet odors; as birds of prey are carried after carcases. *Whom having not seen, yet ye love*, and can do no less, *1 Pet.* 1. 8. because hee first loved you, and hath shed abroad his love in your hearts by his holy Spirit, *1 Job.* 4. 19. *Rom.* 5. 5. *Amate amorem illius*, O love his love, saith Bernard, and cry out with Ignatius, *O sicut iustus salvatus*, My Love was crucified. If the Centurion in the Gospel were held worthy of respect because he loved our nation (said those Jews) and built us a Synagogue : what shall we say of Christ who loved us and washed us with his own blood, &c. Herein was love, &c. And should not love be the whetstone of love? Should we not reciprocate? shall we be worse then Publicans? Shall not the love of Christ constrain us, &c? *2 Cor.* 5. 14.

Verf. 4. *Draw me*] Those very virgins, though they love Christ, and are affected with his incomparable sweetnesse; to the slighting of earthly vanities, and all tastelesse fooleries of this present life, yet are they sensible of sundry obstacles and backbyasses, which cause them to call for help from heaven, *Draw me*, &c. i.e. by the effectuall working of thy mighty Spirit, and by the cords of kindnesse, *Hos.* 11. 4. that irresistible grace of thine, whereby thou dost fortifier but yet suaviter, powerfully but yet sweetly work upon the wils of them that belong to thee,

and

and by a mercifull violence pull them out of Satans pawes, yea bring them from the jawes of hell to the joyes of heaven, *Jer.* 31. 3.

We will run after thee] We will not only follow thee, as the straw follows the jet, or as iron the load-stone; as the Sea-mans needle doth the North-pole, or as the Hop in its growing follows the course of the sun from East to West, winding about the pole, and will rather break then doe otherwise : But wee will fulfill after thee, as Caleb did, we will run after thee, as David did, yea we will so run that we may obtain, finish our course and receive our crown, whereof we shall not fail; if we run regularly, run forthright, *Prov.* 4. 25. run after Christ, as the Church here promiseth to doe, and not step before him, as Peter presumed to doe, and therefore heard, *Get thee behind me Satan*. Christ is our forerunner, gone before us into heaven, *Heb.* 6. 10. Wee must come after him, *Luk.* 9. 23. presse his footsteps, *1 Pet.* 2. 21. follow him close, *Mat.* 16. 24. *Eph.* 5. 1. and, having him ever in our eye, run with patience the race that is set before us, *Heb.* 12. 1, 2. Rubs and Remora's we shall be sure to meet with, but that must not make us stop or step back. Christ ran with a courage, though he ran with the cross upon his shoulders all the way. *Gird up your loins*, and doe likewise, *Run to get the race*, said blessed Bradford to his fellow-sufferers, *You are even almost at your journey's end*. If there be any way to heaven on horse-back, it is by the crosse. Look to the joy that is set before you as Christ did, steal a look from glory as Moses did, lest yee be wearied and faint, or Loosned, as the nerves are in a swoon or palse. Lift up the hands that hang down to the feeble knees, *Heb.* 12. 12. Lift up your feet as Jacob did, after the vision at Bethel, and take long strides to Christ. Think thou hearest him say, as Tully did once to his friend, *Quamobrem, si me amas tantum, quantum profecto amas, si dormis, expropiore. si stas, ingredere; si ingrederis, curre; si curris, advola. Credibile fanit non est quantum ego in amore & fide tua ponam*, i.e. Wherefore if thou lovest me, as I am sure thou dost, if thou be asleep, wake thy self; if thou standest still, set forward; if thou art upon thy way, run to mee; if thou art a running, fly to mee. Little dost thou think how much I set by thy love and faithfulness. Therefore, *hast, hast, hast*. The joy of the Lord shall be thy strength, so that thou shalt walk and not be weary, run and not faint, *Esa.* 40. 31.

Y

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The King hath brought me into his chambers.] Into the Bride-Chamber of Heaven, and hath made me sit together in heavenly places in Christ Jesus mine head and Husband, Ephes. 2.6. yea into the inward part of the Bed-chamber (as the word here used signifieth Cant. 3.4.) there to have familiarity with him, that I may be filled with his graces, Job. 1.16. and bring forth fruit to God, Rom. 7.4.

We will be glad and rejoyce in thee.] Beglad inwardly, and rejoyce outwardly; not in thy love-tokens so much, as in thy selfe. *Vix diligitur Jesus propter Jesum.* They that rejoyce in any thing but Christ, rejoyce in a thing of nought, Am. 6.13. with vers. 4,5,6. The beginning of Epistles and Letters anciently was *Gaudete in Domino*, Rejoyce in the Lord.

We will remember thy love.] Or rehearse it. Men cannot but think and speak much of what they love & like. If Davids heart be enditing a good matter (a song of loves) his tongue will soon be the pen of a ready writer, Psal. 45.1,2. And as people, when drunk with Wine, wherein is excess, are apt to sing and hollow: so those that are filled with the Spirit cannot but utter those *magnalia Dei*, the wonderfull works of God, Act. 2.11. yea expresse their spirituall jollity in Psalms and hymnes and spirituall songs, Ephes. 5.18,19.

The upright love thee.] Heb. Uprightnesse, the abstract for the concrete, as Pride for proud, Jer. 50.31. rebellion for rebellious, Ezek. 2.7. This seemeth to be added for to exclude hypocrites, those Hang-byes. They seem to love God (none more) but it is from the teeth outward only: and Christ may well say to them, as hee did to Sampson, *How canst thou say thou lovest me, when thy heart is not with me?* their hearts are upon their covetousnesse, then when with their mouths they make love, Ezek. 33.31. as the Eagle hath his eye upon the prey, when he soareth highest toward heaven. They follow Christ more for the loaves then for love, Job. 6.26. they serve not God, but serve themselves upon him; they serve him for gaine, as children will not say their prayers, unlesse we promise them their breakfasts. *Sincerity* is an utter enemy to *Simultery*.

Verse 5. *I am black but comely.]* Heb. Black as the morning, or day-dawning, which hath light and darknesse (dimnesse at least) mixt together. It is not *ἡσπέρηστος* wherein there is more light then darknesse, but *ἐσπέρηστος* wherein there is more darknesse then light, as the Grammarians distinguish. This morn-

ing light is lovely, though not pure, so is the Church comely, though not clear. The Coy daughters of Jerusalem might make a wonderment, that so black a doudie, as the Church appeared to them that saw not her inward beauty, should ever hope to have love from the fairest among men. (Wee read how Aaron and Adiram murmured against Moses (who was faire to God) because of the Tauny-Moore woman whom hee had married Num. 12.1.)

For answer to whom, the Spouse here grants that shee is black, or blackish at least: (1.) As having some hypocrites in her bosome, that as that blasted corn, Matth. 13.25. smutcheth and sullieth the better sort. (2.) As being not fully freed from sin till after death. Sin is dejected indeed in the Saints, but not utterly ejected, while they are here. For why? it is in them as the spots of the Leopard, not by accident but by nature, which no Art can cure, no water can wash off, because they are not in the skin, but in the flesh and bones, in the sinewes and the most inward parts. Howbeit the Church is freed from the damning and dominating power of sin. And whereas (3.) she is looked upon as black, because of her afflictions (those fruits of sinne) and seeme to have layn among the pots (as the Psalmist hath it) places where

Scullions use to lye, and so are black and collied, yet shall shee be as the wings of a dove that are covered with silver, &c. Psal. 68.13. though shee sit in darknesse the Lord shall give her light, Mic. 7.8. And as black sope makes white cloathes: so doe sharp afflictions make holy hearts. Where God is pleased to set in with his bat-
tle-dore, as that Martyr said, *Puriore cor'o afflictione facti sunt*, saith Chrysostome of those that were praying for Peter, Act. 12. And some of them of understanding shall fall, to try them, and to purge, and to make them white, saith the Prophet, of those suffering Saints Dan. 11.35. The face of the Church is never so beautifull as when it is washed with its one teares: as some faces appear most orientally fair, when they are most in stamp with sorrow. Christ did so, Isai. 52.14.

But comely.] Or goodly, lovely, disfireable, delectable, viz. for my double righteounesse (those righteounesses of the Saints, Rev. 19.8.) imputed, and imparted. Hence the Church may better sing then Sappho did.

*Si mihi difficilis forma naturae negavit,
Iustitia forma damna rependo mea.
Ingenuo*

Quid. Epist.

Plin lib. 6.
cap. 28.
Solin. cap. 26.
Isai. 13. 20.

As the tents of Kedar, as the curtaines of Solomon] Kedar signifieth black: and the Kedarens (a people of Arabia, descended of Ismael) dwelt in black tents made of haircloth, and had no other houses; they also dwelt not farre from the Ethiopians or Black-mores, 2 Chron. 21. 16.

Joseph.
Antiq. lib. 8. 5.

As the Curtaines, &c.] i. e. As his costly tapestry and other sumptuous household stuffe, whereof read 1 King. 10. 1, 2. &c. Josephus also makes mention of the Babylonish rich furniture, where-with Solomons roomes were hang'd. These are to set forth the Churches comeliness, as the other did her bacheliness. Let none be despised for his outward meanness: for within that leatherne purse may be a Pearl. Christ himself was hidden under the Carpenters son, and a poor outsize, Esai. 53. 2.

Sape sub atritis latitat sapientia veste.

Verse 6. Look not upon mee, because I am black] Look not upon mee, viz. with a lofty look, with a coy countenance, fix not your eyes upon mine infirmities and miferics, so as to disdain me, or disesteeme me for them. Blackish I am, I confesse, tanned and discoloured. The old Latin translation renders it brown, (lovely, brown we call it, *belle brunette*, the French) Others somewhat black, *q. d.* My blacknesse is not so much as you may think for: Judge not therefore according to the appearance. Stumble not at my seeming deformities. A faithfull man may fall farre, but the seed abideth in him, the new nature cannot be lost: the cowl of Gods Spirit, wherewith hee is anointed, setteth the colour; which are of his own tempering, so sure on, and maketh them cleave so fast together, that it is impossible hee should ever returne to his own hiew, to bee cole-black, as before. Howbeit hee is subject to much affliction, anguish and distresse, as it were to the scorching of the Sun: and that, with many that have not senses exercised to discern good and evill, renders him despicable; but that should not be. Of Queene Elizabeth, it is said that shee hated no lesse then did *Mitridates*, such as maliciously persecuted vertue forsaken of fortune: as when a Deer is shot, the rest of the Heard push him out of their company.

Camd. Elif.

Because the Sun hath looked upon me] By Sun here some have understood the Sun of righteousness, whom when the Church looks intently upon, she is bedazzled: & sees her own nothingness in comparison of his incomparable brightness. Others by Sun here will have Originall sinne to be meant; which indeed hath brought

brought the blacknesse of darknesse upon the spirit of our minds, and bored out the eye of our understandings. The same Originall pravity they understand by the following words, *sonnes of the same mother*, and by being kindled with wrath, they understand sinne increasing and raging as it were: And by appointing the Church to keep other Vineyards, they understand the committing of the workes of the flesh, and the deeds of darknesse, with which shee was as it were holden, so that shee could doe nothing else, till the Lord had loosed her out of these chaines. But they doe best that by Sun in this place understand the heat of persecution, and the parching of oppression, according to *Matth. 13. 6. 21. Lam. 1. 6, 13, 14. &c.* What Bonafires were here made in Queen Marias dayes, burning the dear Saints of God to a black coal, lighting them up for tapers in a dark night, as they did in Neroes dayes? After *Iohn Husse* was burnt, his adversaries got his heart, which was left untouched by the fire, and beat it with their staves. The storie of the Maccabees persecutions prophesied of *Dan. 11. 36.* and recorded, *Heb. 11. 35.* to the end, is exceeding lamentable. Opposition is (as Calvin wrote to the French King) *Evangelii Genius*, and Ecclesiast *habet crucis*, saith *Luther*. The Church hath its crosse for its inheritance. *All that will live godly in Christ Iesus (if they be set upon't so to doe) shall suffer persecution*, there's no avoyding of it. *2 Tim. 3. 12.* When Ignatius came to the wild Beasts, Now, saith he, *I begin to bee a Christian*, and not till now. That Christian, saith Mr. Bradford, hath not yet learnt his *Abc* in Christianity, that hath not learned the lesson of the Crosse, &c. *Omnis Christianus Crucianus*. This the worldling cannot away with: and although he make a fair shew in the flesh, or set a good face on't (as the word signifies) as if hee had set his face toward Sion, yet when it comes to a matter of suffering, hee stumbles at the Crosse and falls backwards: hee will not suffer persecution for the Crosse of Christ, *Gal. 6. 12.* Hee lookes at the Church with a vultures eye, as though he would behold nothing in her but corruption and carrion. Hee makes an ill construction of her infirmities, and will not stick to say, if he have a minde to shake her off, that she is black and despicable, that shee provides but poorly for her followers, that the great ones favour her as little, as the Lords of the Philistines did David, &c. *Cicero veram religionem splendore imperii, gravitate nominis, Romanorumque majorum institutis, & fortunae successibus metitur. Cicero's Flavio.*

Luth. T. 2.

Neh. 6. 12.

Ab. & Mon.

Siquatiz.

markes of the true Religion were the largeness of the Roman Empire, their spreading fame, their Ancestours Ordinances, and their singular successe. The Papists have the like arguments for proof of their Church. But what saith Luther? *Ego non habeo aliud contra Papæ regnum robustius argumentum, quam quod sine cruce regnat.* I have no stronger argument against the Popes Kingdome then this, that he reigns without the Crosse.

My mothers children were angry with me i.e. Worldly men that are of the same humane race that I am; these fretted at mee, as Ahab did at Israel (because they were of a different Religion) *Numb. 22. 3. 4.* or as Tobiah and his complices did at Nehemiah and his Jewes: it was quarrell enough to Jerusalem that it would not be miserable. Hypocrites and Hereticks especially, are here understood (as some conceive) such as pretend to be children of the Church, and her greatest friends, as the *Donatists* would be the only Christians, and after them the *Rogatian* hereticks called themselves the only *Catholikes*. So did the *Arians* and so doe the *Papists*, whose anger against the true children of the Church is far hotter then *Nebuchadnezzars* Oven after it had been seven times heated for those three constant Worthies. *Hypocritis nihil est crudelius, impatientius & vindictæ cupidius,* (saith Luther, who had the experience of it) *plane sunt serpentes, &c.* there is not a more cruell creature, more impatient and vindictive, then an hypocrite. Hee is as angry as an Aspe, as revengefull as a Serpent, &c. He is of the Serpentine seed and carries the old enmity, *Gen. 3. 15.* Cains club, *Gen. 4. 8.* with *1 Job. 3. 12.* *Your brethren that hated you, that cast you out for my names sake, said, Let the Lord bee glorified, Isa. 66. 5.* Here was a fair glove drawn upon a foul hand. *In nomine Domini incipit omne malum,* was grown to a Proverbe here in times of Popery.

They made mee the Keeper of the Vineyards No marvell therefore that I am *Sun-burnt*, sith I have borne the burden and heat of the day, as *Matth. 20. 12.* it hath been my task to keep out Boares, Foxes, and other noisome creatures; yea it hath been my lot to bee put upon some servile offices, (as those poor Vinedressers were, *2 Kings 25. 12.* not so suitable to my place and station assigned me by God: Yea, although I am *dead with Christ* from the rudiments of the world, yet as though *living in the world*, I have by these Impositours and Impositours been made to *dogmatize* after the commandments and doctrines of men, *Colos. 2. 20. 22.*

But

But in mine own vineyard have I not kept q.d. Being burdened with humane rites and traditions, and having beene the servant of men, *1 Cor. 7. 23.* I have departed from the duty that God prescribed unto me. *Sane bene, Full well truly have I rejected or slighted the commandment of God, that I might keep mens traditions, Mar. 7. 9.* Thus shee shames and shents her self: shee blusheth and bleedeth before the Lord, for her carelesse in duty. Yea shee tells the world the true reason of her present blacknesse: somewhat shee had to say against others, but most against her self. *After I was made known to my self,* saith Ephraim, *sc.* by looking in the glasse of Gods Law, *I repented, Jer. 31. 19.* Get thee this Law, as a glasse to look in, saith Mr. Bradford, so shalt thou see thy face foule arrayed, and so shamefully sawcy, mangy, pocky and scabbed, that thou canst not but be sorry at the sight thereof. Thus he: Physitians, in some kinde of unseemely Convulsions, with their Patients to look themselves in a Glasse, which will help them to strive the more, when they shall see their own deformities. It is fit wee should oft reflect, and see every man the *plague of his heart*, the error of his life, keeping our hearts soft, supple and soluble: for softnesse of heart discovers sin, as blots doe run abroad, and seem biggest in wet paper. When the Cockatrice egg is crushed, it breaks out into a viper, *Isai. 59. 5.*

Verf. 7. Tell me, O thou whom my soul loveth The sins of Gods Elect turn to their good, (*Ventura aliquando pro remedio fuit,* saith Seneca, Poyson is by art turned into a medicine) make them cry more upon Christ, love him more with all their soules, desire more earnestly to be joyned unto him, use all holy means of attaining thereunto: and that with such affection, that when others are at their rest, or repast, the Christian can neither eat nor rest unlesse hee be with Christ.

Where thou feedest This Book of *Canticles* is a kind of *Pastorall*, a song of a Beloved concerning a Beloved. The Church therefore gives, and Christ takes oft herein upon himselfe the tearme and carriage of a loving and skillfull Shepheard, that feedes his flock *dayly and daintily*, feedeth them among the Lillyes, and beds of spices, makes them to lye down in green pastures, and leades them beside the still waters, *Psal. 23. 2.* (his Word and Sacraments) makes them also to lye down at noon, i.e. (as the chief Pastour of his sheep) he wholly ordereth them in all their spirituall labours, toyls, and afflictions; giving them safe repose in the hottest season. *Isa. 40. 31.*

Postquam ostendit
sum fuerit mihi
Trem.Serm. of Re.
pent. pag. 16.1 King. 8.
Psal. 19.De benef. l. 2.
c. 18.Ezek. 24. 13.
Job. 10. 1. 2.1 Pet. 5. 2.
Jer. 3. 10. 13.

Rev. 13. 1.

For why should I bee as one that turneth aside] q.d. This would bee no lesse to thy dishonour then my disadvantage. If I miscarry, thou wilt be no small loser by it. To urge God with the respect of his own glory lying now at stake, is a most effectuall way of speeding in prayer. If thou destroy this people, what wil the Egyptians say? how will the very bankes of blasphemy be broken downe, and they speake evill of thee with open mouth? If the Canaanites beat us, what shall become of thy great name? Interpone, *quæso, tuas preces, apud Deum pro me, & ora Christum inius est causa hæc, ut mihi adsit: quam si obtinuerit, mihi oblata erit: sin vero causâ exciderit, nec ego eam obtinere potero: atque ita ipse solum ignominiam reportabit.* Pree the pray for me (sayes Luther) a friend of his that feared how it would fare with him when hee was to appear at Aushoroughe before the Cardinall) pray for mee to Jesus Christ whose the cause is, that he would stand by me: for if he carry the day, I shall doe well enough. As if I miscarry, bee alone nill undergoe the blame and shame of it.

By the flock of thy companions] Why should I have fellowship with thy pretended fellows, and so incur the suspicion of dishonesty. Christians must abtain from all appearance of evill, shun and bee shy of the very shews and shadows of sin, *Quicquid fuerit male coloratum,* as Bernard hath it, whatsoever lookes but ill favouredly, providing for things honest not only in the sight of the Lord, but in the sight of men: and avoyding this that no man should blame us, avoyding it as shipmen shun a rock or shelf, with utmost care and circumspection. Ioseph would not breath in the same ayre with his Mistrisse, nor John the Evangelist with the heretick Cerinthus; but sprang out of the bath, as soon as hee came into it. St. Paul would not give place by subjection to those false brethren, no not for an houre, lest the truth thereby should suffer detriment, Gal. 2.5. Constantine would not read the Arians Papers, but tear them before their eyes. And Placilla the Emperesse besought her husband Theodosius seniour, not to ice to conferre with Eunomius: lest being perverted by his speeches, hee might fall into heresy. Memorable is the story of the children of Samaria that would not touch their ball, but burnt it, because it had touched the toe of an hereticall Bishop, as they were tossing it and playing with it.

Verf. 8. If thou know not, O thou fairest among women] So Christ is pleased to stile her, who erst he did and called her selfe

black and Sun-burnt, verf. 5. Nothing more commends us to Christ then humility and lowly-mindednesse, 1 Pet. 3.5. The daughter of Zion, for this is likened to a comely and delicate woman, her enemies to shepherds with their flocks, Jer. 6.2,3. False Prophets also have their flocks, Seducers dragge Disciples after them. Act. 20.30. *Faciunt favos & vespes, faciunt Ecclesias & Marcionites,* saith Tertullian; Wasps also have their hony-combes, apes imitate mens actions. These Conventiclers the Church must studiously decline, and not *viam per avia querere*, seek truth by wandring through the Thicket of Errours, as Junius saith one in his time did; who confest hee had spent 22 years in trying Religions, pretending that Scripture Prove all things. The Spouse is here directed by the Arch-shepherd to repair to the foddering places, to frequent the publique Assemblies: to tread in that Sheep-track; the footsteps of the flock, the Shepherds tents. There Christ hath promised to feed his lambes (that have golden Fleeces, precious soules) to call them by name, as hee did Adolphe, Cornelius, &c. to teach them great and hidden things, such as they knew not, Jer. 33.3. to give them spirituall senses, ability to examine what is doctrinally propounded to them, to try before they trust, (for all Christs Sheep are rationally) they know his voyce from the voyce of a stranger) to bee fully perswaded of the truth that they take up and professe, Col. 2.2. Luk. 1.1. to feel the sweetnesse and goodnesse, the life and power of it within themselves, Col. 1.9. Job 32.8. to hate false doctrines and those that would perswade them thereunto, Psal. 119.104. buzzing doubts into their heads, Rom. 16.17. Job. 10.5. So that though man or Angell should object against the truth they have received, they would not yeeld to him, Gal. 1.8,9. They know that Satan can and doth transform himselfe into an Angell of light, and can act his part by a good man also, as hee did by Peter once and again, Matth. 16.23. Gal. 2.13. and as he did in our remembrance by Mr. Archer a holy man, who yet held and broached hellish opinions. *Swenckfeldio non defuit cor bonum, sed caput regulatum,* saith Bucholcerus: Swenckfeldius had a good heart, but a wild head, and so became a meanes of much mischief to many silly shallow-headed people, whom he shamefully seduced. This to prevent, Christ hath given gifts to men, Pastours and Teachers after his own heart, Guides, to speake unto them the word of God, Heb. 12.7. to set in order for them acceptable words.

words, words of truth that may be as goades and as noiles fastened by those Masters of the Assemblies, which are given from one Shepherd. *Eccles. 12. 10, 11.* in fine, to take heed to themselves, and to all the flock over the which the Holy Ghost hath made them Overseers, to feed the Church of God which hee hath purchased with his own blood, *Act. 20. 28.* that they might goe in and out and finde pastures, such as will breed life, and life in more abundance, *Ioh. 10. 9, 10.*

Goe thy way forth by the foot-steps of the flock] Adde endeavour to thy desire, up and be doing: for affection without action is like Rachel (that ancient shepherdesse) beautifull, but barren. Get thee forth therefore by the foot-steps of the flock, tread in the same track that good old Abraham, Isaac, Jacob, David, Paul, &c. did; who followed the Lamb whither soever he went. Keep to that good old way, (the way that is called Holy) and yee shall finde rest to your soules. Walk in the footsteps of faithfull Abraham, and yee shall one day rest in the bosome of Abraham. Walk in the same spirit, in the same footsteps with Paul and Titus, *2 Cor. 12. 18.* so shall you shortly and surely receive the end of your faith, th: salvation of your souls.

And feed thy Kids] The Church also is a Shepherdesse (as were Labans and Jethro's daughters) and hath a little tittle flock of young Goates, that is, of greene Christians, who are to be fed with the sincere milk of the word that they may grow thereby. *1 Pet. 2. 2.*

Beside the Shepherds tents] Turn to the Under-shepherds (the godly Ministers) and so return to the great Shepherd and Bishop of your souls, *1 Pet. 2. 25.* Hold you close to these, and hold fast the form of wholesome words; *2 Tim. 1. 13.* and linger not after unsound and unsavory doctrines, so rise abroad; those murdering morsells that fat men indeed, but it is to the day of slaughter. Silly sheep doe eat no grasse more greedily then that which rots them. But thou, O man of God, fly the e things, and from such stand off, *1 Tim. 6. 5. 11.*

Ver. 9. I have compared thee, O my love, &c.] My Pastoral-love or Shepherdesse-companion, my Fellow-friend, or familia: Associate in the function of spirituall feeding: My Neighbour or Next, as the Greek renders it. For the Saints are not only like unto Christ, *1 Ioh. 2. 2.* but also next unto him, *Luk. 22. 30.* yea one with him, *Ioh. 17. 21.* and so, above the most glorious Angels, *Heb. 1.*

14. as being the Spouse, the Bride; whereas Angells are only servants of the Bridegrome: and as being the Members of Christ, and so in a nearer Union then any creature. This the Devill and his Angels stomacked, and so fell from their first principality.

To a company of horses] Or, to my Troope of Horses in the Chariots of Pharaoh. The Palfreys His, the Chariots Pharaohs, saith an Interpreter. "What is this? but that the Spirit of strength and speed, it is Christs: and the untoward flesh (which is to be drawn by the same Divine Spirit) it is of the world, and the very chariot of Satan? Soul and Body (as wheels and Axletree) do run which way the devil drives; till the stronger Man Jesus have freed our Charret-nature from that power of hell; and joynded himselfe by his owne Spirit unto our nature, that so (with Ezekiels Charret) it may goe forth and returne as his Divine Spirit directeth. Thus hee.

Verf. 10. Thy cheeks are comely] i. e. Thy whole face (by a synecdoche) though the cheeks are instanced as being the feat of shamefacednesse, modesty and beauty; such as was found in Esther, (whose sonne Artaxerxes Longimanus was held the fairest man alive) Aspasia Milesia the wife of Cyrus, who was stiled *καλὴ καὶ σεμνὴ* *Omniau lous- pulcherri- mma, Emil. Prob. Aelian. l. 12. cap. 1.* Fair and wise; and the Lady Jane Gray, whose excellent beauty was adorned with al variety of vertues, as a clear sky with stars (saith the Historian) as a Princely Diadem with Jewels. Hence shee became most dear to King Edward the sixth, who appointed her his successeur. But nothing so deare to him, nor so happy in her succession, as the Church is to Christ; who lively describes her inward beauty, which hee looks upon as a rich pearl in a rude shell, or as those tents of Kedar aforementioned, *ver. 4.* which though coarse and homely for the outward hiew, yet, for the precious gemmes, jewels, and sweet odours that were couched in them, were very desireable.

With rows of Jewels] A metaphor from fair women richly adorned. Holy women may be costly attired, *Gratior est pulchro,* &c. though Seneca thinkes that he was in an error that said so, such vertue needs no garnish, but is *magnum sui decus & corpus consecrat,* its own greatest glory, and consecrates the body wherein it dwelleth. St. Peter also precribes Ladyes an excellent dresse, *1 Pet. 3. 3, 4.* Tertullian comes after with his *Vestite vos se-*

rico pietatis, &c. Cloathe your selves with the silk of Piety, with the sattin of Sanctity, with the purple of Purity. *Taliter pigmentat. Christum habebitis amatores*, Being thus arrayed and adorned, you shall have Christ to be your suiter.

Thy neck with chaines] [c. Of Pearl or precious Stone, that is, of heavenly graces drawn al upon that one threed of Humility, which is the ribb and or string that ties together all those precious pearls. Humility is τὸ ἀπὸ τῶν θυμῶν ἐξουδάσιν, saith Basil, the treasure of the rest of the vertues. It is οὐδεμιὰ τῶν ἀγαθῶν, saith Chrysostom, the bond of all good things, the bond of perfection, as St. Paul saith of Charity. Hence St. Peters word ἐκ κομῶσάν τε (1 Pet. 5. 5. Bee yee clothed with humility) comes of κηλῶ for a knot: and it signifies not only alligare, to knit the graces together, and to preserve them from being made a pry to pride, but also innodare (say some) to ty knots as delicate and curious women use to doe of ribbands to adorn their necks, or other parts: as if humility was the knot of every vertue, and the ornament of every grace. On the contrary, Pride is said to compass evil men about as a chain, Psal 73. 6. which ch how ugly and unseemly is it on the neck of beauty, back of honour, head of learning!

Verf. 11. Wee will make thee borders of gold with suds of silver] Wee the whole Trinity will joyne together (as wee do in all our workes *ad extra*) in framing for thee these glorious ornaments, in putting upon thee our own comeliness, Ezek. 16. 11, 12, 13. &c. in increasing, and imbellishing thy graces, thy pure gold of holiness with silver specks, studdes or imbroderie. Thus the Spouse promisseth to make his Bride (though hee fnde her faire and fine) much fairer and finer by an addition of more and more graces and gifts, both ordinary and extraordinary; till she be transformed into the same image from glory to glory. He will spare for neither gold nor silver to beautify her, such is his abundant love unto her. Hee clothes her with the party-coloured Garment of multivariuous graces, and this he borders with gold and bespangles with silver, Her cloathing is of wrought gold, far more stately and costly then that of Esther in all her beauty and bravery; then that of Dionysius, whose mantle was sold to the Carthaginians for an hundred and twenty talents; then that royall Robe of Demetrius Kirg of Macedony, that was so massy and magnificent, that none of his succes-

four.

sours would ever wear it *propter invidiosam impendii magnificentiam*, for the unparallelled sumptuousnesse thereof.

Verse 12. While the King sitteth at his table, &c.] Heb. at his round table, or Ring-sitting. *In accubitu circulari: in orbem enim antiquitus ad mensam sedebant*, 1 Sam. 16. 11. Send and fetch him, for we will not sit round till he come hither. The manner of the Turkish Turkes at this day is, to sit round at meat on the bare ground, with their legs gathered under them. By the King is here meant Messias the Prince, Dan. 9. 25. Christ the Lord, Act. 2. 36. Et omnes sancti in circuitu ejus, all his Saints sit round about him, Psal. 76. 11. (as the twelve Tribes were round about the Tabernacle, Num. 2. 2. as the four and twenty Elders are round about the Throne, Rev. 4. 4.) they are a people near unto him, Psal. 148. 14. they are those Blessed that eat and drink with him in his Kingdom, first of grace, and then of glory. And whiles they thus sit with their King (a sign of sweetest friendship and fellowship: it was held a great honour and happinesse to stand before Solomon) in his circled session, *My spikenard sendeth forth the smell thereof*] saith the Church, that is, my faith is actuated, and all mine other graces exercised and increased at the Lords Table, that heavenly Love-feast: *Ubi cruci heremus, sanguinem sugimus & inter ipsa Redemptio* Cyprian. *in nostri vulnera figimus linguam*, whereat wee climb the crosse, as it were, suck Christs blood, suck honey out of the Rock (Dent. 32. 13.) feed heartily and hungerly upon his flesh, as Eagles doe upon the slain, Matih. 24. 38. This Luther calls *crapulam sanctam*, a Luth. gracious gourmandise; whiles wee lean upon his bosome and feed without fear; sending forth our sweet odours, our pillars of incense, by lifting up many an humble, joyfull and thankfull heart to him, living by his Laws, and being a savour of life to others. But what shall we think of those that stink above ground, poyson the very air they breath upon, defile the visible heavens, which must therefore be purged by the fire of the last day: and by their rotten communication and uncleane conversation spread the infections, and send the Plague to their neighbours, as those *Asdodites, Gittites and Ekronites* did, 1 Sam. 5.

Verf. 13. A bundle of myrrhe in my Well-beloved, &c.] The Bride proceeds to return all the glory to her Bridegrom (of all that good that hee had praised her for before) by a second similitude here, and by a third in the next verse: for in this argument

7. 2. 3

See

hee thinks hee can never say sufficient. It is the manner of maids to wear nosegayes of sweet flowers in their bosomes, and to make no small account of them. Myrrhe is marvellous sweet, and savoury, *Psal.* 45. 8. *Prov.* 7. 17. See *Plin. lib.* 12. *cap.* 15. 16. but nothing so sweet as the Lord Christ is to those that have spirituall senses; Whom therefore the Spouse here placeth between her breasts, that there hence the sweet savour may ascend into her Nostrills. Again Myrrhe hath a bitter root, *Mark.* 15. 23. Christ seems bitter at first, because of afflictions: but if we suffer with him, we shall also reign together with him: Thirdly, Myrrhe was very pretious: Hence the Wise-men offered it to Christ at his birth. Christ is of that esteem with his people, elect and pretious, *1 Pet.* 2. 6. that as wise merchants they make a through sale of all to purchase him, *Matth.* 13. Lastly, Myrrhe is of a preserving nature, and was therefore made use of at funerals, see *Job.* 19. 39. In like sort Christ, as he doth by his Spirits heat exsiccate or dry up the superfluity of our degenerate nature, whereby body and soul is preserved to eternall life; so, after our bodies are turned to dust, hee still preserves a substance, which hee will raise again at the last day. Hence the Saints are said to sleep in Jesus, to be dead in Christ, who shall raise our vile bodies, and make them like unto his owne glorious body in beauty, brightness, grace, favour, agility, ability, and other Angelicall excellencies.

Hee shall lye all night betwixt my breasts. This is Christs proper place: My son, give me thine heart, Christ should cwell in the heart by faith, *Ephes.* 3. 17. But too too often hee is hut out, and adultery found between the breasts, as *Hos.* 2. 2. there they carryed the signs of their Idolatry (as Papists now doe their crucifixes) to tell us, that the idoll had their hearts. But what saith Mr. Bradford Martyr in a certain letter? As the wife will keepe her bed only for her husband, although in other things shee is content to have fellowship with others, as to speak, sit, eat, drinke, goe, &c. So our Consciences (which are Christs wives) must needs keepe the Bed, that is, Gods sweet promises alone for our selves and our husband to meet together, to embrace and laugh together, and to be joyfull together: If sinne, the Law, the Devill, or any thing would creep into the bed, and lye there then complain to thy husband Christ, and forthwith thou shalt see him play Phineahs part, &c. And again, in another Letter, Think

2 Tim. 2. 12.
Matth. 2.

Phil. 3. 21.

28. & Men.
603.

Thinks on the sweet mercies and goodnesse of God in Christ. Here, here is the resting place, here is the Spouses bed: creep in to it, and in your armes of faith imbrace him. Bewaile your weaknesse, your unworthinesse, your diffidence, and you shall see hee will turne to you. What said I you shall see? Nay I should have said, you shall see hee will turne to you, &c.

Verf. 14. My beloved is unto me as a cluster of Camphire. My Beloved, and unto Me. This particular application is the very quintessence and pith of faith. *H' m'is i' domieira n' r' x' e' s' o'.* It is the property of true faith to individuate Christ, to appropriate him to her self, as if he were wholly and solely hers: Shee adjudgeth him in speciall to her self with My Beloved, my Strength, and my Redeemer, my Lord, and my God. This when Thomas did, Now thou beleevest, said our Saviour, *Iob.* 20. 29. Were it not for this word of Possession (Mine) the Devill might say the Creed to as good purpose as any of us. Hee beleeves there is a God and a Christ: but that which torments him is, he can say (My) to never an article of Faith. Wicked men likewise may *Credere Deum & Deo, sed non in Deum*, they may hear with joy and have a taste, yea and apply the promises, but they doe it presumptuously and sacrilegiously: because they accept not of Christ upon Christs terms, take not whole Christ in all his Offices and efficacies, would have him as a Saviour, but not as a Sovereign, they make not a totall resignation of themselves to Christ, as Paul did, *Gal.* 2. 19, 20.

As a Cluster of Camphire. Or as the Cypress-berry, within his white flower, sweet, pleasant, and very fragrant. They that talk here of the Island Cyprus are as far from the sense, as that Island is from Engedi, which was a place in the land of Canaan, in the tribe of Judah, near unto the Dead Sea. Hither fled David one time, when Saul pursued him. And here Iehosaphat had that notable victory over his enemies by the power of prayer, *2 Chro.* 20. This was a fruitfull soil for Gardens and Vineyards, *Ezek.* 47. 10. Now the Cypress tree, as also other aromaticall trees, grow best in Vineyards. And the Church forgetting her selfe, as it were, and transported with love to Christ, heaps up thus one similitude upon another. *Amor Christi est ecstasius, neque juris se finis esse sui.* R. Solomon Jarchi doth out of their Agada note that this Cophir in the text, is a tree that bringeth fruit four or

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i' domieira.

Plin. lib. 12. cap. 14.

Rev. 22. 2.

Sol. cap. 45.

five times yearly. Christ is that tree of life, that yeelds fruit every moneth, being more fruitfull then the Lemmon tree, or the Egyptian figtree, that bears seven times a year, as *Solimus* reporteth. Our English Bibles call it *Campfire*, which being smelled unto, doth naturally keep under or weaken carnall lust, faith one. Now if that should be here intended, how fitly is it here placed among the Vines of *Engedi*, that is a Medicine for bridling lust over-soon stirred up by wine, which one well calls *the Veneris*, the milk of *Venus*. *Et Venus in vinis, ignis ut igne, urit.*

Verf. 15. Behold, thou art fair my love. Or my fellow-friend, as ver. 9. And as shee is his Love, so hee is her Beloved, ver. 16. and as hee commands her, so shee him no lesse. This should bee all the strife betwixt married couples who should outstrip the other in mutuall melting-heartednesse and all loving respects either to other, in all passages, carriages, and behaviours whatsoever betwixt them: accustoming themselves, as here, to speak kindly and cheerfully one to the other. This is that that will infinitely sweeten and beautifie the married Estate: it will make marriage a merry-age, which else will prove a marr-age. And here let husbands learn to love their wives as Christ loved the Church, Ephes. 5. 25. celebrating her beauty in a song, repeating her just praises, to shew his heartines therein, and inviting others with an Ecce, to the due contemplation thereof, Behold thou art as fair, my Love, behold thou art fair: *Non est ficta aut frigida hæc laudatio*, this is no fained or frigid commendation, but such as proceeds from entire affection, and breaths abundance of goodwill. Full well might the Prophet tell the Church: Surely as the Bridegome rejoiceth over the Bride, so shall thy God rejoyce over thee, *Isai. 62. 5.* And again, The Lord thy God will rejoyce over thee with joy, he will rest in his love, and seeke no further, hee will joy over thee with singing, *Zeph. 3. 17.* The Church had acknowledged ver. 5. that shee was black or at least blackish, and yet by way of Apology too, shee had pleaded that shee was comely, and so, not to be slighted. But Christ affirms her fair, yea twice fair, yea the fairest among women: *sic sum cuique pulchrum*, so doth he even erre in her love, as the Wife man phraseth it, *Prov. 5. 19.* As him self is said to be the fairest amongst men, *Psal. 45. 2.* where the Hebrew word likewise is of double-form (Thou art fair, thou art fair above the sinnes of Adam) to note out double, that is excellent beauty, such as draweth love and liking: Now it is a Maxime in the Civil Law, *Uxor fulget radiis mariti*, The wife

wife shineth with her husbands beames, so doth the Church with Christs graces, wherewith shee is decked, as *Rebecca* did with *Isaacs* jewells. Read *Ezek. 16. 2, 3, 4, 5, &c.* and you will see that all the Churches beauty is borrowed. The maids that were brought to *Abasuerus*, besides their owne native beauty, they were first purified and perfumed before he chose one, *Esth. 1.* But here it is otherwise altogether. For when the Church was in her blood, in her blood, in her blood, (three severall times it is so said, that we might the better observe it, and bee affected with it) Christ sanctified and cleansed her with the washing of water by the word, that he might present her to himself a glorious Church, holy and without blemish, *Ephes. 5. 26. 27.* But a bloody spouse she was to him, who loved her, and washed her with his blood.

Thou hast Doves eyes] Sweet, amiable, single, and chaste. In the eyes beauty sits and shines more then in any part of the body besides. *γλαυκῶντις, ὁσῶντις &c. apud Homerum* The Turkes tell their desperate Devotes of beautiful women with full eyes in their foolles-paradise: and thereby hearten them on to bold attempts. The Hebrews say that in *oculis, loculis, poculis*, the heart of a man shews it self, The Church is here said not to have Eagles, Vultures, Foxes, Apes eyes, but Doves eyes. Now,

Felle columba caret, rostro non edit, &c. ut dicitur.

Po fidet innocuos, puraque grana legit.

The Dove hath her name in the Hebrew, from a root that signifieth to oppress and make a prey of any, as poor people, strangers, fatherlesse, &c. *Jer. 50. 16.* because (belike) this creature is subject to the prey and spoil of hawkes, when pursued they save themselves by flight, not fight. (The Prophet *Jonah* was so called, as some thinke, *quod columbe instar ansugerit*, because he fled as a Dove, when God sent him to *Nineveh*; but not with the wings of a Dove). Sometimes sitting in their Dove-cotes, they see their nests destroyed, their young ones taken away and killed before their eyes, never offering to rescue or revenge, which all other fowles doe seeme in some sort to doe. This is very applicable to the persecuted Church as may be seen in the Lamentations, and Martyrologies. In Greek, the Dove hath her name from her exceeding love to her Mate and young ones, *Κόρη γὰρ ἀλλήλους*, faith *Aristotle*, they kisse one another, (the Church likewise kisseth Christ, and is interchangeably kissed of Christ,

ὁμοῦ καὶ ὁμοῦ
ἐκ δὲ σινῶν
καὶ τὰς τράβας.

Psal. 2. 12. *Can.* 1. 1. being drawn together by a mutuall deare affection, (as the Apostles word imports, *Heb.* 1. 1. 13.) As if at any time the Dove and her Mate fall out and fight; shortly after,

*Quæ modo pugnant, jungunt sua rostra columbe,
Quarum blanditias, verbaque murmur habet.*

Differences may arise between Christ and his Spouse. (he may thanke her self, for he grieves her not willingly, *Lam.* 5. 35. *Ille dolet quoties cogitur esse ferox*) and some household-words shee may have from him: but soone after, hee takes her into the wilderness, and speaks to her heart, *Hos.* 2. 14. yea hee takes her into his Wine-cellar, *Can.* 2. 4. then when one would thinke hee should carry her into a dungeon rather. Hee kisses her (as Doves doe one another) with the kisses of his mouth, then when one would think he should, upon such high provocations, kick her, nay kill her, then he shews her matchlesse mercy, such as no man would shew his wife. *Jer.* 3. 1. 22. For hee is God and not man, yea such a sin-pardoning God as never was heard of, *Mic.* 7. 18. If there bee but a Doves eye in the heads of any of his, a columbine simplicity, if simple to doe evil, bunglers at it, and have nothing to say in defence of it, when it is done, *Rom.* 16. 19. the amends is made: and love, with her long mantle, covers a multitude of sins. *Prov.* 10. 12.

Verf. 16. Behold thou art fair my Beloved, yea pleasant] Behold thou art fair my love, &c. said hee to her. I were fitter a fair deale for mee to say so to thee, saith shee here to him: with all my beauty is but borrowed of thee, it is but a sparke of thy flame, a drop of thine Ocean: if I shine at all, it is with thy beams only: if I be any whit comely, it is with the comeliness that thou hast put upon mee. Christ as a man (how much more as God blessed for ever?) was fairer by far then all the children of men, *Psal.* 45. 2. because free from sinne, and full of grace and truth, as in *Ezekiel* 28. 7. there is mentioned beauty of wisdom. And the *Heathen Philosopher could say that if moral wisdom (how much more spirituall?) could bee seen with mortall eyes, it would draw all mens heart unto it self. But besides his inward beauty, which was unconceivable (inasmuch as in him, as in a Temple, the fulnesse of the Godhead dwelt bodily, that is personally) in the body of Christ, there was a most fair form and a Di-

*Inter Romanes
dicebatur, Tu
Cajus ego Cajus:
So here the
Spouse, I am Iapha
because thou
art Iapha. Iop-
pa a fair haven
town had its
name from this
root: like as the
fair haven,
Ait. 27. 8. and
the beautifull
gate Ait. 3. 2.
* Plato.*

vine

vine face. He had a good complexion, and such a comely countenance, as did expresse a Divinity in him. If *St. Stevens* face when hee stood before the Councell, shone like an Angels face, *Act.* 6. 15. and if his eye could pierce the heavens, *Act.* 7. 55. how much more (may we thinke) Christs did? True it is that by reason of his sufferings in the flesh, his visage was marred more then any mans, and his form more then the sons of men, *Esai.* 52. 14. And, hee had no form nor comeliness, viz. in the eyes of his perverse countrymen; who when they saw him they could discern no such beauty wherefore they should so desire him: Hee was despised and rejected of men: for why? Hee was a man of sorrows, and acquainted with grief, which had so drunk up his spirits, and furrowed his fair face, that at little past thirty years of age, hee was reckoned to bee towards fifty, hee seemed to the Jews to be much elder then he was indeed, as some are of opinion.

Yea pleasant] Sweet as a flower, sweet as an hony-combe, *Mel.* *Sept.* *in ore, melos in aures, jubilum in corde*, sweet to the soul and health to the bones, *Prov.* 16. 24. Hee that hath once but lightly tasted how sweet the Lord Christ is, doth soon relish, yea loath, in comparison, all this worlds homely fare, tastelesse fooleries:

*Clitoris quicunque stim de fonte levarit,
Vina fugit, gaudetque meris abstemius undis.*

*Ovid. Met. lib.
15.*

Yea our bed is green] Our Bridall-bed: which was wont to be decked with Garlands and green bowes. Or, our Bedsted (so it may be rendered) is green, made of green and growing timber, as Christs house is built of living and thriving stones, *1 Pet.* 2. 5. There is a perpetuall greenesse (the fruit of the vegetative Spirit of God within them) upon all Christs Olive trees, *Psal.* 52. 8. And these green things must not be hurt, *Rev.* 9. 4. Or if they bee by a wound at the root, so as that they suffer a fit of barrennesse, or seem to bee saplesse, yet they shall revive, recover their former greenesse, as the *Philippians* did, and had a new spring after a sharp winter: they had desflourished for a time, but now resflourished, *Philip.* 4. 10.

Verf. 17. The beams of our house are Cedar] Not My but Our house, as before Our bed, and after Our galleries. All is common betwixt the Bridegroom and the Bride, bed, board, house, all. It should be so betwixt married couples, who should not have se-

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1 Tim. 3. 15.
Heb. 3. 6.
Isa. 51. 16.

verall purses, interests, &c. but both bring in what they have or get, to the common hive. The Church is Christs house, and every faithfull soule is Gods building: hee plants the Heavens, and layes the foundation of the Earth, that hee may say to Zion, Thou art my people. The great Architect of the world doth as wonderfull a work in converting a soul to himself, as he did in setting up this godly Edifice of the Universe. This stately structure of the new creature hee makes of the best materials, Cedar, Cypress, Boratime, &c. A mud wall may be made up of dirt, straw, stones of the street, &c. Not so a stately Palace, a marble monument. Solomons Temple was built of Cedar wood: So was the Temple of Diana of the Ephesians, as Vitruvius testifieth: the devill will needs be Gods ape. He knew that Cedar is a tree strong and durable; and for the drynesse of it, the timber chawneeth not, rotteth not: yea it hath a property to preserve other things from putrefaction. A late writer observeth of it, that *viventes res putrefacit & perdit, putridis autem restituit & conservat*. The Church is also stable, and cannot be ruinated: it is founded upon a Rock, the Eleſt cannot be finally deceived: the faithfull Ministers, by preaching Law and Gospell, kill the quick Pharisee, and quicken the dead Publican, Rom. 7. 9. 2 Cor. 2. 16. they declare unto man his righteousness, Job 33. 23. and shew him how he may be found in Christ, (viz. when sought for by the justice of God) not having his own righteousness: those filthy garments, Zech. 3. 4. but the Brides *fine white linnen and shining*: and after a few turnes taken here with Christ in the terrace or galleries of the Church Militant made of Firre, hee shall have places given him in heaven, to walk among those that stand by Zach. 3. 7. that is, among the Seraphim as the Chaldee Paraphrast expounds it.

Hinc Horat: Cedra dignum, & Cerise cera.
Scribon. in Physic. l. 2.

Philipp. 3. 9.
Rev. 19. 14.

CHAP.

CHAP. II.

Vers. 1.

I am the Rose of Sharon.

THE Greek renders it, the flower of the field, that grows without mans labour, having Heaven for its father, Earth for its mother. So had Christ, made of a woman, manifested in the flesh, without Father as man, without Mother as God, Heb. 7. 3. And Heb. 9. 11. the Tabernacle of Christs humane Nature (so called because therein the fulnesse of the Godhead dwelt bodily, Col. 2. 9.) was not made with hands, that is, not by mans help; it was not of this building by the power of Nature. But as matter in the beginning of time was taken from man to make a woman, so matter in the fulnesse of time was taken from woman to make the Man Christ Jesus: And as Eve was a true woman without woman, so Christ was a true Man without man. Hee is called *filius hominis*, but tis only of the feminine gender. He is the flower of the field, as here, the Stone cut out without hands, Dan. 2. 45. the Phenix that hath no parents, the Pearl that is not made through any earthly copulation, but is begotten of the dew of heaven. For as Pearls are bred in shellfishes, of a celestially humour, so was Christ, by heavenly influence, in the Virgins womb. But let us weigh the words as they are commonly rendered: Sharon was a most fruitfull place situate under the hill Libanon: 1 Chr. 27. 29. coupled with Carmel for excellency, Isa. 35. 2. not more a field then a fold for flocks, Isa. 65. 10. To a Rose (that Queene of flowers) here growing doth the Lord Christ fitly compare himself. This flower delights in shadowy places, (& thence borroweth its name in the Originall) it is orient of hiew, cold of complexion, but passing redolent and of comfortable condition. Such a Flower is Jesus, (saith an Expositour here), most delighted in temperate places, for hiew white and ruddy, the chiefest of ten thousand, a cooler to the conscience, but passing savoury and comfortable to the distressed Patient. And the Lilly of the Vallies] Or, low places, which are most far: and

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and fertile. Christ is both *Rose* and *Lilly*, which two put together make a gallant shew, and beautifie the bosomes of those that bear them; but nothing like as Christ doth those that have him dwelling in their hearts by faith. These flowers doe soon fade, and lose both beauty and sweetnesse: but so doth not Christ or his comforts. *Tam recens mihi nunc Christus est, ac si hac hora sudisset sanguinem*, saith Luther, Christ is as fresh to me now, as if hee had shed his blood this very houre. He purposely compareth himself to a Vine, to a doore, to bread, and many other excellent and necessary creatures, every where obvious, that therein (as in so many oprick glassees) we may see him, and bee transformed into him. For this it is also, that he here commends himself, not out of arrogancy or vain affection of popular applause, but for our sakes doubtlesse, that we may take notice of his excellencies, and love him in sincerity. The Spouse also praiseth her selfe sometimes, not out of pride of her parts, but to shew her thankfulness to Christ, from whom shee had them.

Shofhannah.

Schindler.
Cassidor lib. 7.
var. Ep. 15.

Verf. 2. *As the Lilly among the thornes*] The Lilly is white, pure, and pleasant, having six leaves, (and thence its name in Hebrew) and seven golden-coloured graines within it. The forty fifth Psalme (of like argument with this Song) is dedicated to him that excelleth upon Shofhannah, or upon this six-leaved flower the Lilly. Moreover the chief City of Persia was called Shushan, from the multitude of lillies growing there. Here Alexander found fifty thousand talents of gold: the very stones of it are said to have been joyned together with gold. The Church is far richer, and fuller of beauty and bravery: but beset with thornes, such as *Abimelech* was; a right bramble indeed, that grew in the base hedge-row of a concubine, and scratcht and drew blood to purpose: wicked men are called Briars, *Mic. 7. 4.* thorns twisted and folded, *Nab. 1. 10.* that hurt the earth, and those that handle them. Indeed they cannot be taken with hands, but the man that shall touch them must be fenced with iron, and the staffe of a spear. But God shall thrust them all away, sc. into hell, and they shall be utterly burnt with fire in the same place, *2 Sam. 23. 6. 7.* In the mean space, who will set the briers and thornes against mee in battle, saith the Lord Christ, (being jealous for his Spouse with a great jealousy, *Zach. 1. 14.*) who dare doe it? I would march against them, I would burne them together, *Isai. 27. 4.* Sin or Sinai, a thorny place in

in the desert, where it rained down Quails and Manna from heaven, was a type of the Church, flourishing in the midst of her enemies, like a lilly among thornes.

So is my love among the daughters] i. e. false sisters, quæ dicuntur *Aug. Epist. 48.* *spine propter malignitatem morum; dicuntur filie, propter communionem sacramentorum*, saith Augustine: these are called thornes for the malignity of their manners, and daughters for their profession and outward priviledges. These prick, sting, and nettle the Church: they cannot but doe their nature till God take an order with them, till hee bind them in bundles and cast them into the furnace. But as the lilly is fresh and beautifull, and looks pleasantly, (even that wild lilly that we call *Wood-bind*) though among thornes: so should we amidst troubles. God hedge us about with these briars, that he may keep us within compass: hee prickes us with these thornes, that he may let out our ill humours. *O felices tribulus tribulationum!* Oh happy thornes of tribulation, that open a vein for sin to gush out at! Bee not weary, my son, of Gods Correction, saith Solomon, *Prov. 3. 11.* *Ne ejus castigationes ut spinæ quasdam existimes tibi molestas*, so *Kabwenaki* renders and expounds that text. Feel not Gods corrections troublesome to thee, as thornes in thine eyes, or prickles in thy sides. Especially since as *Gideon*, by threshing *Judg. 8. 16.* those Churches of *Succoth* with thornes and briars of the wilderness, taught them better behaviour, so deals God by his people: His House of correction is his School of instruction; *Psalme 94. 12.* (See my *Love-tokens*, pag. 144, 145, &c.) God sets these thornes as he did those four hornes, *Zach. 1.* to afflict his people which way soever they fled. Howbeit when they had pushed them to the Lord, there were four Capenters set a work to cut them short enough, for ever doing any further hurt.

Verf. 3. *As the Apple-tree among the trees, &c.* Among wild trees, mosse-begrown trees, trees that bring not forth meat for men, but mast for Hogs. Such is every naturall man, *Rom. 11. 24.* Ephraim is an empty vine, hee beareth fruit to himself, *Hos. 10. 1.* paltry hedge-fruit. Oakes bring forth apples such as they are, and acornes. But what saith our Saviour, *Joh. 15. 2.* Every branch in me that beareth not fruit, he taketh away, and without mee ye can doe nothing. ver. 5. That's a true saying (though *Spira* the Possiller censure it for a cruel sentence) *Omnia vita in Aug. De vera fidelium peccatum est, & nihil bonum sine summo bono.* The whole *unocap. 56.*

life of an unbeliever is sin: neither is there any thing good without Christ the chiefest good. Here he is fitly compared by the Church to an apple tree, which yeelds both shade and food to the weary and hungry traveller, furnishes him with whatsoever heart can wish or need require. Christ is *cornu copia*, an Universall Good, All-sufficient and satisfactory, proportionable, and every way fitting to our necessities: It is not with Christ as with *Isaac* that had but one blessing: for in him are hid all the treasures of wisdom, and whatsoever worth, *Col. 2. 3.* So that as a friend of *Cyrus* in *Xenophon* being asked where his treasure was? answered *ἐν τῷ Κρείττῳ*, where *Cyrus* is my friend: so may a Christian better answer to the like question, *ἐν τῷ Κρείττῳ*, where the Lord Christ is my friend: For as *sine Deo omnis copia est pgesta*, without Christ all plenty is scarcity, so with him there can be no want of any thing that's good. In the fulnesse of his sufficiency hee is in want, saith *Iob* of a wicked man. Contrariwise the godly, in the fulnesse of his want, is in an All-sufficiency; because hee is in Christ, who hath filled *πάντα ἐν ἡμῖν*, the neuter gender, not onely all the hearts of his people, but *All things*; he hath filled up that emptinesse that was before in the creature; and made it satisfactory.

I sate down under his shadow, with great delight Heb. *I delighted, and sate down.* The Church being scorcht with troubles without and terrours within, ran to Christ for shelter, and found singular comfort, *Psal. 91. 1. Esai. 25. 4. Tua presentia, Domine, Laurentio ipsam craticulam dulcem fecit*, saith an Ancient: *Philip Lamgrave of Hesse*, being a long time prisoner under *Charles the fifth*, was demanded what upheld him all that time? Respondit *divina Martyrum consolatio*, he answered that Christ came fit to him with such cordials, as kept up his spirits above beleef. There be Divine comforts that are felt by the suffering Saints, that others taste not of; nor themselves neither at other times When the child is sick, out come the conferses and sweat-meates: Never sits hee so much on his mothers lap, and in her bosome, as then.

And his fruit was sweet to my tast i. His word and promises, which I rolled as Sugar under my tongue, and sucked therehence more sweetnesse then *Sampson* did from his honey-combe. *Psal. 19. 10. & 119. 103. Jer. 35. 16.* Luther said, he would

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not live in paradise, if hee might without the Word, at *cum verbo etiam in inferno facile est vivere*, saith he, but with the Word he could live even in hell it self. True it is, that those that have not the Spouses palate, finde no such sweetnesse in Christ or his promises. Most men are so full gorged with the Devils dainties, so surfeited with Sins sweet-meats, that they finde no more relish in the good Word of God, then in the white of an Egge, or in a dry chip. These feed upon that now, that they must (without repentance) digest in hell, there will be bitterness in the end. Whereas they that, by sucking those full-strutting breasts of consolation, the promises, have tasted and seen how good the Lord Christ is, as their soules are satisfied with fat things full of marrow, with the very best of the best, *Isai. 25. 6.* so he shall make them to drink abundantly of the river of his pleasures, *Psal. 36. 9.* hee shall take them into his Wine-cellar, and fill them with gladnesse.

Verf. 4. *Hee brought mee to the banquetting house* Heb. *to the house of Wine*, where he giveth me that which is better then Apple-drink, as *vers. 3.* As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, *2 Cor. 1. 5.* The lower that ebbe, the higher this tide: as is to be seene in the Martyrs, who went as merrily to dye as ever they did to dine; sang in the flames, and felt no more pain then if they had layne upon beds of Roses. This, their persecutors counted stupidity and vain-glory: but they knew not the power of the Spirit, and the force of Faith: as *Mr. Philpot* told scoffing *Morgan*, who coming to confer with him, asked him, "How know you that you have the Spirit of God? *Mr. Philpot* answered, By the Faith of Christ which is in me. Ah by faith (quoth *Morgan*) doe ye so? I ween it be the spirit of the buttery which your fellows have had that have been burned before you, who were drunk the night before they went to their death, and I ween weat drunk unto it. Whereunto *Philpot* replied, "It appears by your communication that you are better acquainted with the spirit of the buttery, then of God. Me think you are liker a scoffer in a play, then a reasonable Doctor to instruct one. Thou hast the spirit of illusion and sophistry, which is not able to countervail the Spirit of truth. Thou art but an asse in the things of God, &c. God shall surely rain fire and brimstone upon such scornors of his

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Ibid. 1866.

Rom. 8. 35.

Rom. 8. 17.

Word, and blasphemers of his people as thou art. The like censure was passed upon *Nicholas Burton*, Martyr in *Spain*, who because he went cheerfully to the stake, & imbraced death with all gladnesse and patience, his tormentours and enemies said that the devill had his (soul, before he came to the fire, and therefore his sense of feeling was past. These carnall creatures meddle not with the true Christians joy, neither know they the privy armour of proof (the joy of Faith) that he hath as an *as triplex* about his heart, making him insuperable, and more then a conquerour. True grace hath a fortifying comforting vertue, which the world knows not of: like as true gold comforteth and strenghtens the heart: that Alchymy gold doth not. And as a man that by good fare, and plenty of the best Wines hath his bones filled with marrow and his veins with good blood and a fresh spring of spirits, can endure to goe with lesse clothes then another, because he is well lined within: So it is with a heart that, by oft feasting with Christ in his Ordinances, and by much reading and ruminating upon the Scriptures, (called here the Banqueting-house or Wine-cellar, as most are of opinion) hath got a great deal of joy and peace: such an one will goe through troubles, and make nothing of them, yea though outward comforts utterly fail, *Hab. 3. 17.*

And his Banner over me was love] As a Standard erected, as a Banner displayed, so was the love of Christ shed abroad in her heart by the Holy Ghost: who had also (as a fruit of his love) set up a Standard in her against strong temptations and corruptions, *Isai. 59. 19.* and thereby assured her of his speciall presence: like as where the colours are, there's the captain, where the Standard, there the King. The wicked also have their banners of lust, covetousnesse, ambition, malice, under which they fight (as the dragon and his viperous brood, *Rev. 12. 7.*) against Christ and his people: but they may read their de liny, *Esay 8. 9, 10.* Associate your selves, O yee people, stand to your arms, repair to your colours, &c. yet yee shall bee broken in pieces, gird your selves and yee shall bee broken in pieces, &c. Take counsell together, and it shall come to nought, &c. for God is with us, Immanuel is our Generall: And how many doe you reckon him for? (as *Antigonus* once said to his Souldiers, that feared their enemies numbers.) Surely if Christ be for us (and he is never from us, *Matth. 28. 20.* but as *Xerxes* was wont to doe, he pitcheth his

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tent and sets up his Standard in the midst of his people, as once in the wildernesse) who can be against us? *Rom. 8. 31.* And though many be, yet No weapon that is formed against the Church shall prosper, (how should it, sith shee hath such a Champion as Christ, who is in love with her, and will take her part, fight her quarrell?) and every tongue that shall rise against thee in judgment thou shalt condemne, *Esay 54. 17.* As the Eclipsed Moon, by keeping her motion, wades out of the shadow, and recovers her splendour: So it shall be with the Spouse. Yea shee shall bee able to answer those that reproach and cast dirt upon her for her keeping close to Christs colours, and suffering hardship for him: as the Emperour *Adrian* did the Poet *Florus*, who sat on an Ale-bench and sang

*Nolo ego Cesar esse
Ambulare per Britannos
Rigidus pati pruinis, &c.*

The witty Emperour replied upon him, as soon as hee heard of it: *Melanchthon, in Chron. Carion.*

*Nolo ego Florus esse
Ambulare per tabernas;
Latitare per populos,
Pulices pati rotundos.*

Verf. 5. Stay me with flaggons] Not with cups or bowls only, but with flaggons, larger measures of that Wine that was set before her in Christs Wine-house. Comfort me with apples, such as fall from Christs apple tree, spoken of in the former verie, the precious mellifluous promises, which are sweet like the apples of the garden of Eden, as the Chaldee here hath it. bolster me up with these: for I am even sinking and swooning with an excess of love, with an exuberancy of spirituall joy in God my Saviour, such as I can hardly stand under. Stay me therefore (saith shee to the Ministers, those pillars to support the weak, *Gal. 2. 9.* and to comfort the feeble minded, *1 Thes. 5. 14.*) Stay me or sustain me with flaggons, comfort me with apples (Solimons tells of some near the river Ganges, that live odore pomorum sylvestrium, by the smell of Forest apples, which is somewhat strange) For I am sick of love] surprised with a love-quall, as an honest Virgin may be, meeting her love unawares, enjoying him in the fulnesse of joy, and fearing

*Poly hist. cap. 56.
Smells are applyed to the nostrils of them that*

Lomb. Sent. lib.
3. distinc. 34.
Vide August.
epist. 121. ad
Honorat.

Cost. in Vit.
Bern.

Ep. 1.2.
Confess. 1.6. c. 22.

Verbis exprimi
non potest expe-
rimento opus
est. Chrys.

the losse of his company for a long season. This is *timor amicalis*, which Lombard thus describeth, *ne offendamus quum diligimus & ne ab eo separaremur*, The fear of love is, lest we should offend him whom our soul loveth, and so cause him to withdraw. *Hic timor transiit in charitatem*, saith Gregory. This fear passeth into love, and overwhelmes the spirit sometimes. This was it that made Jacob, when he saw nothing but visions of love and mercy, cry out, *How dreadfull is this place!* This made that mixture of passions in those good women, that coming to look Christ departed from the grave with fear and great joy. From this cause it was that Bernard, for a certain time after his conversion, remained as it were deprived of his senses by the excessive consolation hee had from God. Cyprian writes to his friend Donatus, that before his conversion, he thought it impossible to find such raptures and ravishments, as now he did in a Christ in course. Hee begins his Epistle thus, *Accipe quod sentitur antequam discitur*, &c. Augustine saith the like of himselfe: What unconceivable and unutterable ecstasies of joy then may wee well thinke there is in heaven, where the Lord Christ perpetually and without intermission, manifesteth the most glorious and visible signes of his presence and scales of his love? He poyres forth all plenteous demonstrations of his goodnesse, to his Saints, and gives them eyes to see it. minds to conceive it: and then fills them with exceeding fulnesse of love to him again, so that they swim in pleasure, and are even overwhelmed with joy: a joy too big to enter into them, they must enter into it, *Matth. 5. 21*. Oh pray, pray, with that great Apostle, that had been in heaven and seen that which eye never saw, that the eyes of your understanding being enlightened, you may know the love of Christ which passeth knowledge, and what is the riches of the glory of his inheritance in the Saints, *Ephes. 1. 18. & 3. 19*. A glory fitter to be beleaved then possible to be discoursed. *An exceeding excessive eternall weight of Glory*, *2 Cor. 4. 17*. Such a weight as, if the body were not upheld by the power of God, it were impossible but it should faint under it. How ready are our spirits to expire here, when any extraordinary unexpected comfort befalls us? The Church is sick of love. Jacobs heart fainted when he heard of Josephs life and honour in Egypt. The Queen of Sheba was astonished at Solomons wisdom and magnificence, so that she had no spirit more in her. Viscount Lisley in Henry the Eightes time dyed

for joy of an unexpected pardon. What then may we thinke of those in heaven? and should not we hasten in our affections to that happy place? Oh doe but think (saith one) though it far passe the reach of any mortall thought) what an infinite inexplicable happinesse it will be, to looke for ever upon the glorious body of Christ, shining with incomprehensible beauty, far above the brightest Cherub; and to consider that every vein of that blessed body bled to bring thee to heaven! Think of it, I say, and then exhale thy selfe in continuall praises, as it were, of most earnest desires to be dissolved, and to be with Christ, which is far far the better, *Phil. 1. 23*. As in the mean while, let thy soul sweetly converse with him in all his holy Ordinances, but especially at his Holy Table, where hee saith unto thee, as once to Thomas, *Reach hither thy hand and thrust it into my side*, and be not faithlesse, but believing. Let thy soul also there reciprocate and say, *My Lord and my God!* Whom have I in heaven but thee? and in earth, none in comparison of thee! *Rabboni, Psal. 73. 25*. Come quickly.

Verf. 6. *His left hand is under my head, and his right hand doth embrace mee*] As if shee should have said, I called unto you my friends to relieve and raise me falling into a spirituall swoon, but behold the consolation that is in Christ, the comfort of love, the fellowship of the Spirit, the bowels and mercies of my dear husband: he hath fulfilled my joy, hee hath prevented your help or at least hee hath wrought together with the means, and made it successful. You have stayd me with flagons, but he hath restored my soul: You have bolstered mee up with apples, but when that would not doe, he hath put his left hand under my head, as a pillow to rest upon, and with his right hand he hath embraced mee; as a loving husband cherisheth his sick wife; and doth her all the help he can, *Ephes. 5. 29*. The whole vertue and power of the Ministry cometh from Christ. They do their worthy indeavour to stay and under prop our faith: but that notwithstanding we shall soon fall to the ground, if Christ put not to both his hands to keep us up. We stand in need of whole Christ: and having him to support us, we cannot fall finally, because as we never to low, we shall arise, for the Lord puts under his hand, *Ps. 37. 24*. his goodnesse is lower then we can fall: hee circleth his Saints with amiable embracements, and none can pull them out of his hands. *Jacob under-bare Rachell till shee dyed upon him*, dyed

Rom. 14. 9.

died on his hand, Gen. 48. 7. The good Shunamite he d her son till he dyed on her lap. But the Love-sick Church, whether *she* lives or dyes, *shee* is the Lords: and whoso liveth and bel:everth on him cannot dye eternally. But as when Christ himself: dyed, though soul and body were sundred for a season, yet neither of them were sundred from the Godhead whereunto they were personally united. So is it here: death may separate soul and body, but cannot separate either of them from Christ. And as Christ being raised from the dead dyes no more: so neither doth any one that is risen with him. Christ may as easily dye at the right hand of his heavenly Father, as in the heart of a true believer.

Rom. 6. 9.
Col. 3. 1.

Verf. 7. *I charge you, Oh ye daughters of Jerusalem*] A vehement obtestation, (or rather an adjuration, *I charge you, and that by an Oath,*) taken from the manner of country speech. For in this whole chapter the allegory is so set, as if the feast or meeting were made and represented in a country house or village. These daughters of *Jerusalem* therefore, the particular Congregations, and all faithfull men and women, (as *Luke* 23. 28.) are straitly charged and as it were in conscience bound by the Church the mother of us all, *Gal.* 4. 26. not to disease or offend (much or little) her Well-beloved Spouse, that resteth in her love, *Zeph.* 3. 17. and taketh pleasure in the prosperity of his servants, *Psal.* 35. 27. untill hee please, that is, not at all: for he is not a God that taketh pleasure in wickednesse, *Psal.* 5. 4. his holy Spirit is grieved by it, *Ephes.* 4. 30. Or, untill hee please, that is, till he waken of his owne accord: bee not over-hasty with him for help, but hold out faith and patience, let him take his own time, for he is a God of judgement, and waiteth to be gracious. If through impatience and unbeleeif you set him a day, or fend for him by a post, hee will first chide you before he chide the waves that afflict you, as hee delt by his Disciples that wakened him ere he was willing, *Mar.* 4. 37. 40. Those that are sodainly roused out of a deep and sweet sleep, are apt to be angry with those that have done it. Great heed must bee taken by our selves, and Gods charge laid upon others, that nothing be spoken or done amisse against the God of heaven, *Dan.* 3. 39. Their sorrows shall bee multiplied that hasten after another God, *Psal.* 16. 4. The Lord shall trouble thee, thou troubler of *Israel*, *Iob.*

1 Cor. 10. 22

7. 25. Doe yee provoke the Lord to wrath? or: yee stronger then

then hee? will yee needs try a fall with him? *Psal.* 18. 26. Hath ever any yet waxed fierce against God and prospered? *Job* 9. 4. Surely as *Ulysses* his companions told him when he would needs provoke *Polydamas*, so may we say much more to those that incense the Lord to displeasure,

ἐπεὶ τὴν ἡμῶν ἐξουσίαν ἐπέθηκεν ἄριστον ἄνδρα;
It is a fearfull thing to fall into the hands of the living God. Had men the feet of *Roes* and *Hindes* of the field, they could not outrun his wrath, witnesse *Jonah*. Or if they could, yet the *Roes* and *Hindes*, those loving creatures, (*Prov.* 5. 19.) would be swift witnesses against them for their baseness and disloyalty, sith they doe such things as those poor creatures would not, see *Deut.* 30. 19. *Isai.* 1. 2. Be thou instructed therefore, Oh *Jerusalem*, lest Christs soule be disjoynted from thee, lest (as well as he loves thee now) he make thee desolate, a land not inhabited, *Jer.* 6. 8. Let him be that Love of thine (as he here emphatically calls him) that taketh up thy whole heart, soul and strength with a love not only of Desire, but of complacency, with a God-like love. True it is, that we cannot, neither are we bound to love God, in quantum est diligibilis, so much as hee is love-able (for so God onely can love himselfe) but we must love nihil supra, eque, or contra, nothing more, or so wel, or against God. Other persons we may love with his allowance, but it must be in him and for him, as our friends in the Lord, our foes for the Lord: Other things we may also love, but no otherwise then as they convey love to us from Christ, and may bee meanes of drawing up our affections unto Christ. This true love will keep us from doing any thing wilfully that may disease or displease him: it will also constrain the daughters of *Jerusalem* to abide with the *Roes* and with the *Hindes* of the field, (so some read this text) as *Rachel* did by her Fathers heards, to glorifie Christ in some honest and lawfull vocation, and not to vex him by idleness and unprofitableness: sith as punishment hath an impulsive, so love hath a compulsive faculty, *2 Cor.* 5. 14.

Verf. 8. *The voyce of my Beloved! behold!*] An abrupt passage, proceeding from a pang of love, whereof she was even sick: and now lay languishing as it were, at *Hopes* Hospital, lingering and listening, hankering and harkening after her beloved. Of the ear we use to say that it is first awake in morning: Call one that is asleep by his name, and hee will

soon

soon heare and start up. Christ calls all his sheep by their name, *Joh. 10. 3.* and they know his voice, *vers. 4.* (so well are they versed in his Word, and so habitually are their senses exercised, *Heb. 5. 14.*) yea they know his paste, for *behold be cometh*] viz. to make his abode with me according to his promise, *Joh. 14. 23.* to fulfill with his hand what hee had spoke with his mouth, as *Solomon* phraseth it in his prayer, *1 King. 8. 15.* Christ sends his voyce, as another *John Baptist*, a forerunner, and this no sooner sounds in the ear and sinks into the heart, then himselfe is at hand to speak comfort to the conscience, *Psal. 51. 8.* Hee thinks long of the time till it were done, as the mother's breast akes, when it is time the child had suck. Hee comes *leaping upon the mountains, skipping upon the hills*] Look how the jealous Eagle, when shee flieth highest of all from her nest, and seems to tear her self among the clouds, yet still shee casts an eye to her nest where are young ones: and if she see any come near to offend, presently shee speeds to their help and rescue: So doth the Lord Christ deal by his beloved Spouse. Neither mountains, nor hills shall hinder his coming: neither the sins of his people, nor the worlds opposition. As for the former, Christ blots out the thick cloud, as well as the clowd, *Ejay 44. 22.* that is, *enormities* as well as *infirmities*. He casts all the sins of his Saints into the bottom of the Sea, which can as easily cover mountaines as molehills. And for the second, Thou art more glorious and excellent then the mountaines of prey (meaning then all the Churches enemies, called for their ravenousness mountaines of Lyons and Leopards *Cant. 4. 8.*) The stout heart dare spoiled, &c. *Psal. 76. 4, 5.* And who art thou Oh great mountaine? before *Zerubbabel* thou shalt become a plain, *Zech. 4. 7.* And whereas mans soul hath naturally many mountaines of pride and profaneness in it (there is that *Leviathan*, and creeping things invulnerable, as the Psalmist saith of the Sea.) And for his body there is not a vein in it that would not swell to the bignesse of the highest hill to make resistance to the work of grace; every such mountain and hill is made low before the Lord Christ, *Ejay 40. 4.* and every high thing cast down that exalts its self against the knowledge of God, *2 Cor. 10.* He comes with authority and reignes over all impediments.

Verse 9. My Beloved is like a Roe, or a young Hart] Viz. for sweetness and swiftnesse, as in the former verse. His help seemes long,

long, because we are short. In the opportunity of time he will not be wanting to those that wait for him. The Lion seems to leave her young ones till they have almost killed themselves with roaring and howling; but at last shee relieves them: and hereby they become the more courageous. God seems to forget his people sometimes, but it is that they may the better remember themselves and remind him. He seems, as here to have taken a long journey, and to be at a great distance from them, when as indeed he is as near us, as once he was to *Mary Magdalen* after his Resurrection, but shee was so bearded shee could not see him. If hee at any time absent himself for triall of our Faith and love to him, and to let us know how ill we can bee without him, yet he is no further off, then behind some wall or skreen. Or if he get out of doores from us, yet he lookes in at the window to see how we take it, and soon after shews himselfe through the lattesse, that we may not altogether despond or despair of his return. Yea he flourisheth or blossometh through the lattesses, like some flower or fruit-tree that growing under or neare unto a window sends in a sweet sent into the roome, or perhaps some pleasant branches: to teach that Christ commeth not to his without profit, and comfort to their soules.

Verse 10. My Beloved spake and said] Heb. Answered and said. Shee had sighed out, belike, some such request unto her Beloved, as *David* did, *Psal. 30. 19.* Return O Lord, how long! Lovers houres are full of eternity. He replyeth, Even now my love, behold here am I for thy help. Now will I rise, now will I be exalted, now will I lift up my self. Rise thou therefore out of the ashes wherewith thou hast been covered, *Lam. 3. 16.* and come away to a better condition. Or, Rise out of sin wherein by nature thou sittest, *Luk. 1. 79.* Stand up from the dead, come away to Christ, and he shall give thee light, *Ephes. 5. 14.* Come, for the master calleth, as they said to blind *Bartimew*, *Mark. 10. 49.* Come, for it is high time to come: sith now is our Salvation nearer, then when we beleaved. The night is far spent, the day is at hand, &c. *Rom. 13. 11, 12.* The winter is past, the flowers appear, &c. Up therefore, and come with me to my Country-house, as it were, to take the pleasure of the Spring-tide. In heaven there is a perpetuall Spring: and here the Saints have handsell of Heaven, those first-fruits of the spirit, even as many as are

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Apparuit inftar
floris exorientis.

holy brethren, partakers of this heavenly calling, Heb. 3. 1.

Verf. 11. For loe the winter is past, the rain is over and gone] In winter, the clouds commonly return after the rain, Eccles. 12. 2. a showre or two do not clear the air; but though it rain much, yet the sky is stil overcast with clouds; and as one showre is unburthened, another is brewed. Loe such is the dolefull and dismall condition of such as are not effectually called by Christ. *Omnis illis dies hybernus est*, it is ever winter with them, no spring of grace, no Sun-shine of found comfort. It is with such, as it was with Paul and his fellow-saylers, *Act. 27. 20.* when as neither Sunne, nor Stars in many dayes appeared, and no small tempest lay on them: all hope that they shall be saved, was then taken away. All the hope is, that God who by his all-quickenning voyce raiseth the dead, and catheth things that are not as if they were, *Rom. 4. 17.* that calleth those his people that were not his people, and her Beloved which was not her Beloved, *Rom. 9. 25.* Together with his voyce there goeth forth a power, as *Luk. 5. 17.* as when he bad *Lazarus* come forth, hee made him rise and come away, so here. Of carnall, Christ makes us a people created again, *Psal. 102. 18.* *Ephes. 2. 10.* of a wild asse colt he makes a man, *Job 11. 12.* and of an hollow person (as empty and void of heart, as the hollow of a tree is of substance) he makes a solid Christian, fit to be set in the heavenly building. This is as great a work, as the making of a world with a word: God plants the Heavens and layes the foundation of the Earth, that he may say to Zion, Thou art my people, *Isai. 51. 16.* Hence Christ is called the beginning of the creation of God, *Rev. 3. 14.* And the Apostle, *Rom. 5. 10.* argues from Vocation to Glorification, as the lesser.

Prim. temp.

Verf. 12. The flowers appear on the Earth] Here we have a most dainty description of the Spring or prime time (as the French call it) far surpassing that of Horace, and the rest of the Poets, who yet have shewed themselves very witty that way. For the sense; by flowers (made rather to smell to then to feed upon) are understood (saith an Interpreter) the first fruits of the Spirit, whereby the Elect give a pleasant smell: and therein lyeth sweetnesse of speech and words going before wordes, even as flowers before fruits. For the which cause, as the Apostle exhorteth that our speech bee gracious alwayes, ministering Edification to the hearer, *Col. 4. 6.* so the Prophet calleth it a pure language, which the Lord will give to as many as love him, as are called according to his purpose, *Zeph. 3. 9.*

The time of the singing of birds is come] *Hic autem garritus avium plurimum facit ad veris commendationem*, this chirping of birds makes much to the Springs commendation, saith Genebrard. How melodiously sing the Ministers of the Gospell, whiles they are unto Gods people as a very lovely song of one that hath a pleasant voyce? *Ezek. 33. 32.* It is *mel in ore*, *melos in aure*, to the Elect, as it was to *Austin*, who coming to hear *Ambrose*, had his eares tickled, his heart touched: so had that unlearned Corinthian, *1 Cor. 14. 25.* and the whole city of *Samaria*, wherein there was great joy at the receiving of the Gospell, *Act. 8. 8.* Behold we bring you good tidings of great joy to all people, said those Angels to the shepheards that sang Christ into the world: and from whom the Preaching of the Gospell was afterwards taken and given to the Ministers; whose proper office it is to publish peace, to bring good tidings of good, *Thy Watchmen shall lift up the voyce, with the voyce together shall they sing*, &c. *Esa. 52. 7, 8.* If they doe otherwise to any, if they sing dolefull accents to guilty persons, if the voyce of these Gospell birds, be to such like that of *Abijah* to *Jeroboams* wife, *I am sent to thee with heavy tidings*, they may thank themselves. To fall out with the Minister is as great folly, as if some fond people should accuse the Herald or the Trumpet as the cause of their war; Or as if some ignorant peasant when he sees his fowles bathing in his pond, should cry out of them as the causes of foul weather. What doe faithfull Ministers doe more, (what can they doe lesse if they will be true to their souls?) then taxe mens sins, foretell their judgements? This when they doe it is diversely taken: Ravenous and unclean birds, like the Ravens of *Arabia*, screech horribly, scratch terribly: Turtles and Doves (whose voyce is here said to be heard in the land when other birds are sweetly singing) come in with a mournfull tone mixt with a groaning sadnesse (whence also the Turtle hath its name, *sc. a sono quem edit per onomatopaiam*) and may well serve to set forth the unutterable groans of gracious spirits, grieving for their sins, mourning bitterly over Christ crucified before their eyes, and *Zech. 12. 10.* evidently set forth by their faithfull Ministers (so that they need no other Crucifix to draw tears from them) tabring upon their breasts with the voyce of Doves, *Nab. 2. 7.* Yea smiting upon their breasts with the penitent Publican, and saying, or rather fighting out each for himself, *Lord be mercifull to mee a sinner.* And

Luk. 2. 10.

1 King. 24. 6.

See Ezek. 7. 16.
Isidor.

Gal. 3. 1.

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here

Basil.

here affert solatium lugentibus suspiriorum societas. It's an heavenly hearing when a Church-full of good people, wrought upon by their godly Preachers, send up a volley of sighes to God: and as *Hindes* by calving, so they by weeping cast out their sorrows, *Job* 39.3. such as shew their hearts to be as so many *Hadadrim-*

Aug. in Psa. 10.

mens. *Austin* perswades a Preacher so long to insist upon some needfull point, untill by the groanes and lookes of his hearers, he perceiveth that they understand it, and are affected with it. Such hearers *Paul* had at *Athens* that wept as he did, *Act.* 20.37. but this is but few *mens* happinesse. Turtles are rare birds in our land.

Post flores fructus, &c.

Lib. 17. cap. 13.

Verf. 13. The figtree putteth forth her green-figs, and the vines with the tender grapes, &c. These two trees put forth their fruits first; when other trees for most part, put forth first flowers, and then fruits in their season. *Pliny* numbers the figtree among the trees of quick Nature. And our Saviour, *Luke* 21. 29, 30. makes the shewing forth of the fig-tree to be a signe of Summers approaching. When himselfe came hungry to that figtree, *Matth.* 21.19. he thought to have found something on it more then leaves only: for though the time of figs was not yet, (that is, of ripe figs) *Mark.* 11.13. yet *grossuli*, green figs at least he looked for, those untimely figs that shee casteth when shee is shaken of a mighty wind, *Revel.* 6.13. his hunger would have made somewhat of them. It was at *Bethphage* (that house of green figs, as the word signifies) or near unto it, that hee cursed this barren figtree, *Mar.* 11.13. and therefore cursed it, because it answered not his expectation. It behoves us therefore not only to make a flourish of goodly words (with *Naph-tali*) but to be fruitfull boughes (with *Joseph*) being filled with the fruits of righteousness which are by *Iesus Christ* unto the glory and praise of God. *Philip.* 1.11. *Joseph* is a fruitfull bough, *Gen.* 49.22. that is, of the Vine, saith the *Chaldee Paraphrast* there. But it may be *Jacob* meant it of the *Egyptian* fig-tree, whereof *Solinus* reporteth that it beareth fruit seven times a year: pull off one fig, and another presently puts forth. Now if the fig-tree slack not her duty, but laboureth quickly to bring forth her first fruit, that so again and again hee may be more fruitfull: how much more should we hasten the fruits of holiness, break off our sins, and be abrupt in our repentance, *Don.* 4.27. cut the cart-ropes of vanity, and cast away the deeds

of

of darknesse, *Rom.* 13.12. bring forth fruits meet for repentance, parallel to it, and tantamount: such as were to be seen in the penitent thief, that suffered with our Saviour? *Aaron*'s rod was not sooner changed from a withered stick into a flourishing tree, then he was from a barren malefactor into a fruitfull professor: for see what a deal of fruit he bears in an instant: he confesseth his own sin, rebuketh his companions, giveth a good testimony unto *Christ*, and prayes that *Christ* would remember him when he came into his Kingdome. This encouragement among many other wee have that *Christ* will blesse our very budde, *Isai.* 44.3. (see the *Geneva Translation*) hee will tast of our green figs, of our tender grapes, which, if not yet of a good tast, yet because they give a good smell, as this Text. *Una mimula*, hath it, they are well resented; *Christ* when hee comes into *R. David*'s his garden, takes all he finds well aworth: He gathereth his myrrh with his spice, he eats not only of his hony, but of his hony combe, and drinks not only of his Wine, but of his milk, *Cant.* 5.1.

Verf. 14. Oh my Dove! that art in the clefts of the rock. The Dove is meek, mournfull, simple, sociable, fearfull, beautifull, faithfull to her mate, fruitfull, neat, so is the Church. And because the Dove is sought after by birds of prey, therefore she builds in strong and steep places, in clefts of Rocks, in the sides of the holes mouth, as *Jeremy* hath it, *chap.* 48.28. The Church also is forced many times to fly into the wilderness, *Revel.* 12. into the further parts of the world, and hide it self in corners, to avoid persecution. So many, so mighty and so malicious are the Churches enemies; that shee dare scarce peep out or appear abroad, with the Dove, but shee is in danger to become Hawkes-meat. Hence *Hilary* saith of the Primitive Christians, that they were not to be sought in tellis & exteriori pompa, in Palaces and outward pomp, but rather in deserts and in mountains, and in dens and caves of the earth, as the Apostle also hath it, *Heb.* 11.38. Concerning the Christian Congregation in *Queen Maries* time, saith *Mr. Fox*, there were sometimes forty, sometimes an hundred, sometimes two hundred came together, as they could in some private place in *London*, for mutual edification. They are utterly out therefore that hold that the true Church must be evermore glorious and conspicuous for her outward splendour. Shee is eft-soones like the Moone in her eclipse, which appeareth dark toward the earth,

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but is bright and radiant in that part which lookes toward heaven. The Papists would have this Moone alwayes in the full. And if she shew but little light to us, or be eclipsed, they will not yeeld, she is the Moon. And yet (except it bee in the Eclipse) Astronomers demonstrate that the Moon hath at all times as much light, as in the full: But oftentimes a great part of the bright side is turned to heaven, and a lesser part to the earth. And so the Church is ever conspicuous to Gods eye though it appear not alwayes to ours.

In the secret places of the stairs] Whither thou art retired, as for security, so for secrecy, that thou mayst the more freely and without suspicion of hypocrisie pour out thy heart before me, and seek my protection. Or, where thou lyest close out of modesty or conscience of infirmity; not daring to shew thy face.

Shew mee thy face] Or, let mee see thy countenances, I have none of thy particular congregations or members behind thee, but present your selves before the Lord, come boldly to the throne of grace, Heb. 4. 16. in full assurance of faith: Heb. 10. 22. *Quid enim per faciem nisi fidem qua a Deo cognoscimur*, saith Gregory upon this text. What can we understand by the face but Faith, in by it we are known of God, and without it, it is impossible to please God? For hee that cometh to God, (that shews his face before the King Eternall, Immortal, Invisible, &c. 1 Tim. 1. 17. must come in his best) must beleve that hee is (sc: *Optimus Maximus*) and more particularly that hee is a rewarder of all that diligently seek him, that seek him out, as the Greek hath it, viz. that fetch him out of his retiring-room, as the Syrophenisse by the force of her faith did, Mark. 7. 24. and as the Spouse here would never give him over, till shee had recovered him out of the countrey, and drawne from him this sweetest invitation to goe along with him, and incitation to make bold with him.

Let mee hear thy voyce] In holy exercises, preaching, prayer, conference, &c. See here how the Lord Christ wots attendance, sollicitates suitours. The Father seeketh such to worship him, Joh. 4. 24. *Hitherto yee have asked mee nothing*, saith the Son, nothing to what you might have done, and should doe well to doe hereafter, *Ask that your joy may be full*. Pray that yemay joy: draw waters with joy out of this wellspring of Salvation. Fly the

Heb. 11. 6.

Joh. 16. 24.

the throne of Grace, follow your work close; It was more troublesome to Severus the Emperour (to Christ you may be sure it is) to be asked nothing of his Courtiers, then to grant them much. *Ask and you shall have*, saith Christ. And is not hee worthily miserable, that will not make himself haply by asking? *Sweet is thy voyce*] because uttered by the Spirit of grace and supplication, whose very breath prayer is, and without whom prayer is no better then a *sounding brasie*, or *rincbling cymball*. *And thy countenance is comely*] sc: By reason of the Image of God repaired in thee, clearly shining in thy heart, and life: This renders thee comely indeed, so that I am the better to see thy face, and to hear thy voyce. To lovers nothing can bee more pleasing then mutuall converse and conference.

Verf. 15. *Take us the Foxes, the little Foxes*] i. e. The heretikes and schismatikes. For as Fox-cubbes will be Foxes one day, and of little will become great: so schismatikes if not timely taken will turn heretikes. Whence it is that the Apostle 1 Cor. 11. 18, 19. having said, *I hear that there be divisions or schisms among you*, he presently subjoynes, *For there must bee also heresies among you*, (God having so fore-appointed and foretold it) that they which are approved may be made manifest among you. Now these heretikes and schismatikes are fitly called Foxes, both here and Ezek. 13. 4. (Herd is also called a Fox, Luk. 13. 32. as being a Sect-master, Math. 22. 16. and as it is thought, to still the noise of his conscience, a Sadducee) first for their craft, secondly, for their cruelty. Foxes are famous for their craftinesse even to a proverb (As subtle as a Fox.

Astutam rapido servans sub pectore vulpem.)

Perfura.

They are passing-cunning to deceive those that hunt them; faining themselves simple, when there is nothing more subtle, and looking pitifully, when taken in a snare, but it is oneie that they may get out: there is no trusting to their looks, for *Vulpes pectus mutat, non naturam*, saith the Proverb, the Fox may alter his countenance, but not his condition. And for cruelty, besides the hurt Foxes do among Lambes and fowles (for, locking meate, they faine themselves dead: and so the birds hasting down as to a carcase, *vulpes rapiunt & devorant*, saith Isidore, Isidor. Etym. lib. 12. 1. they seize upon the birds and devoure them) they are noted here to mar the Vineyards, *Vulpes vitibus maximè nociva*, saith

one. And for Grapes the Fox loves them exceedingly, yea though they be but tender, and unripe. Hence the Latines call him *Legulus*, a Gatherer, namely of grapes: and wee ironically say of a man, *The Fox loves no grapes*, hee will not eat them, but 'tis because hee cannot get them: howbeit, by his learning one may know he loves them. Hereticks and schismatikes are therefore to be taken by the Vine-dressers, that is, detected, refuted, and if need be, delivered up to Satan by the Ministers, chased out of the Vineyard, and pursued to death, if incorrigible, by the Magistrate, as *Jehu* dealt by the *Baalites*, and after him *Josiah*. The sword is put into their hands for such a purpose, *Rom. 13. 4.* and our Saviour with a civill whip expelled those Church-Foxes, the Money-merchants, giving therein a tast of that civill authority which hee naturally derived from *David* as one observeth, The Apostles being convented before civill authority about matters of Religion, never pleaded, you have no power to meddle with us in these things that belong to Jesus Christ. No: their plea was only the justnesse of their cause, their obedience to God, &c. This, hereticks can never make good. Well they may pretend that they suffer for righteousness sake, and stile themselves, as the *Swenckfeldians* did, *The Confessours of the glory of Christ*. Well they may cry out as that heretick *Dioscorus* did in the Council of *Chalcedon*, *I am cast out with the Fathers, I defend the doctrine of the Fathers, I transgresse them not in any point*. Well they may seem to bee ambitious of wearing a Tiburn tippet (as *Campion*) and cry out with *Gentilis* the Antitrinitarian, that he suffered death for the glory of the most high God. Hee that hateth, dissembles with his lips, (saith *Solomon* of such subtle Foxes) and layeth up deceit within him; When hee speaketh fair, beleeve him not: for there are seven abominations in his heart, *Prov. 26. 24, 25.* Hereticks are notably cunning, and no lesse cruell, as the *Arians* and *Donatists* were of old, the *Papists*, *Soci-nians* and others of the same branne at this day. These Foxes have holes: they cunningly creep, or shoot themselves into houses by their pithanology and counterfeit humility, they lead captive silly women, and, by them, their husbands: they take them prisoners, (as the word signifies) and then make prize of them, *2 Pet. 2. 3.* they bring them into bondage and

1 Tim. 1. 20.

Se pro gloria
Altissimi Dei
pati.

Math. 8.

2 Tim. 3. 6.

and devour them, as *St. Paul* saith of those deceitfull workers, the Foxes of his time, *2 Cor. 11. 13. 20.* they fraudulently soist in false doctrines, *2 Pet. 2. 1.* Heresies of perdition, and so corrupt the Vineyard, as the Master of the Vineyard complaines, *Jer. 12. 10.* shipwreck the Faith, *1 Tim. 1. 19.* subvert whole houses, *Tit. 1. 11.* and are therefore to bee taken, or clubd downe as Pests, and common mischiefs to mankind; to the younger sort especially, those tender grapes, which they chiefly covet, and catch at. And here in hunting of these cruell crafties that counsell would bee taken that *Saul* gave the *Ziphites* concerning an innocent man, that deserved it not: *Goe, I pray you, prepare yee, and know, and see his place where he haunt is, and who hath seen him there: for it is told mee that he dealeth very subtilly. See therefore and take knowledge of all the lurking places where hee hideth himself, &c.* *1 Sam. 23. 22, 23.*

Verf. 16. *My Beloved is mine, and I am his*] Hitherto the Church hath related Christs words to her selfe, and others. Now shee shuts up the whole discourse with praise of Christ, here, and prayer to him, verf. 17. In praising him, shee preacheth her owne blessednesse in that spirituall Union, that mysticall marriage that is betwixt them: *My Beloved is mine, &c. q. d.* I am sure hee is mine, and I can boldly speak it. Many lay claim to him, which have no share in him: they deeply affirme of him, but have no manner of right to him, their faith is but fancy, their confidence presumption; they are like that mad man of *Athens*, that claimed every rich ship that came to shore, when as hee had no part in any; or *Haman*, who hearing that the King would honour a man, concluded (but falsely) that himselfe was the man. Like Idolatrous *Micah*, they conceit that God will blesse them for the Levites sake, *Judg. 17. 13.* which was no such matter. And like *Sisera* they dreame of a kingdome, when as *Jaels* nail is nearer their temples then a crown. The condition of such selfe-soothers and selfe-seekers is nothing different from his, that dreaming, upon a steep place, of some great happinesse befall him, starts sodainly for joy, and falling downe with the start, breakes his neck at the bottom. The true beleever is upon a farre better ground, his faith is unfeigned, his hope is unfaillable. Hee knowes whom hee hath trusted, hee knowes

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and

and beleeveth the love that God hath to him, 1 *Job*. 4. 16. he hath gotten a full gripe of Christ, and is sure that neither death nor life, &c. shall separate him from Christ. Hee hath comprehended him, or rather is comprehended of him, *Philip*. 3. 12. Christ hath laid hold on him by his Spirit, and hee hath laid hold on Christ by faith, the property whereof is to put on close to Christ, and Christ to him: yea to unite us to Christ, so that hee that is joyned to the Lord, is one spirit, 1 *Cor*. 6. 17. as truly one as those members are one body which have the same soule; or as man and wife are one flesh: as they two are one matrimoniall flesh, so Christ and his people are one mysticall Christ, 1 *Cor*. 12. 12. Well therefore may the Church here glorifie Christ, and glory in her own happinesse by him, saying, *My Beloved is mine*, and I am sure of it, and cannot be deceivd, for *I am his*: all that I am is his, I have made a totall resignation of my whole selfe unto him, and have put him in full possession of all. *I am crucified with Christ*: Nevertheless I live, yet not I, but Christ liveth in mee, *Galat*. 2. 20. Christ is All-sufficient to mee, and I am altogether his. His is as a Covenant of mercy, mine of obedience. Wherein I doe as it were by Indenture with highest estimations, most vigorous affections, and utmost indeavours bestow my self upon him: and I accept of whole Christ in all his offices and efficacies.

Hee feedeth among the Lillies] Before shee was to seek, and goes to Christ to bee resolved where hee fed, *Chap*. 1. 7. Now, after more intimate communion with him, shee is able to resolve her selfe and others where hee feedes his flock, viz. among the Lillies, that is, in sweet and soft pastures, *Psalms*. 23. 2. in those mountaines of spices, *Cant*. 8. 14. those beauties of holinesse, the glorious Ordinances, wherein Christ feeds his people and feasts them daily and daintily, pleasantly and plentifully with the best of the best, fat things full of marrow, Wine on the Lees well refined, *Esaie*. 25. 6. to the gladdening of their hearts, and greatning of their Faith, so that they grow up as the lillies, *Hos*. 14. 5. as the calves of the stall, as the willowes by the water courses, *Esaie*. 44. 4. And as Lillies are not more beautifull then fertile,

Plin. Una radice quinquagenos saepe emittente bulbos, yea the dropping of

of the Lilly will cause and beget more Lillies: so the lilly-white Saints will bee working upon others, and bringing them to Christ, as *Andrew* did *Peter*, and *Philip* *Nathaneel*, *Job*. 1. 41. 45. True goodnesse is generative, *Charity is no churle*, &c.

Verf. 17. Untill the day break, and the shadows flee away] Untill that day dawn, that last and glorious day, when Christ the Sun of righteousness shall appear, and chase away the shadows of sin and misery, wherewith I am here benighted. Turn about my Beloved] and though thou leave mee for a time (as thou art a God that hidest thy self, *Isai*. 45. 15.) yet never forsake me, but let thine heart be ever upon me, and thine hand ready to help at a dead lift. Yea be thou like a Roe or a young Hart] come sweetly and seasonably to my relief and succour. To set thee a time, were to set the Sun by my dyall. But when thine own time is come, then come Lord Jesus, come quickly, be as nimble as a Roe or a young Hart upon the mountaines of Bether, called elsewhere Bithron beyond Jordan: which mountaines were much haunted by hunters. Mountaines of division some renders it, and one descants thus: The Spouse of Christ in that heavenly marriage Song calleth him a young Hart on the Mountaines of Division. Tell me then whither will you goe for truth, if you will allow no truth, but where there is no division.

D d d 2

CHAP.

CHAP. III.

Vers. 1.

By night on my Bed I sought him whom my soul loveth.

Shee had not a name good enough for him: shee therefore makes use of this powerfull Periphrasis. Before he had beene her Beloved, but now the Love of her soule, because now hee had withdrawn himself. It was night with her now; she walked in darknesse and had no light, as *Isai. 50. 10.* and, as before day brake, the darknesse is greatest: so was it now with the wofull Spouse. Shee was indeed upon her bed of ease, but to her in this case it was a little-ease, a bed of unrest: her soul was tossed and troubled with solitary seeking, longing and looking after him whom her soul loved. By night therefore, or night after night, sundry nights together (as some read it) Shee sought and sought, being constant, instant and indefatigable in the search, shee sought him early and earnestly, with utmost attention and affection, with her whole heart and soul, *Jer. 29. 13.* according to the measure of her love to him, which was *modus sine modo*, as Bernard hath it. Now whatsoever a man loves, that he desires, and what hee desires that he seeks after: especially if he apprehend some singular worth in it. In Christ are hid all the treasures of wisdom and knowledge, *Col. 2. 3.* Hee is better then rubies, saith Solomon, and all the things that may be desired are not to be compared unto him. *Prov. 8. 11.* Hence the good soul seeks him, as eagerly as the Mammonist seeks silver, the Ambitious honour, the affamished man bread, the condemned prisoner a pardon, or as one that seeks for a lost Jewell, he over-looks all till he hath found it, Christ I must have, saith shee, what ever it cost me: this gold cannot be bought too dear. She longeth fore, as David did, saying, Oh that one would give me of the water of the Well of Bethlehem, *1 Chro. 11. 17*! Oh for a blessed arm-ful of the Babe of Bethlehem! such as Simeon once had! Give mee Christ, or else I dye. None but Christ, none but Christ. All's but dung and drosse to Christ. God offered Moses an Angel to goe along with them in the

Philip. 3.

the wilderness. He would have no Angell, nor stir a step unlesse God himself would conduct them. Barak would not march with out Deborah, &c.

I found him not] i. e. I had not so full a presence, nor so fast hold of him as I desired, he had got behind the wall or the window, as in the former chapter, and (Joseph-like) concealed his love out of increasement of love, as also that he may stirre up strong affections after him in the hearts of his people: for hee well enough knowes how to commend his mercies to us, as Laban did his daughter Rachel to Jacob, by holding us off, by suspending us for a season. Even barren Leah, when unloved and unlookt on, becomes fruitfull: and the drowsie Spouse, when shee misseth her Beloved, becomes restless till shee have recovered him. In their affliction they will seek mee early, *Hos. 5. 15.* Affliction excites devotion: and makes the Saints seek again with a redoubled diligence, as here. See *Psal. 78. 34, 35.* It fares with the best sometimes as it did with St. Paul, and his company in the shipwrack, *Act. 27. 20.* when they saw neither Sun nor Stars for divers days and nights together. In this dismall and disconsolate condition, if they can but cast anchor and pray still for day, Christ will appear (as here vers. 3) and all shall clear up, the day will dawn and the day-star appear in their hearts. Mourning lasteth but till morning, *Psal. 30.* and the vision is yet for an appointed time, but at the end it shall speak and not lye, it will surely come, it will not tarry, *Hab. 2. 3.* But what shall we doe in the mean while, may some say? how shall wee sustaine our spirits? sith hope deferred makes the heart sick? Though it tarry wait for it, saith the Prophet, Have patience and learn to live by faith, The just shall live by his Faith, vers. 4. We are usually too hasty, and do antedate the promises: neither will any reason satisfie us unlesse we may have all Christs sweetnesse at once, and at present. Excellent is that discourse that Mr. Bradford the Martyr makes in a consolatory letter to a good woman, that was troubled in conscience. You are not content, saith hee, to kisse Christs feet, with Magdalen, but you would be kissed even with the kisses of his mouth. You would see his face with Moses, forgetting how hee biddeth to seek his face, *Psal. 27.* yea and that forever, *Psal. 105.* which signifieth no such sight as you desire to see in this present life, which would see God now face to face: whereas he cannot bee seen but covered under something, yea sometime in that which

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is clear contrary unto God, as to see his mercy in his anger, &c. How did Job see God but as yee would say under Satans cloak, &c. You know that Moses when hee went to the Mount to talk with God, he entred into a dark cloud. And Elias had his face covered when God passed by. Both these dear friends of God heard God, but saw him not. But you would be preferred before them. See now, my dear heart, how covetous you are. Ah be thankfull, be thankfull! But God be thanked y^e covetousnesse, is Moses covetousnesse. Well, with him you shall be be satisfied, But when? forsooth when hee shall appear, &c. God would have his people discontentedly contented with what measures of grace and feelings they have attained unto, and to know that *Tota vita boni Christiani sanctum desiderium est*, the whole life of a good Christian is an holy desire after more: and that those very pantings, iniquitations and unsatisfiablenesses cannot but spring from truth of grace, and some taste of Christ.

Verf. 2. *I will rise now and goe about the City, &c.* The holy City Jerusalem, whither the Tribes went up, the Tribes of the Lord unto the Testimony of Israel, Psal. 122. 4. There was the likeliest place to finde Christ: there his parents found him once after three-days search (Luk. 2. 46.) sitting in the Temple: there hee dwelt amongst men, there he gave gifts unto men, and there-hence he went forth abroad the whole world conquering and to conquer, Rev. 6. 2. Here therefore the Spouse seeks him, amongst the people of God, and in his Word and Ordinances. Shee knew well that he fed his flock among those Lillies, used to goe down into that his Garden of spices, Cant. 6. 1, 2. to take a turn amidst those golden Candlesticks, Revel. 1. 13. to take a view of his Wedding guests, Matth. 22. 11. yea to eat and drink in their presence, and to teach in their streets, Luk. 13. 26. Abroad shee gets therefore, and that presently (*I will rise now*) saith shee, lest I lose mine opportunity: for if so, I may seek it with tears and goe without it with sorrow. Men may purpose, promise, and expect a time of healing, and curing, when they shall be deceived, and find a time of trouble, Jer. 14. 17. Many, I say unto you, shall seek to enter & shall not be able, Luk. 13. 24. yea they shall goe with their flocks and with their herds, to seeke the Lord: but they shall not finde him, hee hath withdrawne himselfe from them, Hos. 5. 6. They came too late belike: they

sought

sought not the Lord while he was to be found (*vel sero, vel certe non serio querebant*) they called not upon him while he was near, they stayd till hee was out of call, Prov. 1. 28. till he was resolved to return either no answer at all, or such a sad answer as the Jews had from him, because they stood out their day of grace, *Te shall seek mee and shall not finde mee: and where I am, thither ye cannot come*, Job. 7. 34. And again, *I goe my way, and yee shall seek mee, and shall dye in your sinnes*, Job. 8. 21. Oh dreadfull sentence! The Church herselfe here, though never so dear to Christ, seemes to some to be guilty of sloth and slacknesse in seeking after Christ, and doing it in her bed, (as loth at first to disease her self) or in holding him while shee had him, if whilest shee was sleeping, hee slept away from her side. The wise Virgins also were napping and nodding, Matth. 25. and holy Austin confesseth, that hee could not answer that clear text whereby he was called out of his sinfull course, *Awake thou that sleepest and stand up from the dead*, &c. but only by that wish of the sluggard, *Modo & ecce modo, Sinite paululum, &c.* A little more sleeps, a little more slumbers, &c. little and yet sleeps in the plural. Thus *Modo & Modo non habent modum, & Sinite paululum ibit in longum*, as that Father hath it. Somewhat it was surely that makes the Church resolve, as here, *I will rise now*, or, *Let me rise now*, I will stirre up the gift of God that is in mee, I will stirre up my self to take better hold of Christ. Here is a tacite taxing her self for some former slacknesse, after her former enjoyments and familiar entercourse with Christ. Wee are too ready, after wee have run well, to lye down and take cold, which may cause a consumption: to please our selves in unlawfull liberties, when we have pleased the Lord in lawfull duties. Hezekiah, after his notable service both of prayer and thanksgiving, fondly over-shoots himself to the Babylonish Embassadors. *Jonah*, after his Embassage faithfully discharged to the *Ninivites*, breaks forth into anger against the Lord. *Peter* being commended by Christ for the profession of his Faith, fell presently so farre wide, that hee heard, *Get thee behinde mee Satan*, Mat. 16.

I sought him, but I found him not For tryall and exercise of her faith and constancy. Then shall yee know, if yee follow on to know the Lord, Hos. 6. 3. So then shall we find, if we follow on to seek Christ, fetching him out of his hiding place as the woman of Canaan did. For he would have hid himselfe, saith the text, but.

but he could not, For a certain woman, &c. Mark. 7. 24. 25. And as shee fet him out, so shee followed him close; refusing to bee either said nay, or sit down with silence or sad answers. The like did *Iacob*, Gen. 32. hee wrestled with might and might, hee would have a blessing, whether God would or no; as we may say with reverence. *Let me goe*, saith *God*, No, thou shalt not, saith *Iacob*. Let mee alone that I may destroy this people, No: by no means, saith *Moses*. In seeking of Christ faith is not only importunate, but even impudent, Luk. 15. 8. and threatens heaven, as *Nazianzen* said of his sister *Gorgonia*. If hee have lost his mercy, shee'll find it for him, *Esaie*. 63. 15. If hee looke strange and stern, shee'll both know him and claim him amidst all his austerities. Vers. 16. *Art not thou our Father?* If hee be gone never so farre, shee'll follow hard after him, so *David's* phrase is, even as hard as her old legs will carry (as *Father Latimer* said) with *Return* for thy servants sake. *Wee are thine*, &c. vers. 17. 19. O Lord (saith the Church in *Habakkuk*) *Art not thou from everlasting my God and mine Holy One?* It was a bold question; but God assents to it in a gracious answer, ere hee went further. *Wee shall not dye say they abruptly*, *Hab.* 1. 12. *Nay after two dayes*, (for so long, it may bee, hee will hold us off, to try how wee will hold out seeking) hee will revive us, in the third day hee will raise us up, and wee shall live in his sight, *Hos.* 6. 2. Or if we should dye in this waiting condition, and in a spirituall desertion, yet wee could not misse of heaven, because he hath said, *Blessed are all they that wait for him*, *Isai.* 30. 18.

Vers. 3. *The watchmen that goe about the City for me* i.e. The Angels, (who are Gods watchmen over the world, and are so called somewhere in Scripture) as also, *minist'ring Spirits*, guardians of the Saints, &c. But here I conceive are meant either those princes of the world, strangers to the mystery of Christ, 1 Cor. 2. 8. and therefore can tell no tale nor tidings of him. For why, they are of *Gallio's* religion, which is no better then a meer irreligion, *Act.* 18. 15. being *de regione magis solliciti quam de religione*, as one saith: Or else, the Officers and Ministers of the Church, set as Watch-men upon *Ierusalem's* Walls, with charge never to hold their peace day nor night, *Isai.* 62. 6. But they alas prove too too oft blind watchmen, dumb dogges, sleeping, lying down, owing to slumber, *Isai.* 56. 16. And such it seems were these here by the small directions they gave the Church, or intelligence of her best Beloved.

Howbeit,

Howbeit, because the Priests lips should preserve knowledge, and they are given for Guides to God, how ever they prove, shee repairs to them, or rather, lighting upon them, enquires for Christ. *Heb.* 13. 8.

Saw ye him whom my soule loveth? They that love Christ in sincerity are apt to imagine that others also doe love him no lesse then they. So much worth they find in him, that they wonder how any can doe otherwise then affect and admire him. This made *Mary Magdalen*, who loved much, to ask the Gardener (for so shee took him to be) what he had done with the Lords body, *Ioh.* 20. 15. Whereabout shee thought hee had been as solicitous as her self. So the Church here, Have you seen him? When they perhaps were perfect strangers to him. But be they as they will, they should have known and loved the Lord Jesus Christ upon pain of utter cutting off, 1 Cor. 16. 22. and whether they doe or doe not, they shall know that shee loves him; *Quis enim celaverit ignem?* for who can hide fire in his bosome, or musk in his pocket? The love of Christ cannot possibly be concealed. A man may as easily hide the wind with his fist, and the ointment of his right hand, which bewrayeth it self, as *Solomon* speaketh in another case, *Prov.* 27. 16. He that beleeveth with his heart, will confesse with his mouth, *Rom.* 10. 10. Christs true worshippers are marked in their foreheads, *Rev.* 7. 3. Antichrists limbes receive his mark in their hands, chap. 13. 16. which they can cover or discover, as they see occasion. We have also many politick professors amongst us, who for want of true love to Christ, either run away in the plain field, *Heb.* 10. ult. and so incur the danger of marshall Law: or else (under a colour of discretion) fall back into the reeward: the battle is sharp, and it is not good to be too forward. *But is this thy love to thy friends* as he said to *Habai* the Archite? *David's* Parents and brethren came down to him to the cave of *Adullam* though to their great danger, 1 Sam. 22. 1. And *Basil* being blamed for his forwardnesse to appear for his friend in danger, answered, *Ego aliter amare non didici*, a friend is made for the day of adversity.

Vers. 4. *It was but a little that I passed from them* It is probable, that lighting upon these watchmen, shee promised her self much counsell and comfort from them: but was disappointed. It pleaseth God many times to crosse our likeliest projects, that himself alone may be leaned upon. The poor soul in distresse

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St. Augustin
propter imprec-
bilitatem.

Psal. 63. 3.

Isaiah:
Dan. 4. 10.
Ezek. 33. 2.

is apt to knock at the creatures doore for comfort, to shak abroad, and to look this way and that way as *David* did, for help. Yea many use the meanes as Mediatours, and so fall short of Christ. It is a good Note that one makes upon this text, that she was a little past the watchmen: Which shews, saith he, that the Lord delays comfort, to draw his Church through all his means, from the lowest to the highest, where she findeth in short space comfort: but many times not till she is past: that they might not attribute it to the excellency of the means, but unto God.

Mr. Dudley
Fenner.

Ideo minatur, ut
non puniat,
Christus.

But I found him whom my soul loveth] Christ as he therefore threatneth that hee may not bee put to punish, so he therefore hides himself (otherwhiles) that he may come in again to his people with more comfort: And his usuall time to come in to them is when they have well-nigh done looking after him (as he dealt by those two that were travelling to *Emaus*, *Luk. 24. 15.*) when they have hangd up their hopes, and their harpes together, and are ready to cast away their confidence, & to leave looking any longer, *Luk. 18. 8.* When the son of man comes (viz. with an answer to his peoples prayers which they have now even given up for lost labour) shall he find Faith upon the earth? i.e. will any body ever think, that having staid so long, hee would yet come at last? Christ loves to comfort those that are forsaken of their hopes, and to give a blessing to those times and meanes, whereof we despair. The pains cannot be cast away which we resolve to lose for Christ.

I held him and would not let him goe] Shee held him with both hands earnestly: for faith hath two hands, one receiving Christ from God, the other giving the beleever to God. With both shee holds Christ; (the King is held in her galleries by the bonds of love, by the cords of kindnesse, *Cant. 7. 5.* he is even held prisoner in her company) but especially with the former. Shee holds him as *Jacob* did, *Gen. 32. 26.* though with much conflict: the devill strikes hard at her hand, and would make her loose her hold. Hence faith is faine to tugge and wrestle, even till it sweat again. And therefore *Paul* calls it *the difficult work of faith*, *1 Thes. 1. 3.* because the Beleever hath such a doe to hold his own. If hee cannot hold with his hands, he'll make use of his teeth, (as it is storied of *Cynegirus* that noble *Athenian*, and of our Sir *Thomas Chaloner* in the warres of *Charles the fifth*) any shift he will make rather then part with Christ; whom his soul loveth.

2 Tim.
3. 10.

loveth: having fastened on the tree of life, rather then drowne, he is resolved to pull it up by the very roots. Let God fight against him with his own hand, and offer, as it were to kill him, yet he will hang on still: hee will trust in an angry God, in a killing God, as *Job*: and as *Jacob* he will wrestle, and not let goe though alone, and in the night, and upon one leg. Loe this is the generation of them that seek him, of them that seek thy face: this is *Jacob*, *Psal. 24. 6.* these be Israelites indeed, *Iob. 1. 47.*

Untill I had brought him into my mothers house] that is, into my conscience, say some, (where Faith dwelleth, and Christ by faith, *Rom. 10. 10. Gal. 4. 19.*) into the Synagogues of the Jewes say others, or into the Congregations of the Gentiles. They doe best that understand it of the Catholick Church, the supernall *Jerusalem*, that mother of us all, figured by *Sarah*, *Gal. 4. 24, 26.* where Christ hath most delightfull dwelling, a comfortable commoration, and as it were conjugall cohabitation with his Spouse, chamber-fellowship; *Iudg. 15. 1.*

Vers. 5. I charge you, O ye daughters of *Jerusalem*] As a further fruit of her revived faith, shee renews her contestation and charge of sanctification of life, such as becometh the Gospell; that Christ, whom shee resolves now to retain with her, be not provoked by sinne to leave his people, *Num. 32. 15.* And in this vehement adjuration, no doubt, saith an Interpreter, but the Church hath a speciall regard to the custome used then, and yet even at this day used amongst us: namely that songs are sung before the Bride-chamber, and certaine noises of Instruments brought to wake the Bride and Bridegroom from sleep. See the Note on chap. 2. 7.

Vers. 6. Who is this that cometh out of the wilderness? Who is this, say the Angels, those friends of the Bridegroom (as some will have it) admiring the Churches high expressions, and continuall ascensions in her affection to Christ? But I rather think it is the voyce of the Bridegroom himself, ravished with the beauty and sweetnesse of his Spouse, and wondring at his own comelynesse put upon her; as well he may; for *quantum mutatur ab Virg. illa?* Such a change hee hath wrought in her, as never was known in any. See *Ezek. 16. 6, 7, 8.* &c. *Moses* married an *Ethiopian* woman and could not change her hiew. *David* married a scornfull dame, a mocking *Michol*, and could not mend her conditions. *Iobs* wife continued to be (as it is said of *Helena* af-

ter the Trojan troubles caused by her) *ἡ παλαιὰ γυναὶκὶς* the same woman still, no changeling Shee: but the Church, and all her genuine children are strangely altered and metamorphosed (as the Apostles word is *Rom. 12. 2.*) and this change is not morall, formall, meerly mentall, temporall, partiall, but spirituall, reall, universall both in respect of subject and object: for it is an intire change of the whole man from the whole service of Satan to the living and true God in sincere obedience to the whole law, the whole courie of his life throughout. A change so conspicuous and so stupendious, that not only strangers take notice of it, strange at it, *1 Pet. 4. 4.* and marvell much at the matter, saying *Who is this, Matth. 21. 10?* What's come to the man of late, that now tis *Ego non sum?* but Christ himselfe stands wondering at his owne work, as he did once in Nathaniel, Behold an Israelite indeed (an *Ishmaelite* by nature, but an *Israelite* by grace, as Gether, *1 Chron. 7. 17. 2 Sam. 17. 3.*) *Iob. 1. 47.* and as before that in *Arumab*, that famous *Lebushite*, *2 Sam. 24. 18.* compared with *Zach. 9. 7.*

That cometh out of the *Wildernesse* *Is*: Of this world fely called a wildernesse, for the paucity of good people in it (the wildernesse of Judea, where John preached was so called, because but thinly inhabited) and plenty of Bears, and Bores, Lions, and Leopards, and other wild creatures, whereunto wicked men for their savagenesse are commonly compared in Scripture. This ascending of the Church out of the world, as *Israel* did out of *Egypt*, and there orderly marching through the wildernesse into the promised inheritance, is worthily called a wonderful separation, *Exod. 33. 16.* And as that Angell that appeared to *Malvab*, by ascending up in the flame of the Altar, is said to do wondrously, *Iudg. 13. 19, 20.* So doe the Saints by their dayly devotions, as so many pillars of smoke, *clationibus sumi*, aspiring to eternity, and comming up (as *Cornelius* his prayers and almes did) for a memoriall before God, *Act. 10. 4.* And albeit their best performances are as smoke, black and footy in regard of infirmities and imperfections, yet they have a principle in them to carry them upward: they have also the High-Priest of the New Testament, not to present them only, but to perfume and bescent them, as it is here, with myrrhe and frankincense and sweetest powders of the spice-merchant; that is, with the merit and meditation of his own most pretious passion, *Heb. 9. 24.* those sweet odours powdered as out of vials into the prayers of Saints, *Rev. 5. 8. & 8. 4.* and

so making both them and their services acceptable to his Father. And as he promised, *Iob. 12. 32.* that being lifted up himself by the crosse to the kingdome, hee would draw all his to him, so wee see it fulfilled in the Saints those heavenly Eagles, soaring out of sight: lowly in their speeches, lofty in their actions, but especially in their affections carried above all earthly objects, *Col. 3. 2.* and not content till they are gotten home to heaven: their commoration is here, their conversation above. These heavenly Stars, though seen sometimes in a puddle, though they reflect there, yet they have their situation in heaven. These birds of Paradise, though they may touch happily upon earth, yet they are mostly upon the wings, and those outward comforts and creatures are to them but *scale et ale*, wings and wind in their wings, *Zech. 5. 9.* to carry them upward. Let shallow men wonder at worldly things, as the Disciples did at the huge and faire stones of the Temple, *Matth. 24.* let them be nailed fast to the earth, as *Sijera* was by *Jael*, let them ever bow down-ward, as that woman in the Gospell that had a spirit of infirmity, let them grovell and goe upon their bellies and feed upon earth, as the Serpent, *Gen. 3.* The Saints are of another alley: their civill conversation is in heaven, *Phil. 3. 20.* their politick bent, aim and fetch is for heaven: they are *immortalitatis candidati*, as the Ancients called *Henock* and *Elias*, they doe *paradisum mented eambulare*, as *Hierome* bids the young *Hermite*, take a turn ever and anon in paradise: and, after some serious thoughts of that blessed place, they break out as *Monica*, *Austins* mother, did into a *Quidhic facis?* What make I here? why hasten I not home to mine own country? They send up many pious ejaculations, many holy fallies, and as it were egressions of soul, many an humble joyfull and thankfull heart to God. *Mittunt preces & lachrymas cordis legatos*, as he saith, pillars of prayers, volleys of hearty wilhes they send up continually, laying up treasure in heaven, and thinking long of the time or ere they get thither.

Verf. 7. Behold his bed which is *Solomons*, &c. [Or Behold, the bed of *Solomon*, (as the Greek explaining the Hebrew hath it,) *Solomon* was a famous figure of Christ: of his bed wee read nothing, but may well conceive, it was (as every thing else about him) stately and costly: And thereby is meant here heaven, say some, whither the Church is brought in ascending in the precedent verse: and by the valiant Warders they understand the Angels,

Gen. 32. 1, 2.

those Mighties, *Psal. 103. 20.* But because they are said to bee *valiant men of Israel*, I rather assent to those that think the godly Ministers are here meant by the *Mighties*, and the Church by *Christs bed*, where he repositeth and resteth in his love, *Zeph. 3. 17.* Lodging betwixt her breasts, *Cant. 1. 13.* There is nothing more sure, then that the blessed Angels doe watch over the Church. What a guard by them had *Jacob at Mehanaim*, where they made a lane for him, (as the word imports) to provide for his safety? the like we may say of *Elisba at Dothan*, and divers others. I doubt not (saith one) but as the Angels waited at Christs sepulcher, so for his sake they watch also over our graves, called our beds, *Isai. 57. 2.* Howbeit here, understand we it of the Ministers of the word, that watch for mens soules, and are frequently called *watchmen*. Sixty of them they are said to be, because a great number, as the *Levites* were scattered up and down the Tribes of *Israel*, (as salt is strawed thick upon flesh to keep it from putrefying, Ye are the salt of the Earth, *Matth. 5. &c.*) And *valiant* they are said to be: for valour and courage invincible is necessary to a Minister, who shall be sure to be put hard to it, and therefore had need to be (as *Athanasius* was) an adamant for his resolute stout carriage; and to partake with the Diamond in the High-Priests breast-plate for hardnesse and hardnesse in standing to and for the truth. *Israelites* also they ought to be; Jews inwardly, not scoffing *Ishmaelites*, profane *Edomites*, false *Philistines*, but the valiants of *Israel*, such as *Dauids* band of *Worthies* was, *1 Chron. 11. & 12.* faithfull and godly patterns of piety, such as will take heed to themselves and to the flock, waiting upon the Lords work, and watching for mens soules, as they that must give accompt, &c. *Heb. 13. 17.* It is a great matter to be of Christs life guard. Remember what *David* said of *Abner*, *1 Sam. 26. 15.*

Judg. 8. 20.

and you say us
excepsit in de
u. Plinai ch.

Judg. 7.

Verf. 8. They all hold swords, being expert in warre. They not only bear armes but can handle them. Young Iether wore a sword, but hee durst not draw it, or strike with it, when hee should have killed *Zeba* and *Zalmunna*. *Themistocles* said of the *Eretrians*, a cowardly people, that they were like the sword-fish, which hath a sword indeed, but wants an heart. Such white-livered Souldiers, such faint hearted Sword-men our *Solomon* hath no need of: Our *Gideon* will not employ them so farre as to break a pitcher, or to bear a torch. The fearfull and unbelieving shall

shall never set foot in his kingdome, much lesse bee *Esquires* of his body, those in that Office must hold fast the faithfull word (that Sword of the Spirit, that two-edged Sword) farre beyond that of *Goliath*, (and yet *David* said there was none to that) that they may be able and apt by sound doctrines both to exhort the tractable, and to convince the gainsayer, *Tit. 1. 9.* Those that either cannot or will not doe thus, are no way fit to be of Christs guard, because they are more likely to betray him into the hands of his enemies, then to defend him from them; to act a *Judas* his part then a *Peters*, who manfully cut of *Malchus* his ears, and chose rather to be held temerarious then timorous. *Jeremy* complains of the Pastours of his time, that they were not valiant for the truth, they had no spirituall metall in them: but as *Hares* and *Stags* have great hornes and strength, but want courage: so it was with these. *St. Austin* professeth this was it that heartned him and made him to triumph in his former *Manichism*, that he met with feeble Opponents, and such as his nimble wit was easily able to overturn. If gainsayers be not powerfully convinced, how will they set up their crests, and cry *Victoria*? If they be not stoned with arguments, how will they start up and out stare the truth? There must be therefore skill and will in all her champions. They must also every man have his sword upon his thigh, and be ready for an assault. *Seneca* reports of *Cesar* that hee had quickly sheathed his sword, but never laid it off. And *Suetonius* tels us, that he would never fore-acquaint his soldiers of any set time of removall or onset, that he might never find them unready. *Christ* expects the like care and courage in his Ministers, lest the proverb be verified on them, *Ungirt, unblest: omnibus periculis in prece*. And, because of fears in the night. Lest evill should befall *Solomon*, as it did *Ishboseth*, who was slain upon his bed by the sons of *Rimmon*: lest deeds of darknesse be done in a land of light, and whilest the watchmen slack their duty, the rulers of the darknesse of this world break in and play their pranks. Whilest men slept, tares were sown by the evill man, *Mat. 13.*

Verse 9. King Solomon made himself a charret. *Hic locus lubricus est & difficilis.* This is an hard text, saith one. It had been easier (perhaps) if commentatours had not made it so hard: The word rendred *charret*, is by others rendred a *Bride-chamber*, a bed, a throne, a palace. The Hebrew word is found in this place only: it hath the name of fairnesse and fruitfulness. *Rabbi Solomon* saith.

faith it is, *Thalamus honorificus*, a bed chamber of honour, whereby we are to understand again the Church, as we did by *bed* in the former verse. Shee is oft compared to an house here, to a Bride-chamber, and *Solomons* Bride-chamber, which must needs be supposed very trimme, and set forth to the best. It is further set forth here by the causes; efficient, *Solomon* himself: *Materiall*, Cedar, Silver, Gold, &c. *Formally*, paved with love; *Finall*, for himself first, and then, for the daughters of *Jerusalem*. First, *Solomon* himself made it though a King. *Stupenda sane dignatio*, a wonderful condescension. The Church is *Christis* own workmanship, his artificiall *facture*, or creature (as the Greek word signifieth, *Ephes.* 2. 10.) that Master-peece of his architecture wherein he hath shewed singular skill, by erecting that glorious fabrick of the new man, that new heaven, and new earth wherein dwelleth righteousness. *2 Pet.* 3. 13. For hee planteth the heavens, and layeth the foundations of the earth, that hee may say to *Zion*, Thou art my people, that he may rejoyce in the habitable part of Gods earth, *Prov.* 8. 31. that he may say I will dwell in them and walk in them, and I will be their God, and they shall be my people, *1 Cor.* 6. 16. *Christ* wrought the *Centurions* faith, as God, hee wondred at it as man. God wrought, and man marvelled, he did both, to teach us where to bestow our wonder. *Paul* prayes for his *Ephesians*, that their eyes might be enlightened to see the power that wrought in them, *Chap.* 1. 18.

Of the Wood of Lebanon] See the Note on *chap.* 1. 17. The Saints are the Churches materialls, *Rom.* 1. 7. *1 Cor.* 1. 2. The precious sonnes of *Zion*, are comparable to fine gold, *Lam.* 4. 2. Her *Nazarites* are purer then snow, whiter then milke, more rudly then rubies, their polishing is of *Saphire*, *vers.* 7. And yet *Bellarmino* is not ashamed to say, *Nos etiam si credimus in Ecclesia inveniri omnes virtutes, &c.* Although we doubt not but that all vertues are found in the Church: yet that a man may bee absolutely called a Member of that true Church spoken in Scripture; we hold not that any inward vertue is required, but only an externall profession of the Faith, and participation of the Sacraments. *Belle hoc convenit Ecclesie Romane*, saith a learned man. This description suits very well with the Church of *Rome*. For certainly if there be any vertuous persons in that Church, *id est convenit per accidens*, it is by meere accident, and not as they are in that Church, but as they dissent from it: like as *Cicero* saith wittily

of

of the *Epicureans*, that if any were good amongst them, it was meerly from the goodnesse of their nature, for they taught and thought otherwise. And as *Peter Moulin* said of many of the Priests of *France*, that they were for their loyalty not beholding to the *Maximes of Italy*, and yet *Bellarmino* hath the face to say, *Sunt quidem in Ecclesia Catholica plurimi mali, sed ex Deo non Ecclesia hereticis nullus est bonus.* Among *Papists* there are many bad men, but among *Protestants*, not one good man is to be found.

Vers. 10. *Hee made the pillars thereof*] i. e. The faithfull Ministers, called *pillars*, *Gal.* 2. 9. and that (*Atlas*-like) beare up the pillars of it, *Psalm.* 75. 3. Those that offer violence to such, *Sampson*-like they lay hands upon the pillars to pluck the house upon their own heads. Yea they attempt to pull *Starres* out of *Christis* hand, *Revel.* 1. which they will finde a work not feisable. *Of silver*] for the purity of matter, and clearenesse of sound: for their beauty, stability, and incorruption. Let Ministers hereby learne, how they ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of truth, *1 Tim.* 3. 15.

The bottome thereof of Gold] Understand it either of Gods Word, which is compared to the finest Gold, or of that precious grace of Faith the root of all the rest: whence it is laid by *St. Peter*, as the bottome and basis, the foundation and fountain of all the following graces, *2 epist.* 1. 5. *Add to your Faith, vertue, and to vertue knowledge, &c.* they are all in faith radically: Every grace is but faith exercised: Hence we read of the joy of Faith, the obedience of Faith, the righteousness of Faith, &c. Shee is the mother-grace, the womb wherein all the graces are conceived: hence the bottome of *Christis* fruitfull bed, the pavement of his glorious Bride-chamber the Church, is here said to be of gold, that is, of Faith which is called gold, *Revel.* 3. 17. compared with *1 Pet.* 1. 7. that the tryall of your Faith, (or your well tryed faith, for it seems to bee an *Hebraisme*) being much more precious then that of gold, &c. And here, *Melius est pal-lens aurum quam fulgens aurichalcum*, Gold though paler is better then glittering Copper. The faith of Gods Elect is farre more precious then the shining finnes of the beautifull abominations of meere Morallists. Suppose a simple man should get a stone;

minim.

Lib. 3. cap. 2. de
Eccles. militante.

Cameron de Ec-
cles. pag. 167.

De nobis Eccles.
L. 4. c. 13.

Bern.

Splendida

causa.

stone, and strike fire with it, and thence conclude it a precious stone. Why, every flint or ordinary stone will doe that. So to think one hath this golden grace of faith, because he can bee sober, just, chaste, liberal, &c. why, ordinary Heathens can do this. True gold will comfort the fainting heart, which Alchymy gold will not. Think the same of faith.

The covering of it of purple] I am of their minde that expound it of Christs blood, wherewith as with a canopy, or a kinde of heaven over head, the Church is covered and cured, *Re* 5. 16. & 7. 14. *Rom.* 6. 3, 4. Purple was a rich and dear commodity amongst them; see *Prov.* 3. 1. 22 & 7. 5. *Mark.* 15. 17. *Luk.* 16. 19. The precious blood of Christ is worthily preferred before gold and silver, *1 Pet.* 1. 18, 19.

The midst thereof being paved with love] For Christ loved us, and washed us with his blood, *Rev.* 1. 5. He also fills his faithful people with the sense of his love, who therefore cannot but find a great deal of pleasure in the wayes of God, because therein they set out their souls into God, and tast of his unspeakable sweetness, they cannot also but reciprocate and love his love. So the bottom, the top, and the middle of this reposing place are answerable to those three Cardinal graces, faith, hope and love, *1 Cor.* 13.

For the daughters of Jerusalem] This charret or Bridall-bed hee made for himself, hee made it also for the daughters of Jerusalem: for all his is theirs; Union being the ground of Communion. As wee must doe all for Christ, (according to that, *Quicquid agas propter Deum agas*, and again, *Propter te Domine, propter te*, choyce and excellent Spirits are more taken up with what they shall doe for God, then what they shall receive from God) so Christ doth all for us, and seekes how to seal up his dearest love to us in all his actions and achievements. "Christe death and bloodshed (saith Mr. Bradford) is the great Seal of England, yea of all the world, for the confirmation of all Patents and Perpetuities of the everlasting life, whereunto he hath called us. — This death of Christ therefore look on as the very pledge of Gods love toward thee, &c. See, Gods hands are nayled, they cannot strike thee: his feet also, hee cannot runne from thee. His armes are wide open to embrace thee, his head hangs downe to kisse thee: his very heart is open, so that therein looke, nay even spy and thou shalt see nothing there-
in

"in but love, love, love to thee. Hide thee therefore, lay
"thine head there with the Beloved Disciple, joyne thee to
"Christs charret, as Philip did to the noble Eunuchs, This is
"the cleft of the Rock wherein Elias stood. This is for all aking
"heads a pillow of Down, &c.

Verf. 11. Goe forth O yee daughters of Zion] i.e. All yee faithfull soules which follow the Lord Christ, the Lamb that stands upon Mount Zion, *Revel.* 14. 1, 4. Ye shall not need to goe farre (and yet farre yee would goe, I dare say, to see such a gallant sight as King Solomon in his royalty: the Queen of Sheba did) behold hee is at hand, Tell ye the daughters of Zion, behold thy King cometh, &c. *Matth.* 21. 5. Goe forth therefore, forth of your selves, forth from your friends, neanes, all, as Abraham did, and the holy Apostles, Confessours, and Martyrs, and as the Church is bid to doe, *Psal.* 45. 10. forget also thine owne people and thy Fathers house. Good Nazianzen was glad that hee had something of value, (to wit his Athenian learning) to part with for Christ. *Horreo quicquid de meo est ut meus sim*, said Bernard. He that will come to mee must goe utterly out of himselfe, saith our Saviour, All St. Pauls care was, that he might be found in Christ, but lost in himself. *Ambula in timore & contemptu tui & ora; Epist. ad Gehr.* Christum, ut ipse tua omnia faciat, & tu nihil facias, sed sis sabbatum *Vydym* Christi, saith Luther, walke in the fear and contempt of thy self, and rest thy spirit in Christ, this is to goe forth to see King Solomon crowned, yea this is to set the crown upon Christs head. When Q. Elizabeth undertook the protection of the Netherlands against the Spaniard, all Princes admired her fortitude: and the King of Sweden said that shee had now taken the Diadem from her own head, and set it upon the doubtfull chance of Warre. Hee that forsakes all for Christ, and puts himself by faith under his protection, submitting to the Scepter of his kingdom, and sending a lamb to this ruler of the land, *Isai.* 16. 1. in token of homage and fealty, his eyes shall see the King in his beauty; and instead of a *Vivat Rex*, he shall break forth into this glorious acclamation, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and he will save us, Esai.* 33. 17. 22. It was St. Augustines with that he might see Romam in flore, *Paulum in ore, & Christum in corpore, Rome*, as of old, flourishing, Paul, as hee did once, preaching, and Christ as in the
F f f 2

dayes of his flesh, going up and downe doing good. There are that hold that by Solomon crowned here is meant Christ incarnated, taking flesh, as a Crown, of his mother Mary: and that this was the day of his Espousalls when the Word was made flesh, and the day of the gladnesse of his heart, when hee rejoyced in the habitable part of Gods Earth, (that is, in the humane nature wherein the fulnesse of the Godhead dwelt bodily) and his delights were with the sonnes of men, Prov. 8. 31. Some understand it of the Crowne of thornes set upon him by his Mother the Synagogue. Others the Resurrection, and that name above all names that hee gat by his death. I am of Mercers minde, who expounds it of that glory that Christ hath when hee is preached up as the sole and absolute Saviour, and so beleevd on in the world, that the obedience of Faith is yeilded unto him. When faith & obedience make a perfect pair of Compasses then Christs head is compassed with a Crown. Faith as the one foot is pitcht upon the Crown of Christs head, whiles obedience as the other walks about in a perfect circle of good duties, where by hee is made glad, Psal. 45. 8.

CHAP.

CHAP. IV.

Verf. 1.

Behold thou art fair, my Love, behold thou art fair.

Thou art, thou art, and I am much taken with it, so that I cannot but set an *Ecce admirantis* upon it, I am so rapt and ravished: yea I would that others also should behold it, and be enamoured with it. As the Church called upon her daughters of Zion, in the last verse of the former chapter, to goe forth and see her Bridegroom in all his bravery, and to help to crowne him: so here interchangeably, Christ calls upon all sorts to contemplate his beautifull Bride in all the comelineffe that hee hath put upon her, and that Crowne of twelve Starres that hee hath set upon her head, Rev. 12. 1. so that in every thing shee is enriched by him, and commeth behind in no gift, 1 Cor.

Exek. 16. 14.

1. 5. 7.

Thou hast Doves eyes] Particularly Christ commendeth her eyes, hair, teeth, lips, temples, neck and breasts. He that would praise another, is carefull to take in whatsoever of him may be thought praise-worthy. Christ only is able to give his Church her due commendation: because hee only knowes all men; And needeth not that any should testifie of man, for hee knoweth what is in man, Job. 2. 24, 25. All others that shall undertake such a businesse, had need say as Mr. Bradford the Martyr saith of that Peerelesse King Edward the Sixth. So many things are to be spoken in commendation of Gods graces in this child (who yet was but one of those many that make up the Church, but yet such an one as that hee was the chiefest, so I think the holiest and godliest in the Realm of England, saith the same blessed Bradford) that as *Salust* writeth of Carthage, I had rather speake nothing then too little, in that too much is too little. An exact face (saith *Pliny*) is seldome drawn but with great disadvantage

Pictores pulchram absolutionem tanquam actionem rare nisi in perfectum effingunt.

F f f 3

vantage

vantage : how much more when a bungler hath it in hand? In which regard *Alexander the Great* forbade his portraiture to be painted by any other then *Apelles*, or to be carved by any other but *Lyfippus*, men famous in those faculties. Behold here one that goes farre beyond them both, (the greatest Artisan in the World) penning out to the life, and setting forth a complete Character of his dearest Spouse, who mee had in his heart to dye, and to live with, as the High-Priest had the twelve Tribes, and St. Paul his *Corinthians*, though the more he loved, the lesse hee was beloved. But to come to her particular praises, *Thou hast Doves eyes*, that is, fair, full, clear, chaste. See the Note on chap. 1. 15. Eyes the true Church hath, and those both opened and inlightened, *Act. 26. 18.* Shee cries not up ignorance as the Mother of devotion, neither doth shee send forth blind guides, to require blind obedience, as the Popish *Padres* do with their novices; to put out the eyes of those poor misled and muzzled *Ignoramuses*, and to lead them blindfold into the midst of their deadly enemies, as *Elisba* did the *Syrians* into *Samaria*. The Church here described hath (as *Solomons* wise man) her eyes in her head: yea she hath two eyes when the rest of the world hath but one, (as the *Chinois* vainly brag of themselves) a praise proper to the Church of Christ. She lifteth not up her eyes unto Idols, *Ezek. 18. 6.* but to the Holy one of *Israel*, *Esa. 17. 7.* her eyes are *Doves eyes*. Every child of Christs Church hath a spirituall eyesight, an insight into the mystery of Christ, communication of Christs secrets, the mind of Christ, *1 Cor. 2. 15.* Shee hath no blind children: for though born blind, yet Christ hath anointed them with his eye-salve, and given both light and sight. But by eyes here we are chiefly to understand Pastours and Ministers, those Seers, (as they were called of old, *1 Sam. 9. 9.*) those lights of the world, *Matth. 5. 14, 15, 16.* burning and shining lights, as the Baptist was called, whose Office is to bee to Gods people, in stead of eyes, as *Numb. 10. 31.* and to open the eyes of the blind, to turne them from darknesse to light, and from the power of Satan to God, &c. *Act. 26. 18.* And these are to have *Doves eyes*, seeking to present unto Christ every man chaste and pure in the simplicity of the Gospell, *2 Cor. 11. 2, 3.*

Within thy locks] Seemly tyed up and covered (as the word imports) without pride or affectation, not laid out as the manner is of vaine and unthamefaced women, but thick, fair, and

modestly made up : to shew the Churches modesty and humility, which is the knot of every vertue, and ornament of every grace, as St. *Peters* word hold it forth, *1 Pet. 3. 5.* *Thy hair is as a flock of Goates, &c.*] That are far and well-liking; and so their hair lay smoooth, slick, and shining: By the Churches hair here, may be meant the community of true Christians, that, being as the hair innumerable, doe adhere to Christ, as to their head; and have a promise that not one hair of that sacred head shall fall to the ground: and that if any son of *Beliall* shall offer to sheare or shave them, hee shall answer it as dearly as the *Ammonites* did the like abuse done to *Dauids* Embassadors. *2 Sam. 10.*

Verf. 2. Thy teeth are like a flock of Sheep, &c.] Handsome teeth set forth a woman very well: and they are then held handsome when they are 1. *Even* and well matcht; 2. *Fair* and white; 3. *thick* and full. All this wee have here daintily set forth in an allegory. And by teeth the *Chaldee Paraphrast* will have meant (and I dissent not) the Priests and Levites of the Law, the Pastours and Preachers, think I, of the Church: who as they must be eyes to see, so they must bee teeth in another regard, viz. 1. to chew: 2. to bite. First, they must champ and chew the childrens meat for them as good nurses: such as *Paul* was, *1 Thess. 2. 7.* and before him, *Esa. chap. 28. 9.* Whom shall hee teach knowledge, and whom shall hee make to understand? Not the wise and prudent, not conceited persons, that make Divinity only a matter of discourse, or come to hear only to exercise their Criticks, and to sit as Judges, on their Ministers gifts. But such as are weaned from the milk and drawn from the Breasts. And how will hee doe to deal with such, and to divide the word aright to them? Hee will *premansum cibum in os indere*, *2 Tim. 2. 25.* mollify their harder meat for them that it hurt not the tender toothlesse gummies of these weanlings, weaklings, Precept, faith he, shall be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little. They shall have it as they can take it, neither will he put that upon them, that is not fit for them. They shall have milk, and not strong meat, or if they have, it shall be ready chewed for them. Our Saviour spake, as the people could hear, and not as hee could have spoken. If we have spoken *Mark 4. 33.* to you, (saith hee) of earthly things, (that is, of spirituall matters under earthly similitudes borrowed from wind, water, &c.) and

Exod. 28. 29.
2 Cor. 7. 3.
2 Cor. 11.

Descript. of the
world, chap. of
China.

Isa. 3. 18.

Ioh. 5.

Job. 3. 12.

ye beleeve not, how shall ye beleeve if I tell you of heavenly things? that is, of more sublime matters and mysteries of eternall life: Ministers must stoop to their hearers capacities, and not be up in their Altitudes; or deliver their discourses in an high language, in a Roman English, &c. For what is that but to beat the air, to lose their labour, and to be as Barbarians to their hearers, &c? Non oratorum filii sumus sed piscatorum: nec verborum πωδων sed Spiritus εὐαγγελισται, said that great Divine to Libanius the Rhetorician. Wee are not Oratours, but Preachers: neither come we with excellency of words, but with evidence of the Spirit and of power, and by manifestation of the truth, commending our selves to every mans conscience in the sight of God, 1 Cor. 2. 4. 2 Cor. 4. 2. This is preaching: the Art whereof *plus operis habet quam ostentationis* (as Quintilian faith of the Art of Grammar) is not a matter of shew but of service: And to the eares of that which St. Peter calls the hidden man of the heart, the plain song alwayes makes the best musick.

ἀπαύτως,
cunningly.

But (secondly) as Ministers must masticate the childrens meat, and make it fit for their eating, so they are bound to bite, that is, to rebuke sharply those that are unsound in their faith, or enormous in their practise, Tit. 1. 13. to gore their very soules with smarting pain, and to sting their consciences to the quick with the forked arrows of biting reproofs, and unquestionable convictions. *Thine arrows are sharp in the hearts of the Kings enemies whereby the people fall under thee, Psal. 45. 5.* Ministers must not only whet their teeth against the wicked (as Boars doe their tuskes when provoked) but set their teeth in the sides of those Boars that root up the Vineyard, and those Foxes that destroy the grapes. Thus the ancient Prophets prickt and pierced the hearts of their hearers: so did the holy Apostles, St. Peter for instance, Act. 2. hee so handled the matter that they were punctually prickt at heart, Act. 2. 37. they felt the nailes wherewith they had crucified Christ, sticking fast in their own spirits, and driven home to the head by that Master of the Assenbly, Eccles. 12. 11. Penitency and pain are words of one derivation, and are very near of kin. Hardly will men be made to repent till toucht to the quick, till the Preacher doe *mordaci radere vero* deal plainly and roundly with them, stab them to the heart with the menaces of the Law, and lay them for dead at Christs feet, that hee may revive them as the Pellican doth her young ones with her

κατενύχθονα
την καρδίαν.

Horat.

her own bloud. It is said of Chrysostome, that he took the same liberty to cry down sin, that men did to commit it. Of Mr. Bradford, that as hee did earnestly perswade to a godly life, and sweetly preach Christ crucified, so hee did sharply reprove sin, and zealously impugn errors. Of Mr. Perkins that hee came so close in his applications, that hee was able almost to make his hearers hearts fall down, and their hairs to stand upright. This was preaching indeed, preaching in the life of it. I know well that most men are sick of a *Noli me tangere*, and are apt to hate him that reproveth in the gate. As loth they are to be searched as Rachel, when shee sat upon the Idols; to have their lusts mortified, as David was to have Absalom executed: Handle him gently, for my sake, &c. Cannot Preachers meddle only with toothlesse truths, say they, as Balak bade Balaam neither curse, nor blesse at all. But why hath Christ given his Ministers teeth, but to bite and be bitter against sin and wickednesse? Personall invectives indeed proceeding from private grudge he allowes not. *Spiritus Christi nec mendax, nec mordax.* The rule here is, *Parcere nominibus, dicere de vitiis.*

Of Erasmus it is said that hee was *Mente & dente potens*, sharp with discretion. Every Minister should bee so: and his Doctrine should distill as hony, the property whereof is to purge wounds, but to bite Ulcers, it causeth pain to exulcerate parts, though of it self, sweet and medicinable. *πῶς ἔλασσον δὲ πῦρ μὲν. Alex. Aphrod. Pictl.*

That are even *shorn*] The commendations of a set of teeth, whereof before. 1. Even they must bee and well matcht: so should Ministers be like-minded, having the same love, being of one accord, and of one mind, Phil. 2. 2. serving the Lord with one shoulder, Zeph. 3. 9. not shouldering one another and striving for precedency, but content with a parity, and in giving honor going one before another. The six branches in the golden Candlestick joyned all in one; and the Cherubims in the Temple looked one toward another: which some think signified the agreement and oneness that should be between the Ministers of the Gospell.

Which came up from the washing] 2. Fair and white: washed in the Kings Bath of Christs bloud, famous and eximious for their extraordinary and exemplary holynesse. It is their office to be *fullones animarum*, to make and keep white the fleeces of their flocks, the peoples soules. And therefore themselves had need bee

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as

as *Jerusalems Nazarites were*, Lam. 4. 7. *Purer then snow, whiter then milk, &c.*

Whereof every one bears twins] *Gemelliparæ*. It must bee Minister's care to bring many to God, whom they may one day present with, *Here am I, and the children whom thou hast given mee*. *Aarons sons by generation*, are said to be *Moses his sons by institution and instruction*, Numb. 3. 1. See Gal. 4. 19. 1 Cor. 4. 15. *Happy is the man that hath his quiver full of them.*

Verf. 3. *Thy lips are like a threed of scarlet*] Which hath two comely properties, *Small and Ruddy*. A thin lip is a sign of eloquence, *Job 12. 20. Pithe sits upon it: as on the other side, a thick lip is an uncircumcised lip, Exod. 6. 12. a polluted lip, Isai. 6. 5. Scarlet or coralline lips are counted a great grace, as white, black, blewish lips are held no small deformity. The Churches lips are her Christian confessions, whether to God or men. To God, when she acknowledgeth his favours, (and so covereth his Altar with the calves of her lips) or confesseth her sins with all the aggravations; bringing them forth as they did the vessels of the Sanctuary, Ezra 8. 34. by tale and by weight: bewailing and begging pardon of all their transgressions in all their sinnes, as the words are, Lev. 16. 21. To man she confesseth, when shee makes a wise and bold profession of the truth; not afraid with any amazement, 1 Pet. 3. 6. but ready to resist even unto blood, Heb. 12. 4. The Tabernacle was covered over with red (and the Scarlet whore would fain perswade us, that shee takes up that colour for the same intent) to note that wee must stand to the profession of the truth, even to effusion of blood: This confession of the mouth, Rom. 10. 10. is set forth here by *lips red as Scarlet*, because it must be lively, not fady or frigid, but full of faith, and dyed in Christs blood. It is also described by a threed of Scarlet, because (as a threed) it must be drawn out to the full length, and not cut off, so long as life lasteth, for any fear, or other by-respect whatsoever. Surely as *Austin* said of the feast of Pentecost, *Gaudet produci hæc solemnitas*, so may wee say of Christian confession, It rejoyleth to be held out to the last breath. And as the silk-worm stretcheth forth her self before shee spin, and ends her life in her long wrought clew: so is it with the faithfull Confessour.*

And thy speech is comely] Because grave and gracious, framed in Scripture-phraze as much as may be: and therefore comely and

delectable.

delectable. *Loquamur verba Scripturæ, ut amur sermone Spiritus Sancti, &c.* said that incomparable man *Peter Ramus*. Let us speak the very words of Scripture, let us make use of the language of the Holy Ghost, and for ever abominate those *Lygdydali* learned Asses that profanely disdain at the stately plainnesse of Gods blessed Booke; and that think to correct the Divine Wisdome and eloquence with their own infancy and sophistry. It is the Church only that speaks handisomely, because holily, and as the Oracles of God, 1 Pet. 4. 11. *Shee is (as one well saith of Basil) suaviter gravis, & graviter suavis, nihil habens affectata loquacitatis, sweetly grave, and gravely sweet, neither troubleisomely talkative, nor sinfully silent: verborum parca, sententiarum dives, C. Sub. (as another saith of Livy) few words, but full of matter.*

Thy Temples are like a peece of a pomegranate] A Pomegranate hath many graines within his case, and a little round circle or crown without, upon his head. Now these grains being sweet in tast and red in colour, are orderly set one by another, and point up & as it were look up all together unto the crown. To intimate thus much (say *Bede* and *Haimo*) that the children of the Church must grow on still toward the mark, not only when they enjoy the sweet tast of pleasant prosperity, but also when they beare the red colour of bloody persecution. And consenting in a kind of conformity and perfect peace, they must point up all together with the finger of faith to Christ, and look up continually with the eye of love to their head Christ, who being first crossed, is now come to be crowned with honour and glory. Some do explain this peece of a pomegranate when it is cut, to signify the reverend & modest countenance of the Church; as fearing the reverend & modest countenance of the Church; as fearing and taking heed lest she should speak or do amisse; or blushing, if shee hath failed. Others expound it of the good workes of Gods people (compared verf. 9. to an Orchard of pomegranates) beautifull, and comely, but yet imperfect: like as there is no Pomegranate that hath not one rotten grain in it.

Verf. 4. *Thy neck is like the tower of David*] i. e. Faire and forcible, *erectum & cellum*, upright and lofty. It betokeneth the invincible courage and comfortable carriage of the Church, not giving place to her enemies by subjection, no not for an houre, Gal. 2. 5. *Many a time have they afflicted me from mine youth, may I-*

rael now say, yet never have they prevailed against mee, &c. *Psal.* 129. 1, 2. &c. Neither shall the gates of hell ever doe it: Shee shall set her feet in the necks of her enemies, but her neck (as the horses *Jeb* 39. 19.) shall be clothed with thunder, so long as with stretcht out neck, shee lookes up unto the hills from whence cometh her help, *Psal.* 121. 1. Even those everlasting hills, *Gen.* 49. 26. where her *David* (the Lord Christ) dwells as in a Tower, and from thence succours her, as the people said once to *David*, *2 Sam.* 18. 3. Besides the fresh supply of his f. ee Spirit, *Phil.* 1. 19 fortifying their hearts against the tyranny of sinne and terrour of hell, hee hath furnished for her a most admirable Armory, viz. the Sacred Scriptures with armour that is polished and prepared for most necessary uses. So that the Saints are those true *Argyropides* (as *Alexanders* old Souldiers were called) for defence they have (besides that privy armour of peace with God, *Phil.* 4. 7. and joy in the Holy Ghost, *Neh.* 8. 13.) the brest plate of righteousness, the girdle of truth, the shield of faith, and shoes of patience. And for offence they have the sword of the Spirit, and darts of prayer, *Ephes.* 6. 14, 15, 16 all weapons of might; men] meet for such, and not for mean men: and all to be fetcht out of the Armoury of the Scriptures, by our Saviours own example, *Mat.* 4. 4. The Word of God hath a power in it to quail and quell all our spirituall enemies, farre better then that wooden dagger, that leaden sword of the Papists, their holy waters, crossings, Medals, Reliques, &c. This the Devill knowes, and therefore sets his Antichristian instruments on work, to take away this Armoury from the common people (as the *Philistims* took away all weapons from the *Israelites*) and to give this wicked advice (as *Brislow* did) to get hereticks out of their weak and false power of holy Scriptures into the plain field of Councells and Fathers, &c. Which if they should doe, as wee trust they never shall, yet we dare bee bold to say with learned *Whitaker*, *Patres in maximis sunt nostri, in multis varii, in minimis vestri*: The Fathers in most materiall points are for us, and not them. As for the Papists, we know how disdainfully they reject the Fathers, when they make against them. *Bellarmino* saith, to *Irenaeus*, *Tertullian*, *Eusebius* and *Luther*, I answer, *Omnes manifesti heretici sunt*, They are all manifest hereticks. When any thing in *Gregory* or other Ancien s pleaseth them not, the Glosse upon that saith, *Hoc non Credo*, or sets *Palea* upon it, or *Hoc antiquum est*, and happened in illo tempore. And Cor-

ἐμπόριον τῶ
νὴν ματ &c.

Infin.

Motive 48.

Whitak. in
Campian.

De Christo lib.
2. cap. 9.

Cornelius Mus, on *Rom.* 3. speaks out the sense of the whole rabble of them, *Plus uni Pontifici crederem quam mille Augustinis*, I would sooner beleeve one Pope then a thousand *Augustins*. How much better that learned *Picus Mirandula* (a Papist too) *Simplici* *Quest. An Pa-*
potius rustico & infanti & anicula magis quam Pontifici Maximo & Pa-
mille Episcopis credendum est, si isti contra Evangelium, illi pro Evange-
lio faciant, wee should sooner and rather beleeve a plain coun-
tryman, an infant, or an old wife then the Pope, and a thousand
Bishops, if the former speak or doe according to the Scripture,
the latter against it. And what a strong neck had *Luther*, scorn-
ing to stoop to Antichrists yoke, when he professeth, that if
the Pope (as Pope) should command him to receive the com-
munion in both kinds, hee would but receive in one kind,
(though he were otherwise very earnest to have it administred
in both, according to the Gospel) lest he should seem to receive
the mark of the Beast?

Verf. 5. Thy two Breasts are like two young Roes, &c.] From
the neck hee descendeth to the breasts: and by these descripti-
ons of beauty in all parts, (for the rest are to bee understood
though not here specified) is signified, that the Spirit of rege-
neration worketh upon the whole man in all manner of ver-
tue. Holinesse in the heart, as the candle in the Lanthorn, ap-
pears in the body, and every member thereof. Spirit, soul, and body
are sanctified throughout: like as the most holy place, the Sanctuary,
and the outer Court of *Solomens* Temple were filled with the
cloud. The Churches breasts here are said to be fair, full, and e-
qually matcht. Hereby some understand the two Testaments,
those breasts of consolation, *Esay* 66. 11. fair and full strutting
with sincere milk, that her children may al suck and be satisfied,
ibi. battle, grow up and increase with the increase of God, to a
full stature in Christ, *1 Pet.* 2. 2. These breasts are also suitable and
equal as twins: the two Testaments are so in sundry respects. For
as the Old Testament hath four sorts of Books, viz. Legall, Hi-
storical, Sapientiall, Prophetical, so hath the New in a due pro-
portion Answerable to the Legal are the Evangelical, to the Hi-
storical are the *Acts* of the Apostles, to the Sapientiall or Dog-
maticall are the Epistles (wherein as *S. Paul* principally preisseth
Faith so *St. Peter* Hope, & *St. John* Charity), and to the Prophe-
ticall *Apocalyps*, ut sic mira sit conformitas (saith *Bonaventure*) non
solum in continentia sensuum, sed in quadrisformitate partium, so that
G. R. 3. there

there is a wondrous conformity of one Testament to another, not only in the sameness of sense, but in the quadriformity also of parts. And this was mystically set forth, saith he, by *Ezekiel* in his Vision of the wheel with four faces, and this wheel within a wheel, implying the Old Testament in the New, and the New Testament in the Old.

Benckama.

Verf. 6. *Untill the day breake, and the shadows flee away* i.e. Till that last and great day of the Lord dawn, that day of refreshing, *Act. 3. 19.* that day of Consolation, as the *Syriack* hath it, *Joh. 11. 24.* When everlasting joy shall be upon the heads of all beleevers: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Till that blessed time Christ (in answer to his Spouses request, *chap. 2. 17.*) promiseth to get him to the mountains of myrrhe, that is, not to heaven (as some sense it) but to his Church Militant, frequently called Gods holy mountain, and here *mountaines of myrrhe, and hills of incense* as in allusion to mount *Morish*, whereon the Temple was builded, so especially in reference to the prayers and good works of the Saints, those Evangelicall Sacrifices wherewith God is well pleased. Some there are that comparing this with *chap. 2. 17.* make these to be the Churches words: that as there she requested speedy help of Christ in the time of her sorrow, so here in like temptation she fleeth for refuge to the *mount of myrrhe and hill of frankincense*, to the holy Ordinances where she hopeth for comfort.

Calah of Calol
to perfiz.

Verf. 7. *Thou art all fair my love* Christ having graciously answered his Spouses Petition with a promise of his gracious presence with her, and providence over her, proceeds in her commendation. A perfection of parts he here grants her, (though not of degrees) a comparative perfection also in regard of the wicked, whose spot is not the spot of his children, *Deut. 31. 5.* He calls her his Spouse in the next verse: the Hebrew word imports that being dressed in all her Bride attire, she is all fair, and hath perfection of beauty, *Jer. 2. 32.* and is all glorious within and without, not having spot, wrinkle, or any such thing, but holy and spotlesse, *Ephes. 5. 26, 27.* Fair he had called her before, *vers. 1.* but now *All fair,* and therefore the fairest among women, a meet mate for him: who is fairer then all the children of men, *Psal. 45. 2.* Not but that shee hath whiles here, her infirmities and deformities, as the Moone hath

these serve as foils to set off her superexcellent beauty, or rather the superabundant grace of Christ, who seeth no sin in *Jacob*, that is, imputeth none: but freely accepteth of his own work in his people, and sweetly passeth by whatsoever is amisse in them: Perfection is that they breath after, and that which is already begun in them: they have the first fruits of the Spirit, and all their strife is to attain to the resurrection of the dead, that is, to that perfection of holiness that accompanieth the State of the Resurrection, *Philip 3. 11.*

There is no spot in thee i.e. None in mine account, none such as the wicked are full of, *Deut. 32. 5.* (See the Note there) no Leopard spots, that cannot be washed away with any water. Faults will escape the best man betwixt his fingers: *Nimis Augusta res est nusquam errare: In many things we offend all:* But as *David* saw nothing in lame *Mephibosheth*, but what was lovely, because hee saw in him the features of his friend *Jonathan*, so God beholding his offending people in the face of his Son, takes no notice of any thing amisse in them; they are, as that tree of Paradise, *Gen. 3.* fair to his eye, and pleasant to his palate: or as *Abalom*, in whom there was no blemish from head to foot: so are they irreprehensible, and without blemish before the throne of God, *Rev. 14. 5.*

Verf. 8. *Come with mee from Lebanon, &c.* Or, *Thou shalt come with mee, &c.* by way of promise. And it is doubled for more certainty: *q. d.* Nothing shall hinder thee, but thou shalt indeed come with mee, and injoy my continuall presence. This shee had begged hard for, in the former chapters, and this shee is now sweetly assured of with a new largesse of love sealed up in the kindest compellation Spouse: which signifieth the wife married, and already joyned to her husband. Yea in the next verse he calleth her both Sister and Spouse. The nearest affinity is Spouse, and the nearest consanguinity Sister. Thus Christ is better to his people then their prayers, better then their hopes. *Hezekiah* asked one life, God gave him two; adding fifteen yeers to his days. *David* asked life, and God gave him life for ever and ever. *Hitherto have yee asked me nothing,* saith Christ: that is, nothing to what I am ready to give you. He stands disposed to his suiters, as *Naaman* did toward *Gebezi*, *2 King. 5.* *Gebezi* asked but one talent: nay take two, saith *Naaman*: one is too little, take two. And hee pressed him and heaped them upon him.

King. 4.

him, God deals with his servants as the Prophet did with that widow, when hee bad her borrow vessels, and the cruse never ceased running till there was no room. Or as hee dealt with the *Shunamite* in the same chapter: when hee bad her ask what shee needed, and shee found not any thing to request at his hands, he sends for her again, and makes her a free promise of that which shee most wanted and desired, and tels her that God would give her a son.

Sirabo lib. 14.

From *Lebanon*, Look from the top of *Amana* Or *Avanah*, as the river running under it was called 2 King. 5. 12. And *Serabo* saith, that it was a mountain forcibly possessed by many tyrants. Of *Shenir* and *Hermou*, (see *Dent*. 3. 9. These all were haunted with wild beasts, even *Lebanon* also, 2 King. 14. 9. though otherwise a pleasant and plentiful place, *Dent*. 3. 25. Hereby is signified that the Lord Christ from all parts will call and collect unto himself a people: and although he find them *Lions* and *Leopards* (as here) untameable and untractable, he will soon subdue them to the obedience of the faith; so that the *Lyon* shall dwell with the *Lamb*, and the *Leopard* lye down with the *kid*, *Esay* 11. 6. all bloodinesse and rapine shall be laid aside, as it was with the wild beasts in *Noahs* Ark. Thus *Paul* that *ravening wolf* of the Tribe of *Benjamin*, (*Gen*. 49. 27.) is made to preach the faith, which once he destroyed, *Gal*. 1. 23. Thus the Ancient *Britains* our forefathers, though like that *Demoniack* in the Gospel fierce above measure, and inhospitall Salvages, so that the *Romanes* could not come at them, *Chriftotianus* subditi, saith *Tertullian*, yet they were easily subdued by Christ: and then *sim evinuit feritas indies, exulavit immanitas, corrupta crudelitas*, saith one, they were sodainly and strangely altered: not civilized only but sanctified. So was *Iustin Martyr*, *Cyprian*, *Austin*, *Vergerius*, *Latimer*, *Julius Palmer*, that Popish Priest of *Canterbury*, who said 924. & 1555. Masse on one day, and the next day after came into the Pulpit, *Ibid*. Anno. 1755 and made a long Sermon against it, desiring the people to forgive him, for he had betrayed Christ, &c. As long before him in *Wickliffes* dayes, and by his meanes one that was the Popes Chaplain renounced him, professing that hee came out of his Order as out of the Devills nest, &c. And although not a Scholar in *Oxford* would look upon the good Bishops *Ridley* and *Crammer* prisoners in *Bocardo*, but generally set against them, yet the wholebody of that University gave a glorious testimony under their publike seal of *Wickliffes* religious life, profound

Boud. in Horat. Carim. lib. 3. od.

Ald. & Mon. 924. & 1555.

Ibid. Anno. 1755

Speed. 761.

Ald. & Mon. 1565.

Speed. Ibid.

learning, Orthodox opinions, exquisite writings, all furthest from any stain of heresy. See what Christ can doe where he pleaseth to come in by his mighty spirit.

Ver. 9. *Thou hast ravished mine heart, &c.* Thou hast caught it and carryed it from me; so that I am least master of it: for *Animus est potius ubi amat quam ubi animat*, The heart is where it loves, and not where it lives. The Hebrew is, *Thou hast behearted me*, (as we say one is beheaded, behipt, &c.) Thou hast robbed me of my heart, and layd thy selfe in the room: thy love is fixed in the Table of my heart, so the *Chaldee* expoundeth it. Excellently spake he who called the holy Scripture, *Cor & animam Dei*, the heart and soul of God: and another Father is bold to say, *Cor Pauli est cor Christi*, *Chryso.* Christ and *Paul* had exchanged hearts as it were. For we have the mind of Christ, saith he, communication of Christs secrets. And 1 Cor. 2. 16. surely when the Saints hide Christs words in their hearts, as his Mother *Mary* did, when they give themselves wholly up to it, as the *Macedonians* did, so that the word of Christ indwellesh richly in them in all Wisdom, and he, by his spirit putteth his Laws into their minds, so that they assent unto them, and into their hearts, so that they consent unto them, and have the comfort, feeling and fruition of them, then is his heart ravished with his own handy work: then is he so far in love with such a soul, as that, *Esther*-like, she may have any thing of the King. The King is not he that can do anything against you: Christ saith seriously so. His heart is become a very lump of love toward his Sister, as nearest unto him in consanguinity, his Spouse's nearest also in affinity, *Sancior est copula cordis quam corporis*. Christ is endeared to his people in all manner of nearest relations. For whosoever shall do the wil of his Father, the same is his Brother and Sister & Mother, *Mat*. 12. 50. And in every Nation he that feareth God, and worketh righteousness, is accepted of him.

With one of thine eyes] With that single eye of thine, *Matth*. 6. 22. that lookes on mee singly abstracted from all other things, and affects thine heart with pure love to mee for my self more then for my love-tokens; that eye of faith, that looks up to my Mercy-seat, yea that pierceth heaven, as St. *Stevens* bodily eye did, (hee being full of the Holy Ghost looked up stedfastly into heaven and saw *Jesus* standing on the right hand of God, *Ald*. 7. 55.) Heaven is so high above the earth, that it is a just wonder that wee can look up to so admirable an height: and that the ry eye is not tired in the way. But Faith hath a vivise faculty peculiar

H h h

2 Cor. 4. 18.

liar to it self, it is the evidence of things not seen, Heb. 11. 1. whiles it lookes not at the things which are seen, sc. with the eye of sense, but at the things that are not seen, viz. but by the eye of faith, whereby Moses saw him who is invisible, Heb. 11. 27. Let as many as would behold the King in his beauty, study Moses: he is Opticks, get a Patriarch's eye, seek Christs day a far off, as Abraham did, and set him at their right hand, as David, Psal. 16. So shall the King greatly desire their beauty, yea set them at his right hand with the Queen his Spouse, in gold of Ophir, Psal. 45. 9, 11. But then Christ must see their chain of obedience as well as their eye of faith, even the whole chain of spirituall graces linked one to another. These are the daughters of Faith, and good workes, the products of them, are the fruits of faith. As chains adorn the neck, so doe true vertues a true Christian: these as chains are visible and honourable testimonies of a lively faith, which works by love. These make the true *Manili Torquati*, See the Notes on chap. 1. vers. 10.

Verf. 10. *How fair is thy love* [Heb. Loves in the Plural], noting not only their multitude, but excellency also, such as do far preponderate all carnall affections. These are said to bee inexpressibly fair and lovely (noted by the exclamation & repetition here used, as if words were too weak to utter it) because it is undissembled. A man may paint fire, but hee cannot paint heat. A man may dissemble actions in Religion, but he cannot dissemble affections. 2. It is rare, and in respect of common Christians it may be said as Ephes. 3. 18. to *possesse knowledge*: fifth most have little of the life of it in their breatts, lesse of the light and lustre of it in their lives.

How much better is thy love then wine] This same hee had said of him, chap. 1. 2. Now hee returnes it upon her as is usuall among lovers. Hee had confessed himself ravished with her love, verf. 9. Now here he shews why he was so. Hee found her not lovely only, but loving: hee had made her so, and now takes singular delight and complacency in his own work, as once hee did in his work of Creation. Hee well perceived that hee had not lost his love upon his Church, as David did upon his *Asalom*, as Paul did upon his *Corinthians*, (of whom hee complains that the more hee had loved, the lesse hee was beloved) as Job upon his miserable comforters, whom hee compares to the Brookes of *Tema*, that in a moisture swell, in a drought fail. But Christ finds

Job 6.

finds no such sicklenesse or false heartednesse in his Beloved, hee had love for love: and as he had been a sweet friend to her, so was shee to him. Her love was better then the best wine, (which yet is both costly and comfortable) yea then all the delights that this life can afford; so much is implied by *wine* here, and so he is pleased to esteeme it. Unworthy shee of so kind acceptance of that little shee can doe this way if shee doe not her utmost: if shee cry not out with her son David, *I will love thee dearly, orientirely*, with mine utmost Bowels, (with the same tendernesse or affections as is in mothers towards the fruit of their bodies, so the Hebrew word signifies) Psal. 18. 1. And again, *I love!* (so shee abruptly expresseth himself by a passionate pang of love) because the Lord hath heard the voyce of my supplications, &c. Psal. 116. 1. Hee saw (and we may all see) so much cause to love the Lord, as that he must needs be a monster and not a man, that loves not the Lord Jesus Christ in sincerity. It was a miracle that those Worthies in Daniel should be in the midst of a fiery furnace, and not burn. It is no lesse that men should be in the midst of mercies on all hands, and not love Christ. It would be as great a wonder men should fail here, as for a river to runne backwards. I have drawn them by the bands of love, by the cords of a man, Hos. 11. 4. that is, with reasons and motives of love besitting the nature of a man, of a rationall creature. But most men, alasse! (and those that professe to be the children of the Church too) move like the river *Araris*; backward or forward, who can tell? This is to give Christ vinegar for wine: this is as lukewarm water to his nice and nauseating Romach, Revel. 3. 16. There is a prophesie reported in *Telephorus*, that *Antichrist* shall never overcome *Venice*, nor *Paris*, nor *London*. But wee have a more certain word, and let us take heed, lest for our lukewarmnesse Christ spues us out of his mouth. What hath been the opinion and fear of some not inconsiderable Divines, that *Antichrist*, before his abolition, shall once again overflow the whole face of the West, and suppress the whole Protestant Churches for a punishment of their losse of their first love, I pray Christ to avert.

And the smell of thine Oynments, then all spice!] That is, of thy sweet graces actuated and exercised. See Psal. 89. 29. Job. 2. 20, 27. It was an aggravation of the fall of *Saul*, that he fell as though hee had not been anointed, 2 Sam. 1. 21. So for the Saints to fall

H h h 2

from

Oculus in uirum
partem suam ju-
dicari non possit
Caesar. de bello
Gall. lib. 1.

from their first love, or from their own stedfastnesse. Such a dead fly will cause their once-sweet Ointments to send forth a stincking savour, Eccles. 10. 1. *Corruptio optimi est pessima.*

Vers. 11. *Thy lips, Oh my Spouse, drop as an Hony-comb* Heb. drop the Hony-comb: So Christ calls the doctirins and prayers of the Church, her thanksgivings, confessions, conferences, &c. which are things most pleasing to Christ, and doe much comfort and edifie the faithfull. That golden-mouthed Preacher did so please the people, that it was grown to a Proverb, Better the Sunne shine not, then Chrysostome preach not. Bilney the Martyr a little before he was burned entreated much on that text, *Esa. 43. 2.* Fear not, when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: so that some of his friends present took such sweet fruit thereby (saith Mr. Fox) that they caused the whole sentence to be fair written in Tables, and some in their books: the comfort whercof in diverse of them was never taken away from them to their dying day. The same Authour saith of Bishop Ridley Martyr, that he usually preached every Sunday and Holyday: to whose Sermons the people resorted, swarming about him like Bees, and coveting the sweet juyce of his heavenly doctrine. How pleasant and profitable to Latimer was the private conference hee had with Bilney? and the like benefit had Ridley by Bradford, Luther by Stampicus, Galeacius by Peter Martyr, Junius by a countryman of his not far from Florence. Οὐ γὰρ ἐπὶ γλώτῃς μέλῳς γλυκύναν βίον αὐτῶν.

Hony and milk are under thy tongue The language of Canaan is thy proper dialect: for Canaan was a land that flowed with milk and hony, 1. with things both pleasant and profitable. Yea I doubt not (saith an Interpreter) but that under these tearms the Holy Ghost meaneth fit food as well for strong men as for weak ones in the Church. Milk most properly belongs to children, 1 Cor. 3. 2. Heb. 5. 12, 13. and hony to them of more strength, as examples of the word, and reason it self teacheth sufficiently in Jonathan, 1 Sam. 14. 27. and John Baptist, Matth. 3. 4. By these comparisons also may well be understood the good House-keeping that is in Christs Church. Hony and milk shee hath ever at hand. And why hath he put these provisions under her tongue, but that shee should look to lip-feeding?

Prov.

Prov. 10. 22 Let our words be alwayes with Grace, Col. 4. 6. *Mel in ore, verba laetitiae*, this becomes the Churches children. *Fel in corde, frans in factis*, is for those brats of fathomlesse perdition, that have Adders poyson under their lips, Psal. 140. 3. that being in the gall of bitternesse and bond of perdition, shew themselves by their words and actions to be the sons of the forceresse, the seed of the adulterer and of the whore, whose lips also drop the hony-comb, but her end is bitter as wormwood, Prov. 5. 3, 4. *I-sai. 57. 3.*

And the smell of thy garments is like the smell of Lebanon Which was passing pleasant, by reason of the odoriferous, and sweet smelling trees, that grew there. Now what are these garments, but the Churches inward graces, say some, outward behaviour, say others, which is most gracious, amiable, and sweet, as far above all wordly grace, as the smell of Lebanon is above the favour of common woods.

Vers. 12. *A garden enclosed is my Sister, my Spouse* Fair and sweet he had before affirmed her: Now (because

Lis est cum forma magna pudicitiae)

Fair women have many that wish them and lye in wait for them, Εἰ μὴ καλὴν, ἔχεις κοινὴν, said hee to his friend dissuading him from marriage, If shee be fair shee will lightly be common, Christ therefore here commends her for her purity and chastity, and shews that shee was so hedged and defended by Discipline and Government, that none could come at her to hazard her Virginity, no more then they could enter into a well-walled Garden. Shee openeth the gates that the righteous Nation, which keepeth the truth may enter in, *Esa. 26. 2.* those which subscribe with their hands, unto the Lord, *Esa. 44. 5.* that (when hee shall say, *Who is on my side? Who?*) doe heartily avouch him for their God, *Deut. 26. 17.* that fly to her, as a cloud, and flock to her as a flight of Doves. As for the unclean or any thing that defileth, shee hath her porters on purpose to keep them out, 2 Chron. 23. 19. Revel. 21. 27. no dirty dogge shall trample on her golden pavement. See *Esa. 5. 2. & 35. 8, 9, 10. & 62. 8.* 1 Cor. 5. 11, 12, 13. It was not permitted to a dog to enter into the Acropolis or tower at Athens for his heat in Venerie, and for his ill savour, saith Plutarch. Goats likewise saith Varro come not there, lest they should hurt the Olive. *I-lus.* rish air will sooner brooke a Toad or snake to live therein, then

H h h 2

Bell. lib. 3. cap.
2. de Eccles. Mi-
litan.

Isai. 5. 1.

the true Church (if shee may freely exercise her power) scandalous and hereticall persons. Papiſts teach, that the Catho- like Church consisteth of good and bad: and that a man may be a true member thereof, though he have no inward vertues. We confesse that in all particular Congregations there are hypo- crites, as appeares in the parable of the Tares, of the Net, &c. But yet we deny, that the holy Catholick Church mentioned in the Creed hath a mixture of good and bad: ſith hee is the chaste Spouse of Jesus Christ, who owneth no wicked man or hypocrite in her: for how should hee love such, unlesse it bee with a common (not with a conjugall) love, so as hee loved that tame young man, Mark. 10. 21. whom he pities as a self- deceiver, like as wee pity moderate, and devout Papiſts. In Christs Garden, as there is no ground but what is speciall good, set a part for the purpose, fit for him to sit and walke in for his recreation, (My Wel-Beloved hath his hortyard in a very fruit- full hill, in a cornu-copia country) so it is furnished and filled with the choicest fruits and flowers, plants of renown, and plea- sant trees yeelding fruit according to their kind; and though all cannot bear Cinnamon and Balsam, yet (as in Spain there is said to be *nihil infructuosum, nihil sterile*, nothing barren or un- fruitfull, so) all that are planted in the house of the Lord, doe flourish in the Courts of our God, they doe still bring forth fruit in old age, they are fat and flourishing, Psal. 92. 13, 14. they are both *actuosi* and *fructuosi*, 2 Pet. 1. 8. neither barren nor unfruitfull in the know- ledge of our Lord Jesus Christ. And indeed how can it bee otherwise with Gods garden, when as hee himselfe keeps it and watereth it every moment, lest any hurt it, hee keepeth it night and day, Esai. 27. 3. God fenceth it with his Omnipot- ent arm, keepeth it from the wild Boar, and other devoratory evils, (as Tertullian phraseth it) better then the Garden of Eden was kept with the flaming Sword. And whereas the Church may seem to ly open to all incursions, this verse shews that it hath a well within it, and a wall without it: Yea him- selfe is a Wall of fire round about Jerusalem, Zach. 2. 5. in allusion to the custom of those East-countrys, where, by reason of the great number of wild-Beasts, shepherds and travellers guard themselves by making great fires round about their night-lodg- ings to keep off their approach.

A spring shut up, a fountaine sealed] A precious purling cur- rent

rent of grace, a spring of water, whose waters fail not, Isai. 58. 11. and whereof whosoever drinketh shall never thirst, Job. 4. 14. For which end it is carefully shut up, nay sealed, that the stranger meddle not with his joy, and that the envious man stop not up this wellspring with earth, as the Philistims served Isaac: or cast bags of poison into it, as the spitefull Jews did once in this Kingdome; and were therefore banished hence for ever. It was wittily said of Polydour Virgill, *Regnum Anglie, Regnum Dei*, the Kingdom of England is the Kingdom of God. Hee meant, because God seemed to take speciall care of it, as having walled it about with the Ocean, and watered it with the upper and ne- ther springs; like that land which Caleb gave his daughter: Hence it was called *Albion* quasi *Olbia*, the happy Country: whose valleys are like *Eden*, (saith our English Chronicler) *Speet*. whose hills are as *Lebanon*, whose springs are as *Pisgah*, whose rivers are as *Jordan*, whose walls is the Ocean, and whose de- fence is the Lord *Jehovah*: Foreign writers have termed our Country the *Granary of the Western world*, the fortunate Island, the Paradise of pleasure and Garden of God. All this may much more fitly be applied to the Catholick Church. If *Judea* were called the *glorious land*, because of Gods presence there, Dan. 11. and an *Island* (though part of the continent) because surroun- ded with Gods powerfull protection, Isai. 20. 6. and the Com- mon-wealth of *Israel*, *Onegzeta* by *Iosephus*, a Godlike polity, what shall wee think of that *Jerusalem above* that is the mother of us all: of those sealed Saints, Revel. 7. 3, 4. this sealed fountain, sealed up, as to keep it filth-free that no Camels stir up the mud, nor great hee-goates foul it with their feet, Ezek. 34. 18. so to de- note an excellency (as Esai. 28. 25. *hordeum signatum*, is put for excellent barley) and a propriety 2 Cor. 1. 22. who hath also sealed us, and given the earnest of the Spirit in our hearts. Like as the Merchant sets his seal upon his goods, and marks them for his own.

Verſ. 13. Thy plants are as an Orchard of Pomegranates] By plants are to be understood either particular Churches, or severall Saints; these are those shoots or sprouts that spread abroad Gods *Emissiones*. Paradise (that the word here used, and nowhere else in Scrip- ture, save Eccles. 2. 5. Neh. 2. 8.) so called for the curious variety and excellency of all sorts of pretious and pleasant trees there growing: some for profit, as Pomegranates which are known to be healthfull and preservative: some for pleasure; and these again

again were either more common and copious in *Jury*, as Camphires and Spikenards (*plurals* both in the Originall, for the plenty of them in those parts) or more rare and costly, as those mentioned in the next verse.

*magis, melius
ve: o dmsuhs ab
oppido prope
Babylonem O-
pu dicto Scul-
let: ex Har-
tungi critich.*

Ver. 14. Nard] called *Mar.* 14. 3. & *Joh.* 12. 3. Spikenard very costly, or rather (as some learned men will have it) Nard of *Opis*, a town near *Babylon*, where grew the most pretious Spikenard: and whence it was transported to other places. Of this plant see *Plin. Lib.* 12. c. 11. as of Cypresse or Camphire, *Lib.* 12. c. 14. of Saffron, *ib.* c. 15. of Calamus, *lib.* 2. c. 23. of Cinnamon & Myrrhe *lib.* 12. c. 23. 19. For Pomgranates see the Note on v. 3. of this chapter. For Camphire see the Note on c. 1. 14. Saffron is in the Hebrew *Carcom*: *Shindler* saith it should be read *Carcos* with *Sanech*; and so it will exactly agree with *negus, crocus*, the one, likely, coming of the other. Our *Englishe* comes of the *Arabick Zaphran*; so called of the yellow colour. Calamus or sweet Cane is a precious aromaticall reed bought and brought out of far countreys, as appeareth by *Ier.* 6. 20. *Isai.* 43. 24. Cinnamon was very rare in *Galens* time, and hard to be found, except in Princes Storehouses. *Pliny* reports that a pound of Cinnamon was worth a thousand *Denarii*, that is 150 Crowns of our money: As for those trees of Frankincense, Myrrhe, and Aloes, &c. *Brightman* thinks they betoken tall and eminent Christians, as Calamus and Cinnamon (shrubs of two cubits high or thereabouts) doe Christians of a middle stature: and Nard and Saffron, hearbs that scarce lift up themselves above the ground, represent those of a lower rank and lesser degree of holiness: which yet have all of them their place in Gods garden, and their severall sweetneses: the Spirit of grace being *magis in magnis, nec parvus in minimis*, as *Augustine* hath it, great in Gods greater children, and not little in the least. And though there be diversity of gifts, yet are they from *one Spirit*, as the diverse smells of pleasant fruits, and chief spices are from the same influence: and the divers sounds in the Organs, from the same breath. The Spirit of grace are those two golden pipes, *Zach.* 4. through the which the two Olive-branches empty out of themselves the golden oyles of all precious graces into the Candlestick the Church. Hence grace is called the fruit of the Spirit, *Gal.* 5. 22. Yea Spirit, *Ver.* 17. And albeit, as the man is, so is his strength, as they said to *Gideon*: and God hath his children of all sizes, babes, young men, old men, 1 *Ioh.* 2. 13. yet *Philadelphian* with her little

*Gal. lib. I. A-
sider.*

little strength may keep Christs Word and not deny his name; (which those Churches that had more strength are not so commended) and, in that little strength, I have set open a door for thee, even the doore of Heaven, wide enough; so that none could shut it, *Rev.* 3. 8. Why then should any despise the day of small things? God who hath begun a good work, his hands shall finish it: and hee that hath laid the foundation, shall in due time bring forth the Top-stone thereof with shouting, crying Grace, Grace unto it, *Zech.* 4. 7, 9, 10. An infant of dayes shall proceed from degree to degree, till hee be like the Ancient of dayes: and, those that be planted in the house of the Lord shall once flourish in the Courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing. *Psal.* 92. 13, 14. The seeds of the Cypresse tree are so very small, that they can scarce bee seen with eyes, & tamen in his tanta est arbor, tam- *Plin.* 1. 11. 19. 3. que proceras: and yet in some one of them is potentially so large *Heb.* 5. 14. and so tall a tree. Despaire not therefore of further measures, but aspire still to perfection, *Phil.* 3. 12, 13. The blessing on man in the first creation was Increase and Multiply, in the second, Grow in Grace, *Ejai.* 61. 3, 11. And remember that growth is not alwayes to bee measured by joy, and other accessory graces. These sweet bloomes may fall off, when fruit comes on, &c.

Ver. 15. A fountain of gardens, a well, &c.] Or, Oh fountain of the Gardens, &c. For they doe best in mine opinion that make this to be the Churches speech to Christ: grounded upon his former commendation of her. And it is as if she should say, Callest thou me, Lord, a Garden enclosed, a Spring shut up, a Fountain sealed? True it is, I am the garden which thine one right hand hath planted, walled, watered, &c. but for all that I am or have, the entire praise belongs to thee alone. All my plenty of spirituall graces, all my perennity of spirituall comforts, all my pleascancy and sweetnesse is drived from thee: no otherwise then the streams of *Jordan* are from mount *Lebanon*, all my springs are in thee, as in their Well-head. *Certum est nos facere quod facimus, sed Ille facit, ut faciamus*, saith *Augustine*. True it is that we doe what we doe; but it is as true, that Christ maketh us to doe what we doe. For without him we can doe nothing, *Joh.* 15. 5. In him is our fruit found, *Hos.* 14. 8. It is hee that works all our workes in us, *Isai.* 26. 12. Hence it is that the Church is no where in all this book described by the beauty of her hands

hands or fingers : because hee alone doth all for her. The Church of Rome that will needs hammer out her own happinesse (like the Spider climbing up by a threed of her owne weaving; and boasting with her in the Emblem *Mibi soli debeo*) shews thereby of what spirit shee is. That wretched Monk dyed blasphemously who said, *Kedde mibi eternam vitam quam debes*, Pay mee heaven which thou owest mee. And what an arrogant speech was that of *Vega*, *Caelum gratis non accipiam*, I will not have heaven of free-cost? *Hec ego feci, hec ego feci*, shewes men to bee no better then meer *Fecers*, said Luther wittily. This I have done, and that I have done, speaks them dregges, and dogges that shall stand without doors, *Rev. 22. 15.* Heare a child of our Church, speaking thus of himself.

Fabricius studuit bene de pietate mereri;

Sed quicquid potuit, gloria, Christe, tua est.

This was *Matrissare*, to be like his mother, whose Motto hath ever been, *Non nobis Domine*, Not unto us Lord, not unto us, but to thy name give the praise, *Psal. 115. 1.* If I be thy garden, Thou art my fountain; from whence unlesse I bee continually watered, all will bee soon withered, and I shall be as one that inhabiteth the parched places in the wilderness in a salt land and not inhabited, *Jer. 17. 6.* In the If and of St. Thomas (on the backside of *Africa*) in the midst of it is an hill: and over that a continuall cloud, wherewith the whole Island is watered. Such is the Lord Christ to his Church, *Eph. 14. 5, 6, 7.* which therefore as *Gideons* Fleece must needs bee wet and moist, when all the Earth besides is dry and desolate; as the mountaines of *Gilboa*, or as St. Davids in *Wales* which is said to be a place neither pleasant, fertile, nor safe.

Oh well of living] Or, Oh pit of living and life-giving waters. *Christus & caelum non patiuntur hyperbolon:* A man can not say too much in commendation of Christ, and his Kingdome: Hence the Church here cannot satisfie her self. A Fountain shee calls him, a well, a stream, such as makes glad the City of God, even that pure river of the water of life proceeding out of Gods throne, *Rev. 22. 1.* with *Ezek. 47. 6.* Gregory makes this Fountain to be the Scriptures, which he saith are like both to a Fountain, and to a pit. Some things in them are plain and open, and may be compared to a spring, which runnes in an open and eminent place

Georg. Fab.
Chemnicensis
de seipso.

Abbas hie
Georg. 251.

2 Sam. 1. 20.
Godw. Catal.
Giral. Camb.
Puteus effusus
ubi est aqua vi-
va saturans &
clara. Mejer.

place. Other things therein are dark and deep, and like unto a pit that a man must dive into, and draw out with hard labour.

And streams from Lebanon] Watering the whole Church (as *Jordan* did the holy land) and tasting no doubt, of that sweetness mentioned before *vers. 11.* Even as wee see by experience (saith one) that the waters that come out of the hills of some of the Islands of *Molucca*, tast of the Cinnamon, cloves, &c. that grow there.

Verf. 16. Awake O North wind, come thou South, &c.] These winds shee supposeth to be asleep, because they blow not. *Rupertus* calls the winds *Mundi scopas* the worlds Beesomes: because God makes use of them to sweep out his large house, and to purge the air. The Spirit of God first purgeth and then watereth the faithfull, whom the Church here calleth her garden, (though indeed it be Christs) by reason of the nigh conjunction that is between him and her, *Ephes. 5. 30.* so that they both make but one mysticall Christ, *1 Cor. 12. 12.* Now wee all know, that to a complete Garden are necessary 1. that it be well enclosed, 2. Well planted, 3. Well watered; 4. that it be amena *caeli aspiratione per flabilis*, well situate for wind and air. 5. That it bee fruitfull and profitable. The Churches Garden hath every of these good properties as appears here: And for the fourth, Christ is all the diverse winds both cold and hot, moist and dry, binding and opening, North and South, fit for every season. What wind so ever blowes, it blowes good to the Church, for Christ speaks to them, as *David* did to his Captaines; Doe this young man no hurt, handle him gently for my sake: The Sun may not smite him by day, nor the Moon by night. *Psal 121.* The nipping North of adversity, the cherishing South wind of prosperity must both make for him.

That the spices thereof may flow out] That I may be someway serviceable to God, and profitable to men. She knew that in Gods account, to bee idle, is all one as to be evil, *Matth. 25. 26.* to bee unthankfull, is to bee wicked, *Luk. 6. 35.* *Paulum sepulchra distat Mors*, in *entia*, Celata virtus, could one Poet say, and another,

Vile latens virtus: quid enim submersa tenebris

Proderit, obscure veluti sub remige puppis,

Vel lyra quae retinet, vel qui non tenditur arcus.

Christ had made his Church a garden of sweetest sweets.

l i i 2

Her Menor.
desire

Claudius: de
Consul.

desire is therefore that her fruits being rightly ripened, her graces greatned and made mature by the benign breath of the Holy Ghost, (compared here, as elsewhere, to the severall winds) their sweetnesse may bee dispreed, and conveyed to the nostrills of such as have their *senses habitually exercised to discern good and evil*. As for others; their heads are so stuffed with the stench of the world (that great ruckhill) and themselves so choaked up with earth, as *Core* and his complices were, that they cannot relent or favour the things of the spirit; but, as vultures, they hunt after carion carcases: and as Tygers, they are enraged with the sweet smell of the Churches spices.

Let my Beloved come and eat his pleasant fruits. For who plants a Vineyard or Orchard, and eates not of the fruit thereof? *1 Cor. 9. 7.* The Garden is Christs: the pretious graces of his Spirit, and all acts of grace, those pleasant fruits are all his. He alone is the true proprietary: for of him, and through him, and to him are all things. Of him, as the efficient cause; Through him, as the administering cause; and to him, as the finall cause. Well therefore may it follow, to whom bee glory for ever. Christ counts the fruits that we bear to be ours, because the judgement and resolution of will whereby we bear them, is ours. This hee doth to encourage us. But because the grace whereby wee judge, will and work aright comes from Christ, ascribe we all to him, as the Church doth in the former verse: and presenting him with the best fruits (as they did *Joseph*) say as *David*, and after him *Justinian*, τα σα ἐκ τού σου οὐκ ἔστιν ἡμεῖς, Of thine own have we given thee. *1 Chron. 29. 14.*

Gen. 43. 11.
Cedren. ad an.
31. Justin.

CHAP.

CHAP. V.

Vers. 1.

I am come into my Garden.

SO ready is the Lord Christ to fulfill the desires of them that fear him, *Psal. 145. 19.* Sometimes hee not only grants their prayer, but fulfills their counsell, *Psal. 20. 4.* fits his mercy ad cardinem desiderii, as *Austin* hath it: lets it be to his, even as they will. Or if he crosse them in the very thing they crave, they are sure of a better: their prayers they shall have out either in money, or moneys worth. Christ, though hee bee a God that hideth himself, yet he scornes to say unto the seed of *Iacob*, Seek ye mee in vain, *Esai. 45. 15, 19.* that's enough for the Heathen Idols, *vers. 16. 18.* Hee is not like *Baal*, who pursuing his enemies, could not hear his friends: or as *Diana*, that being present at *Alexanders* birth, could not at the same time rescue her *Ephesian* Temple from the fire. Hee is not like *Jupiter*, whom the *Cretians* painted without eares, as not being at leisure to attend small matters: and whom *Lucian* the Atheist faineth to look down from heaven through certain crevisses or chinckes at certain times: at which time, if Petitioners chance to pray unto him, they may have audience, otherwise not. No, no: the eys of the Lord are upon the righteous, and his ears are alwayes open to their prayers, *Psal. 34. 15.* *Flectitur iratus voce rogante Deus.* *Basill* compares prayer to a chaine, the one end whereof is linked to Gods care, and the other to mans tongue. *Sozomen* saith of *Apolonius* that he never asked any thing of God in all his life, that he obtained not. And another saith of *Luther*, *Iste vir posuit apud Deum quod voluit.* That man could doe what he would with God; it was but ask and have, with him.

I have gathered my myrrhe with my spice. I have highly accepted of thy graces and good works: these are to be gathered onely in Christs garden. Hedge-fruits and wild-beerbs, or rather

ther weedes, are every where almost to bee had. Morall vertues may be found in a *Cato*, who was *homo virtuti simillimus*, a man as like vertue as may be, saith *Velleius*: And he addes (but I am not bound to beleve him) *Qui nunquam regni fecit, ut facere videretur, sed quia aliter facere non poterat*, that *Cato* never did well that hee might seeme to doe so, but because hee could not doe otherwise then well: But why then (might a man have asked the Historian) did your so highly extolled *Cato* take up the trade of griping usury? Why did he so shamefully prostitute his wife, so cowardly kill himself? Was it not because he lived in the wild Worlds wast, and grew not in the Churches garden, hence his fruits were not genuine? his morall vertues are but shining sinnes, beautifull abominations, a smooth way to hell. Civil honest men are but Wolves chained up, tame Devils, Swine in a fair meadow, &c. *Operam præstant, natura fera est*, (as the Civil Law saith of those mixt Beasts, Elephants and Camels) they doe the work of tame Beast, yet have the nature of wild ones. They are cryed up for singularly honest as ever lived, by such as are strangers to the power of godlinesse and alians from the Common-wealth of *Israel*: like as in *Samaria's* famine a cab of Doves dung was sold at a great rate, and an asses head at four pound. But Christ, and such as have the mind of Christ, are otherwise minded: they looke upon an unregenerate man, though sober, just, chaste, liberall, &c. as a vile person; and upon all their specious workes, as dead workes: when as (contrarily) they honour them that feare the Lord, and set an high price (as Christ here doth) upon their good parts and practises. Myrrhe and spices or aromaticall fruits are but dark shadowes and representation of them.

I have eaten mine hony combe with mine hony] As it were crust and crumb together: not rejecting my peoples services for the infirmities I find cleaving unto them, but accepting what is good therein, & bearing with the rest, I take all well avorth, and am as much delighted therewith, as any man is in eating of hony; whereof hee is so greedy that with all hee devoures the comb too sometimes. Christ feedeth (saith an *Expos* tour here) upon all the fruits of his garden, hee so much delighteth in it, as hee eateth not only the hony as it were the most excellent duties or workes of the Church (see *Heb. 13. 15, 16, 21*) but also the hony comb as it were the baser services and fruits of his spirit, of least

least account: that hee receiveth of all sort most sweetly mingled together, both the common and dayly fruites of godlinesse understood in *milk*, and the more rare of greater price, as solemne fasts and feasts signified by *wine*: both which he drinketh together, that is, accepteth of them all.

Eat, O friends] That is, O you holy Angels (saith the former Interpreter which as my Nobles, accompany mee the King of Glory in Heaven, and have some communion with me in the gifts I bestow on you. Mr. *Diodote* also thinks the same: But I rather incline to those that by Christs friends here understand those earthly Angels, the Saints, (see *Joh. 15. 14. Esai. 41. 8. Jam. 2. 23.*) whom hee cheareth up and encourageth to fall to it lustily, and by a *sancta crapula* (as *Luthor* calls an holy gluttony to lay on, to feed hard, and to fetch hearty draughts, till they be even drunk with loves, (as the Hebrew here hath it) being ravished in the love of God, where they are sure to find it (as in hony-pots) the deeper the sweeter. Such as so eat, are called Christs friends, (by a specialty) and such as so drink, his Beloved, as *Gregory* here well observeth: and they only do thus that here the Word with delight, turn it in *succum & sanguinem*, concoct it, incorporate it, as it were, into their souls, and are so deeply affected with it, that like drunken men, they forget and let goe all things else, that they may retain and practise it. These are not drunk with wine, wherein is excess, but filled with the Holy Ghost, *Ephes. 5. 16*.

Verf. 2. I sleep, but my heart waketh] It was no sound sleep that shee took: Shee did not snort aloud in the Cradle of security (as those doe whom the Devill hath cast into a deep Lethargy) but napped and nodded a little, and that by candle-light too, as those wise Virgins did, *Matth. 25. 5*. Shee slept with open eyes as the Lion doth: shee slept but half-sleep: the spirit was willing to wake, but the flesh was weak and overwayed it, as it fared with those sleepey Disciples, *Matth. 26. 41*. Fain would this flesh make strange of that which the Spirit doth embrace. O Lord how loth is this loitering sluggard to passe forth in Gods path, said Mr. *Sanders* in a letter to his wife a little afore his death, with much more, to like purpose. As in *Ps. 135. 9*. the state of Nature, men cared not for grace, but thought themselves well enough and wile enough without: so in the state of grace, they are not so carefull as they should. Heaven must be

Vell. lib. 2.

Psal. 15. 4.

Mr. Dildley
Fenner.

bee brought to them, they will scarce goe seek it, 1 Pet. 1. 13. And as the seven tribes are justly taxed by *Joshua* for their negligence and sloth in not seeking speedily to possess the land God had offered them, *Josh. 18. 2.* So may the most of Gods people be justly rebuked for grievous security about the heavenly Canaan. They content themselves with a bare title, or hang in suspense and strive not to full assurance: they follow Christ, but it is (as the people followed *Saul*) trembling: they are still troubled with this doubt, or that fear, and all because they are loth to be at the paines of working out their salvation, *Phil. 2. 12.* Something is left undone, and their conscience tells them so. Either they are lazy, and let fall the watch of the Lord, neglecting duty, or else they lose themselves in a wilderness of duties by resting in them, and by making the means their Meditations, or by pleasing themselves (with the Church here) in unlawful liberties, after that they have pleased the Lord in lawful duties. The flesh must be gratified, and such a lust fulfilled.

Ag. & Mon.

A little more sleep, a little more slumber in *Jezebels* bed, (as *Mr. Bradford* was wont to phrase it) *Solomon* must have his wine, and yet think to retain his wisdom, *Eccle. 2. 3.* *Samson* must fetch a nap on *Dalilabs* knees, till God, by his *Philistims*, send out summons for sleepers, wake them in a fright, cure security by sorrow, as Physicians use to cure a Lethargy by casting the Patient into a Burning Feaver. Cold diseases must have hot and sharp remedies: The Church here found it so. And did not *David*, when he had sinned away his inward peace, and wiped off, as it were, all his comfortables?

Psal. 51.

It is the voice of my Beloved that knocketh] Shee was not so fast asleep, but that the hidden man of the heart, (as *St. Peter* calls him, 1 Ep. 3. 4.) was awake, and his ears erect and attent? so that shee soon heard the first call, or knock of Christ; whose care was to arouse her, that though shee slept a while through infirmity of the flesh, yet shee might not sleep the sleep of death, *Psal. 13. 3.* dye in her sinnes as those Jews did, *Job. 8. 21.* In the sweating sicknesse (that rained for many years together in this Kingdome) those that were suffered to sleep (as all in that case were apt to doe) they dyed within a few houres. The best office therefore that any one could doe then was, to keep them waking though against their wills. Semblably our Saviour solicitous of his Churches welfare, and knowing her present

sent danger comes calling and clapping at the door of her heart, and sweetly wooes admission and entertainment: but misseth of it. Hee knocketh and bounceth by the hammer of his Word, and by the hand of his Spirit (see *Revel. 3. 20.* with 2 Pet. 1. 13.) and if the Word work not on his people, they shall heare the rod, and who hath appointed it, *Mic. 6. 9.* that they may by some means bee brought to summon the sobriety of their senses before their owne judgements; and seeing their danger, to goe forth and shake themselves, as *Samson* did, *Judg. 16.*

Open to mee, my sister, my love, &c.] What irresistible Rhetorick is here, what passionate and most pithy perswasions! *Ip[s]a Suada, credo, si loqui posset, non potuisset expugnare; ubi quot verba tot tela, quae sponse animum percellant, fodicent, lancinent,* shee was not so dead asleep but that shee could heare at first, and tell every title that he said. And this shee doth here very finely, and to the full; that shee may aggravate against her self the foulnesse of her fact in refusing so sweet an offer, in turning her back upon so blessed and so bleeding an embracement; the tearmes and titles he here giveth her, are expounded before. Undeiled or perfect he calleth her for her Dove-like simplicity, purity, and integrity.

For mine head is filled with dew] i. e. I have suffered much for thy sake, and waited thy leisure a long while: and must I now goe look my lodging? Dost thou thus requite (repulse) thy Lord O thou foolish woman and unwise? Is this thy kindnesse to thy friend? Wee unto thee O *Jerusalem*: wilt thou not be made clean? when *Jer. 13. 27.* shall it once be? It is the ingratitude that makes the Saints sinnes so hainous; which otherwise would be far less then other mens; sith his temptations are stronger, and his resistance is greater. Oh when Gods grace shall come suing to us, nay kneeling to us; when Christ shall come with Hat in hand, and stand bare headed as here, and that in foul weather too, begging acceptance, and beseeching us to be reconciled, and wee will not, what an inexcusable fault is this!

Verf. 3. I have put off my Coat] Thus the flesh shews it selfe not onely weak but wayward, treacherous and tyrannical; rebell it doth in the best, and raigne it would, if it might bee suffered. This bramble would faine be playing Rex, and doth so otherwhiles, till hee be well buffeted (as *St. Paul* served it, 1 Cor. 9.

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27.)

27.) and brought it into subjection. But what a fil y excuse maketh the Church here for her selfe? Trouble mee not for I am in bed, as hee said to his friend, *Luk. 11. 7.* My clothes are off, my feet are washed, and I am composed to a settled rest. But are you so? (might Christ have regeſted.) And is that the part and poſture of a vigilant Chriſtian? Might it not better have beſeemed you to have had your loyns girt up, your lamp in your hand, and your ſelf to have waited for your Lords return, that when he came and knocked you might have opened unto him immediately, *Luk. 12. 35, 36*? Or, being got to bed, muſt you needs mend one fault with another? Is it ſi ch a pains to ſtart up againe and let in ſuch a gueſt, as comes not to take any thing from you, but to enrich you much more then once the Ark did Obed-Edom? And in this ſenſe ſome take thoſe words in the former verſe, *for mine head is filled with dew, &c.* as if Chriſt came unto her, full of the dew of bleſſings to enrich her. Sure it is, that Chriſt is no beggerly or niggardly gueſt. His reward is with him: hee brings better commodities then Abrahams ſervants did to Laban, or the Queen of Sheba to Solomon, even pureſt gold, whiteſt rayment, Sovereign eye-ſalve, any thing every thing that heart can wiſh, or need require, *Revel. 3. 17. 19.* How unworthily therefore deal they, and how il do they provide for themſelves, that either deny or delay to entertain him when either by the motions of his Spirit, by the words of his mouth, or by the works of his hands he knocks at the doores of their hearts, and would come into them? How doe they make void or reject the counſell of God againſt themſelves, with thoſe unhappy Lawyers, *Luk. 7. 30.* being *ingrati gratia Dei*, as Amaroſe ſpeaketh, and judging themſelves unworthy of everlaſting life with thoſe perverſe Jews. *Act. 13. 46*? Who can ſay it is otherwiſe then righteous, that Chriſt ſhould regeſt one day upon ſuch ungratefull Gadarens, *Depart from me ye wicked*: that ſuch as ſay to him, as Felix did once to Paul, *Go thy way for this time: when I have a convenient ſeaſon I will call for thee* (*Act. 24. 26.*) ſhould hear from him, *Get you to the Gods whom ye have choſen, for I will not help you, &c.* and that thoſe that would not obey this ſweet precept, *Open unto me, &c.* Come downe Zacharie, for to day I muſt abide at thy houſe, &c. ſhould have no other left to obey but that dreadfull *Go ye curſed, &c.* The Church here did but luſt a while & linger, when ſhe ſhould have been up and about

Luk. 19. 5.

about, and ſhee ſoon rued it deerly, bewayled it bitterly. Now what was it that ſhee did? Did ſhee rate Chriſt for coming at ſuch unreaſonable houres? did ſhee anſwer him curriſhly, or drive him from her doore? No ſurely: but only pleads *excuse*, and pretends inconvenience: *Shee had put off her clothes, waſht her feet, &c.* A great chare ſhee had done: and it would have undone her, doubtleſſe, to have dreſſed her again, and ſet her fair feet on the foul ground. There is none ſo wiſe as the ſluggard, *Prov. 26. 16.* He hath got together a great many *excuses*, which hee thinkes will goe for wiſdome: becauſe by them hee thinkes to ſleep in a whole ſkin. Sin and ſhifting came in to the world together. But what ſaith the Apoſtle? Surely his counſell is moſt excellent, and worthy of all acceptation, *Heb. 12. 25.* See that ye reſuſe not him that ſpeaketh, ſc: by his Blood, Word, Sacraments, motions of his Spirit, mercies, &c. Look to it, (as the Greeke hath it) that ye reſuſe not, Gr: that ye ſhift him not off by frivolous pretences and idle *excuses*, as thoſe reſuſant gueſts did, *Mat. 22. 5.* as Moſes would have done, *Exo. 3. 11, 14.* & *4. 1, 10.* and *Jeremy, cap. 1. 6.* So againe, *Heb. 2. 3.* How ſhall wee eſcape if wee neglect ſo great Salvation? Hee ſaith not, if wee reſeſt, renounce, perſecute, but if wee neglect, let ſlip, undervalue, &c. If when God ſends forth his mercy, and his truth, *Pſal. 57. 3.* and lookes that wee ſhould ſend a lamb to that Lamb of God the Ruler of the Land, *Eſai. 16. 1.* wee ſend meſſages after him, ſaying, Wee will not have this man to rule over us, *Luk. 19. 14.* We break his cords, thoſe cords of love, *Hof. 11. 4.* and kick againſt his bowels; and in ſtead of ſerving him, make him to ſerve with our finnes, and even weary him with our iniquities, *Iſai. 43. 24.* How ſhall wee eſcape? What hill ſhall hide us? What will ye doe in the end thereof?

Verſ. 4. *My Beloved put in his hand by the hole*] Or, He let fall his hand from the hole, where he was liſting at the latch, or ſeeking to put by the bar: hee took it ſo unkindly to be ſo ill answered, that he departed in diſpleaſure, and would be no farther troubleſome, *Sleep on now* (quoth he, as *Mark. 14. 41.*) and take your reſt. Hee that will hear, let him hear, and hee that hath a mind to forbear, let him forbear, *Ezek. 3. 27.* but at his own perill: the beſt that can come of it, is repentance, that fair and happy daughter of an ugly and odious mother. *Delicata res eſt Spiritus Dei*, ſaith one, The Spirit of God is a delicate thing; *Plutarch.*

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and hee that grieves that holy thing whereby hee is sealed, by giving way to a spirit of sloth and slumber, may lose his joy of faith, and goe mourning to his grave. And although with much ado he may get assurance of pardon, yet his conscience will be still trembling, as *Dauid's*, *Psal. 51.* till God at length speak further peace: Even as the water of the Sea, after a storm, is not presently still, but moves and trembles a good while after the storm is over. Take heed therefore: *Cavebis autem si pavebis*, *Rom. 11. 21.* But to take the words as they are here translated, *My Beloved put in his hand by the hole*, that is, he touched mine heart by his holy Spirit: and notwithstanding my discourteous dealing with him, left a sweet remembrance of himself behind him. As hee would not away, but continued still knocking till hee had an answer, so, though the answer pleased him not, yet hee called not for his love-tokens back again, hee cast her not off, as *Ahab's* *Ureiah* did *Vashti*, (no, hee hates putting away, *Mal. 2. 16.*) but as the Sunne with his bright beams followes the passenger, that hath turned his back upon it: So deals Christ by his back-sliding people, *Jer. 3. 22.* (Surely goodnesse and mercy shall follow mee all the days of my life, saith *David*, follow me though I forsake mine own mercies, saith *Jenah.*) And as the same Sun-beames doe convey the heat and influence thereof to the earth; thereby calling out the hearbs and flowers, and healing those deformities that winter had brought upon it: So doth Christ that Sun of Righteousnesse, arise (to his servants that are benighted with sin and sorrow) with healing in his wings, that is, with the gracious influence of his holy Spirit, conveying the vertues of his blood to their consciences, and causing them, as by a new spring of holy desires and endeavors, to flourish, *Phil. 4. 10.*

And my Bowels were moved for him] They rumbled, tumultuated, and made a humming noise, as the Hebrew ha h it. She means, that shee had no rest in her spirit, her heart (that chiefest of the bowels or inwards) did even quake and shake within her; her thoughts afflicted her, shee was greatly disquieted, and all for him, for the unkindnesse shee had offered him, or concerning him, or over him, as the se Penitentiaries in *Zachar.* that looked upon him whom they had pierced, and (by an instinct of the Spirit of grace powred plentifully upon them,) mourned for him, or over him, till their hearts became a very *Hadalrimmo*, and fell a-

sunder

sunder in their bowels like drops of water; and all for the indignities and injuries they had done to Christ. This is a sorrow according to God, or, as God would have it, *1 Cor. 7. 9.* this is a repentance never to be repented of, *vers. 10.* This is that Rainbow, which if God see shining in our hearts, hee will remember his holy Covenant. The Church here for instance. That shee sorrowed after a godly sort appears by those seven signes set downe, *2 Cor. 7. 11* and here in this Chapter exemplified and evidenced. I sleep, there's Indignation, but my heart waketh, there's Apology, or clearing her self. I arose to open, there is study, or carefulnesse and diligence. My soule failed when he spake, there's her Zeal, I called on him, I sought him, there's her vehement desire. The Watchmen found me, they smote me, they unvaild mee, there's her self-revenge, whiles shee shrank not for any danger, but bearing patiently the Lords indignation, because shee had sinned against him, shee followed him through thick and thin, in the night, among the watch, &c. followed him hot-foot, and would not rest till shee had recovered him. Loe this is the guise of a godly heart: it runs into sin sometimes, but riseth again soon after by repentance: it is at as much unrest till reconciled to God, as he that hath broke a bone till it be well set again. When as a profane *Esau* can sell his birth-right, (and with it his title to heaven) and when he hath so done, he can eat and drink, and rise up and goe his way without any the least remorse or regret. *Gen. 25. 34.* Wicked men grow worse and worse, saith the Apostle: and take long strides towards hell, as if they feared it would be full ere they came there. Some seek to out-sin one another, like unhappy boyes that strive who shall goe furthest in the dirt: *Noluit solita peccare*, saith *Seneca*; *Et pudet non esse impudentes*, saith *Austin*, Sin hath woaded an impudence in their faces: their spot is not the spot of Gods children, *Dent. 32. 5.*

Vers. 5. I rose up to open to my Beloved] This was repentance from sinne, as that in the former verse was repentance for sinne. To repent, and yet to lye still in sin, is to repent with a contradiction, saith *Tertullian*, *Optima et aptissima penitentia est nova vita*, saith *Lutber*. A new life is the best repentance. Up gets the Church, when once soundly sensible of her sin: and leaving her bed of carnall security, makes after Christ with all her might, with a redoubled diligence; to make some amends for her former negligence. *Numquam sero, si seris.* Late though it were

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ere shee started and stirred, yet better late then not it all, Wee are too much after-witted for most part: Post-masters, *Epimetheuses*: we see not our folly (but cry with him *In crastinum seria*) till wee have smarted for it: and then with *O mibi prateritos*, &c.

And my hands drop with myrrhe] that is, with the testimonies of his sweetnesse left behind him on the lock-handles, the better to allure her to his love. *Philip Beroaldus*, and many others tell us of a very precious unguent *Cinnaminum* because made of Cinnamon and other sweet odours; whose chief commendation is, that the smell thereof, (if a man carries it about him) drawes any woman, though passing by, and minding other things to draw nigh to him. What truth is in this relation, I know not: but sure it is, that the smell of the Gospell, and those spirituall blessings which the presence of Christ had left behinde it, did notably attract and draw after him the Churches affections. Goodnesse is of it self attractive: The Greeks call it *αγαθη* from *αγα*, and *αδω* from *αδω* *αγαδω* from *αγα* *αδω*: because it doth as it were invite and call to it; and every man is willing to runne after it. Christ puts a secret instinct into his people to doe so; like as nature hath put an instinct into the Bee, the stork, and other creatures. And as the needle in a Sun-diall that hath been touched with an adamant, though it may be forced this way and that way, yet it rests not, till it look toward the North-pole: So the soul that hath *aliquid Christi* in it, that hath bene once ha id-fasted to Christ by a lively faith, though for a season it may, by the malice of Satan working with corruption, suffer some decayes of her first love, be drawn aside by some lust, and enticed so as to fall from former stedfastnesse; yet after a while her thoughts will work, and the sweet remembrance that Christ hath left behinde him will make her to say, *I will goe and returne to my first husband*: for then it was better with mee then now.

Verf. 6. *I opened to my Beloved, but my Beloved had withdrawn himself and was gone*] Or, *He was gone, he was gone*: a passionate complaint for his departure; which lay so much the heavier upon her spirit, because by her unworthy usage of him, she had foolishly occasioned it. *Fooler* because of their transgression and because of their iniquity are afflicted: And when affliction comes with a sting in the taile, it is very grievous. But then they cry unto the Lord

In Apuleium,
lib. 2. M. Les.

Vel ut aliqui
volunt Αγαδω
quasi αγαδω de
αγαδω Sic. Αγα-
τη quasi Αιγε-
τη.

Sam. 7. 14.
2 Pet. 3. 17.

Hos 2. 7.

Lord in their trouble: he saveth them out of their distresse; He sendeth *Plal. 107. 17.*
his word and healeth them, he sendeth for them by his Spirit and *19. 20.*
brings them back again into his own bosome, that his banished be not expelled from him (*2 Sam. 14. 14.*) though to themselves and others they may for present seem to be as water spilled on the ground that cannot be gathered up again. Those fragrant footsteps and heart-attracting stamps of his favour, that sweet smelling Myrrhe, mentioned in the former verse, had so eneagered and edged her affections, that she could not rest till she had recovered him. She opened unto her beloved, and presuming upon his patience, was in good hope to have had him at hand: But *patientia laesa fit furor*, *Heu rara hora,*
Christ will not alwayes beare with our evill manners, but hide his *et parva mora*
face from us, like as we have behaved our selves evill in our doings. *Beit.*
Mic. 3. 5. And whereas spirituall desertions are of three sorts, 1. *Cauti-*
onall, for preventing of sin, as *Paul* seems to be. 2. *Probationall*, for triall and exercise of grace, as *Job*. 3. *Penall*, for chastise-
ment of spirituall sloth and sluggishnesse, as here in the Church, this last is farre the heaviest.

My soul failed when he spake] Or, *because of his speech*, that sweet speech of his when he so passionately wooed her, *ver. 2.* Then he could have no audience nor admittance, now if he would but offer himselfe, he might be sure of both. The word spoken doth not alwayes presently take effect in the hearers, but lies long as the seed under a clod, till Christ the good husbandman, come with some temptation, as with his clatting-beetle, and give it room to rise. Then as the water casts up her dead after a time, so doe their memories cast up that which seemed buried therein by the help of the Holy Ghost their remembrancer: *Job. 14. 26.* *Job. 2. 22.* The new birth of some (the recovery of others out of their relapses) is like the birth of the Elephant: fourteen years after the seed is inserted into the wombe. Peter remembered Christs words and repented *Mat. 26. 75.* If we remember not what hath been preached unto us, all's lost. *1 Cor. 15. 2.* If we leake, and let slip, *actum est de nobis*, *Heb. 2. 1.* If we keep the word, the word will keep us. *Prov. 6. 22.* *μνησθε τας εντολων αυτου.*

I sought him] So soon as recovered out of my swoone, I set to seek him; The church went not to bed againe, to sleep as before, neither stayes she longer within, then to call her veyle or her scarf over her head without any further dresse, abroad she gets to seek him whom her soule loveth. She sought him by serious

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and set meditation of the word and promiser, but after all that toile and travell she took therein, she found him not. This is the greatest griefe that can befall a good heart in this present world: it is to such little better then hell it self. *Thou bidst thy face and I was troubled*, saith David, *Psal. 30. 8. Non frustra predicant mentes hominum nitere liquido die, coacta nube placescere*, saith Symmachus. Mens minds are either clear or cloudy, as the weather is: but more truly good mens minds are as Gods countenance is. It is with the godly in desertion as with vapours drawn up by the Sun; which when the extracting force of the Sun leaves them, fall down again to the earth. And as in an eclipse of the Sun, there is a drooping in the whole frame of nature: so it is with the saints, when Christ withdraws himselfe. Hell it selfe is said to be a separation from his presence: the pain of losse there is worle then the pain of sense: the teares of hell are not sufficient to bewaile the losse of heaven. *Letemur igitur im Domino, sed caveamus a recidivo. I called him, but he gave me no answer*. And it was but just: for she had dealt so by him *vers. 2.* Christ loves to retaliate. Such a proportion many times one may see between sinnes and punishments, that you may say, such a sin brought forth this affliction, it is so like the father. Howbeit, his care is not heavy that he cannot heare: but your iniquities have hid his face from you that he will not heare *Eesai. 59. 1, 2.* And this the Saints take (as wel they may) for a sore affliction, *Lam. 3. 8.* when to all other their mysteries he addeth this, that he will not come at them, that he calleth out their prayers, that he deales by them as the lionesse doth by her young ones, which she seemes sometimes to leave, till they have almost killed themselves with roaring. This is to make them more carefull another time. None look at the Sun but when it is in the eclipse: Neither prize we (for most part) Gods loving countenance, till we have lost it. In this case the course is, to set up a loud cry after him, as *Micah* did after his Gods, *Judg. 18. 23.* Or rather as the Church here doth after her beloved in many strong cries and bitter tears continuing instant in prayer, *Rom. 12. 12.* The Greek word imports a metaphor from hunting dogs, that give not over the game, till they have got it. For encouragement; See the happy successe the Church here had: and further take that saying of *Brentius*, *Etiam si fides tua nec lucem hominibus, nec calor cordi tuo offerat, tamen non abijcis Christum, modo incrementum* ore;

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over. i.e. Although thy faith, as smoking flax, yeeld neither light to others, nor heat to thine owne heart: yet Christ will not cast thee off, so thou pray for more, and follow thy work close till thou have gotten it.

Verf. 7. The watchman that went about the city &c. See the Note on *Chap. 3. 3.* The ministers that walk the round, that watch for mens soules, *Hel. 13. 17. Esai. 61. 6.* that know how to time a word, *Eesai. 51. 4.* these smote her with the tongue, they buffeted her by just and sharp reproofs for her negligence, they unveiled her for being abroad at that time of night (which she needed not to have been, but for her own slothfulness) they dealt little better with her, then as if she had been some light and leud woman: and all this they might well doe out of zeal to God, and godly jealousy for her soules good; Unlesse it were that Hypocrisie of jealousy exercised by the false Apostles over the *Galatians*, *Chap. 4. 17.* Not Pastours, but Impeccours; not Over-seers, but Non Episcopi; By-seers; potius grassatores, quam custodes, hominum; tamen sic dicti, sed Apostoli. cut-throats rather then Keepers, wicked men taking upon them to be Watchmen, Church-officers in name, but Church-robbers indeed. Such were those *Eesai. 66. 5.* that hated and cast out the true worshippers under a pretence of, *Let the Lord be glorified.* Such an one was *Diotrephes* that prating prelate, that villanously intreated Gods faithfull people, *3 Joh. 9. 10.* And such is that *Mun of sin*, that Antichrist of *Rome*, who, for so many hundred yeares together, hath smitten with the fist of wickednesse, hath wounded and drawn blood from Christs dearest Spouse, and despoiled her of her veyle: that is, laboured to dispriveledge her, and deprive her of that purity and soundnesse of Doctrine, that he hath committed unto her, as a means to hold her in the duty of all holy obedience and subjection unto him. *1 Cor. 11. 5, 6, 10.* Of these false friends, and deadly enemies, the Church here heavily complaines, and might well have proceeded against them as those six Martyrs, burnt by *Harpfeild*, Archdeacon of *Canterbury*, when *Queen Mary* lay a dying. One of those six that were then burnt (and those were the last) *John Cornford* (fired with a vehement zeale of God when they were excommunicated) pronounced sentence of excommunication against all Papists in these words: In the name of our Lord Jesus Christ and by the power of his holy Spirit, and authority of his holy Catholick and Apostolick Church, we doe give here into the hands of Satan, to be destroyed,

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ed, the bodies of all those blasphemers and hereticks that doe maintaine any error against his most holy Word, or doe condemne his most holy truth for heresie, to the maintenance of any false church, or fained religion: so that by this thy most iust judgement, (O most mighty God) against thine adversaries, thy true religion may be known to thy great glory, and our comfort, and the edifying of all our nation: *Good Lord, so be it.*

Verf. 8. *I charge you, O daughters of Jerusalem* Being evill intreated by her enemies, she turnes her to her friends those damselfs, or daughters of *Jerusalem*: (See chap. 2. 7. & 3. 5.) So the Lord Christ being tired out with the untractableness of his untoward hearers, turnes him to his Father, *Mat. 11. 25, 26.* Kings, as they have their cares and cumbes above other men, so they had of old their friends (by a specialty, as *Hushai* was *Dauids* friend, *2 Sam. 15. 37.*) to whom they might ease themselves, and take sweet counsell, *Psal. 55. 14.* The servants of God are *Princes in all lands*: and as they have their crosses not a few, so their comforts, in and by the communion of Saints. The very opening of their grievances one to another doth many times ease them: as the very opening of a veine cools the blood: Their mutuall prayers one with and for another prevail much, if they be fervent, or thorough-wrought; as in this case they likely will be; for *an Iron whets Iron*, so doth the face of a man his friend. And as *ferrum potest quid durum non potest*, Iron can doe that sometimes that Gold cannot (An Iron-key may open a chest wherein Gold is laid up:) so a meaner mans prayer may be more effectuell sometimes then a better mans, for himselfe. His owne key may be rusty, or out of order, and another mans doe it better. Hence the Church is so importunate with the daughters of *Jerusalem* (who were farre behind her in grace, and in the knowledg of our Lord *Iesus Christ*, as appears by that which followes) to commend her and her misery to Christ, to tell him (where ever they meet with him) *Behold, she whom thou lovest is sick*, thy Church (in whom thy love is concentrate as it were, and gathered to an head) doth even languish with love, and is in ill case. Tell him, saith she, *What shall I tell him?* as the Hebrew hath it. An earnest and passionate kind of speech (somewhat like that in *Hosea*, *give them O Lord, what wilt thou give them?*) as if she should say, would you know what you should tell him? even that which followeth, that *I am sick of love.* (See chap. 2. 5. verf. 9. *What is thy beloved more then another beloved*) This capitall question

Psal. 45.

Ευαγγ. Ματθ.
Mat. 5. 16.

Prov. 27. 17.

Hos. 9. 14.

question is here doubled for the more vehemency; is also for the it angeness of the matter, wherein they desire much to be better informed; and the rather because she so straightly chargeth or rather sweareth them. Something they must needs think was in it more then ordinary: such good people doe not use to be hot in a cold matter. But as in the *Revelation* whensoever heaven opened some singular thing ensued: so when the Saints be so serious in a business, sure it's of very great concernment: Great matters are carried with great movings; as, for the divisions of *Reuben* there were great thoughts of hart, great impressions, great searchings. It is a common saying *Admiratio peperit philosophiam*, Wonderment at the works of God, set men a worke to enquire into the naturall causes of them. Semblably these damselfs of *Jerusalem*, friends to the Church, little knowing the love of the Spouse to Christ (which passed their knowledge) & yet willing to comprehend with all Saints the severall dimensions thereof; first they acknowledge her, amidst all her miseries, to be the fairest among women (See chap. 1. 8.) as gold is gold though found in the dirt, or cast into the furnace; and starres have their glory, though we see them sometimes in a puddle, in the bottome of a well, nay in a stinking ditch. Secondly, they propound to her two most profitable questions: the one concerning his person: Where of we have here a very lively and lofty description both generall, and in his parts. The other concerning the place of his abode, and where he may be had, chap. 6. 1. to the which she makes answer, verf. 2. and so her faith begins to revive, verf. 3. which was the blessed effect of this their gracious communication. Conference in allarts and sciences is a course of incredible profitting. *Est aliquid quod ex magno viro vel acento proficiat*, the very sight, nay thought of a good man oft doth good: how much more when he openeth his mouth with wisdom, and in his tongue is the law of kindnesse? And surely it is a fine art to be able to pierce a man, that is like a vessell full of wine, and to let him a running. *Elibus* would speak that he might be refreshed, *Job 32.* It would be an ease to him, it would be a great benefit to others: as the mother is in pain, till the child hath sucked, and the child not at quiet till he hath done so: Foolish and unlearned questions about those things whereof we can neither have proof nor profit, we are bound to avoid, *2 Tim. 2. 23.* knowing that they doe gender trifles, and breed crudities, fill men with wind, and make them

question-sick 1 Tim. 6. 4. But profitable questions are frequently to be propounded with a desire to learn, and resolution to practice: as the virgin *Mary* demanded of the Angel, *Luk. 1. 34.* the disciples, of our Saviour, *Job. 16. 17, 19, &c.* and he resolved them: which he refused to doe for the Jews, that asked him the same question *Job. 7. 35. 36.* because not with the same mind and desire. So that trollick self-seeker, with his faire offer of following Christ, was rejected: when those that had more honest aims and ends heard, *Come and see, Mat. 8. 19, 20. Job. 1. 46.* These daughters of *Jerusalem* doe not therefore ask, because they were utterly ignorant of Christ: but 1. That they might heare the Church what she had to say of him, as they that love Christ, love to hear talke of him; his very name is *mel in ore, melos in aure* &c. 2. That by her discourse they might better their knowledge: for the very Angels know not so much of this mystery but they would know more, and do therefore curiously pry into it. 1 Pet. 1. 12. Yea to these very *Principalities and powers in heavenly places* made known by the Church the manifold wisdom of God, in contriving mans salvation by Christ: they cannot but see an abundance of curious variety in this divine wisdom, such as is to be seen in the best pictures or textures, as the Apostles word importeth, *Eph. 3. 10.*

Verf. 10. *My beloved is white and ruddy &c.* Love lacks no Rhetorick to lay forth the thing beloved in liveliest colours; *White and ruddy?* What can be more laudable and lovely? What can come nearer to a perfect symmetry, to a sound and sure constitution and complexion? Sure it is that these two, being comely mixed, doe make the most beautifull or orient look or colour (see the prophets description of the *Nazarites* *1 Sam. 4. 7.*) And note (saith an expositor) that the Holy Ghost joyneth both these together: the whitenesse making the ruddinesse more fresh and faire, and the ruddinesse discerning the whitenesse from paleness of face, or phlegmatick complexion. *Sed sunt in his mysteria investiganda;* (saith another) *itaq; candor refert divinum. Christi naturam, rubor humanum.* White and red may signifie Christs Godhead and Manhood. God is called the *Ancient of days* *Dan. 9. 7.* his head and his haire are white like wool, as white as snow, *Rev. 1. 14.* Man had his name *Adam* of the red earth, out of which he was taken, *Gen. 2. 7.* Christ also, the second *Adam*, became red with his own blood, whereby he purchased the Church, *Act. 20. 28.* (a bloody Spouse she was unto him) and paved for her

a new and lively way into the most holy place, *Heb. 10. 20.* Upon the battlements whereof he hangs out till (as once that warlike *Scythian* did) a white flag of grace and mercy to penitent persons, that humble themselves at his feet for favour: but a red flag of justice and severity to those his enemies, that will not have him to rule over them: in token whereof his raiment is said to be red, *Esai. 63. 1, 2, 3.* his vesture dipt in blood, *Rev. 19. 13.*

The chiefest among ten thousand] *Heb. vexillatus præ decem millibus*, that is, famous and conspicuous among and above many, as *Saul* was higher then the people by the head and shoulders, as the *Hachmonite* was the chief of *David's* mighties; *1 Chron. 11. 11.* Or the stand-ard-bearer of ten thousand. Now the goodliest, and withal the ablest men use to carry the banner or standard. Christ standeth for an ensigne of the people, *Esai. 11. 10.* and hath ten thousand times ten thousand standing before him, following him wheresoever he goeth, *Rev. 7. 9. 14.* and singing, We will rejoice in thy salvation, and in the name of our God *vexillabimus* we will set up our banner, *Psal. 20. 6.* The Churches designe here is to hold out Christ as altogether matchlesse and incomparable, that there is none like him in the earth (as God said of *Job* chap. 1. 8.) to teach us to esteeme him, as the people did *David*, more worth then ten thousand others, *2 Sam. 18. 3.* to set him upon the chief charret, and to give him the sole command of all, as *Pharaoh* dealt by *Joseph*. And as the Sun, Moon and eleven starres in *Joseph's* vision did obeyfance to him, so let our soules, bodies, all our temporall, naturall, morall and spirituall abilities, be subject and serviceable to Christ: who, if he be the chiefest of 10000. ought to have as much love, as 10000. hearts, put into one, could hold.

Verf. 11. *His head is as the most fine gold*] Here she begins her particular praise of his severall parts: and here she may seem to speak with the tongues of men and of Angels; performing (as Lovers use to doe) that for him, that he had done for her before chap. 4. 1, 2, 3, 4, &c. though all she could say falleth far short of him; and well she might say after all, as *Naxianzen* sometime said of *Basil*, *There wants but his owne tongue to commend him with. Loquimur de Deo non quantum debemus, sed quantum possumus.* In speaking of Christs excellencies men may speak what they can, they cannot possibly speak so much as they ought, they cannot hyperbolize. If any shall think the Church doth here, he must needs be of those that either know him not, or are not able to judge

Tull. de Orator. judge aright of his worth, as once Cicero said of Crassus and Antonius the Oratours. *Nisquam Origines non ardet, sed nusquam est* Erasin prof. ad *ardentior* &c. saith Erasmus, Origin is never but earnest, howbeit he is never more earnest, then when he discourseth of Christ: in other things he may seem to excell others, but in this he excelleth himselfe. The same we may well say of the Church in this place; in setting forth the surpassing purity and perfection of her Spouse: *Quem manibus propriis finxit cordata Minerva*. And first she makes his head to be of the finest and firmest gold; *Fesse-gold*, so the Arabick, from the Hebrew, calleth it: and the land of Fesse seemeth to be named of such gold there. *Davidi Michm* or golden Psalme comes from one of the words here used. For in the originall thus it is, *His head is most glistering gold, yea most solid gold*. That is, his deity which dwells in him, is most pure and glorious (for the head of Christ is God, 1 Cor. 11. 3.) and that fulness of grace which is communicated to his humane nature is wondrously beautifull: and so sets it forth as black curld locks doe a fresh countenance.

Spectandus nigris oculis, nigroq; capillo est.

Ver. 12. *His eyes are as the eyes of doves by the rivers of water &c.* i. e. they are full of all innocence, singleness and chastity: See the Notes on chap. 1. 15. & 4. 1. where Christ had attributed the very same to the Church; who is his image and glory, as the woman is of the man 1 Cor. 11. 7. the very looking-glasse of his dignity, and reflex of his comeliness. His eyes are elsewhere said to be as a *flame of fire*, sharp and terrible, such as pierce into the inward parts, and needs no outward light. Here they are as the eyes of Doves casting an amiable, gracious, joyfull, and comfortable look upon his Church. As, his eyes behold, his eyelids try the children of men (the one points out his knowledge, the other his criticall descant) Psal. 11. 4. So he calleth an eye of singular providence and tender affection upon his afflicted people, *I have seen, I have seen*, saith He, the sufferings of my people. *I know their sorrows, and am come downe to deliver them*; His eye affords his heart, and his heart sets his hand a work for their succour and safety. Ezek. 1. 8, we read of *faces, eyes, wings, hands*, &c. all to expresse the sufficiency of Gods providence for all means of help. See Psal. 33. 18, 19. & 34. 16. The Church is like the land of Canaan, which is said to be a land which the Lord careth for: the eyes

of

of the Lord are alwayes upon it &c. Dent. 11. 11. He seeth that loveliness in her, that he overlooks all, as it were, to look upon her: he beholds that worth in her, that the buzzards of the world cannot ken. Therefore the world knowes us not, respects us not because it knew not him, 1 Joh. 3. 1. saw no such beauty, that they should desire him. Esai. 53. 2. *Nicostratus* in *Elhan*, himselfe being a cunning Artisan, finding a curious piece of work, and being wondred at by one, and asked what pleasure he could take to stand gazing as he did on the picture? answered, Hadst thou mine eyes, thou wouldst not wonder, but rather be ravished as I am at the inimitable art of this piece. Similarly, had men those dove-like single eyes that Christ and his people have, washed in milk, that is, in milk-white waters, cleansed from the dust of sinfull prejudice, and fully set, as a precious stone in the foile of a ring, or as the precious filling-stones in the holy Ephod, Exod. 25. 7. they would kisse the Sonne, and admire his Spouse. Whereas for want of spirituall eyes, the Northern proverb is verified *unkent unkist*, unknowne unrespected.

Verf. 13. *His cheeks are as a bed of spices* i. e. comely and pleasant to the sight, sweet also to the smell; *areolis similes aromatum plen*: flourishing with a goodly comely fresh and sweet beard; so declaring his face not onely to be gracious and amiable, but also full of gravity, glory, and majesty. There are that would have all these things to be taken literally of Christs naturall body: and that here is set downe his *Prosopography*: But this was written long before Christ was incarnate: and therefore it must needs be meant in a metaphorical and illegoricall sense, hard to be explained. *Quid de singulis si tuam fateor me nescire*, saith a learned interpreter. Allegorically to handle all these is not in my purpose or power, saith another: such the graces of Christ, as they cannot well be expressed, so, by reason of our weaknesse, they cannot better be declared. The drift of the holy Ghost is to paint out unto us the spirituall and heavenly love of his Church to Christ: who doth not nor cannot satisfie her self with any words, or comparisons of this kind. And secondly, to stir up our heartiest and liveliest affections to him, that hath such a world of worth and wealth in him. As the worth and value of many pieces of silver is in one piece of gold, so all the petty excellencies scattered abroad in the creatures are united in Christ: yea all the whole

whole

Rev. 1. 14.
Dan. 10. 6.

Exod. 3. 7, 8.

Psal. 4. 2.

Epsi. 7. 14.

whole volume of perfections which is spread through heaven and earth, is epitomized in him: why doe we not then make out to him, and despise all for him with *Psal.*? Why doe we not with *David* chide our selves and others for *loving vanity, and seeking after leasing*? *How long wilt thou goe about O backsliding laughter*, and fetch a compasse? knowest thou not that the Lord hath created a new thing in the earth? a woman shall compasse a man, *Jer.* 31. 22. that is, *a Virgin shall conceive and beare a sonne*, even the Man Christ Jesus, in whom it pleased the Father that there should dwell all fulnesse, *Col.* 1. 19. Make we therefore straight paths for our feet, *Heb.* 12. 13. Let us goe speedily to Christ, *Zech.* 8. 21. as bees doe to a meddow full of flowers: as Merchants doe to the *Indies* that are full of fruits and spices; that we may return from him, full fraught with treasures of truth and grace.

His lips like lillies, dropping sweet smelling myrrhe i.e. His word & doctrine is white, sweet, pleasant, farre-spreading as lillies; sweet to the smell, and yet bitter to the taste as myrrhe; no way pleasing to the flesh which it mortifieth, calling upon men to repent, reforme, walk by rule, strive to enter in at the straight gate, resist unto blood, striving against sin. *These things are good and profitable to men*, (as the Apostle speaks in another case *Ti.* 3. 8.) but they naturally care not to heare of them. Drop not ye, say they, (we like not your lillies dropping myrrhe and nitre) *Let those drop or prophesie*, that preach pleasing things; We like your Lillies, but care not for your Myrrhe: or if we smell it, we like not to taste of it, because little toothsome, however it may be wholesome.

Mic. 2. 6.

Verf. 14. *His bands are as gold rings set with the Beidl* i.e. Or Chrysolite. *Heb.* *Tarshish*, whence our word *Turkei*: (as it may seem) a precious stone, of colour, blew like the skie, or (as others say) green like the sea: *Ashtor* was graven upon this stone, who dwelt neare the sea, *Exod.* 28. 20. Some write that in former times this stone was most usually set in such rings as lovers did use to give one to another, or in marriage-rings: because of the power that was thought to be in it to procure and continue love and liking one of them towards another. Whatsoever stone it is, whether a Berill, Chrysolite, Carbuncle, Hyacinth, Onyx, (for all these waies it is rendred) the Churches meaning is, that all the workes of Christ, whether in the state of Humiliation, or of Exaltation (for redemption we have by his *Abasement*, application of it by his *Advancement*) are most rare, deare, precious and glorious, as num-

bers

bers of rings filled with all manner of costly stones: they are acceptable and honourable before God and man. And like as great men are known by their rings and rich jewels, so is Christ by his Saints, the work of his hands, *Esa.* 64. 8.

His belly is as bright Ivory, overlaid with sapphires *Heb.* *his bowels*, in the duall; meaning his breast and belly, and there, the heart and lights those seats of the will and affections; here, the liver, stomach, entrails, which serve for nutrition and generation. By all this we may well understand Christs inward affections outwardly manifested. These are true and sincere, as bright and white Ivory; they are also hearty and heavenly as *Sapphires*: various also and manifold *sicut Sapphiri carule sunt*, His bowels yearn toward his afflicted people, his heart is turned within him, his repentings are kindled together. *Hos.* 1. 8. So the poet, *Virg.*

Ingemmis miserans graviter, dextramq; tendit.

Verf. 15. *His legs are as pillars of marble* A signe of Christs firmnesse in his kingdome, works, word, and government (saith a learned expositor) and of his strength to trample upon his enemies, as also of his united power to accomplish the course of his threefold office. Pillars both bear up the building, and beautifie it: neither can any thing be more sure and solid then these, if set upon a firme foundation. The pillars here mentioned are said to be set upon fine gold, that is upon a foundation both fine, and firm; for gold hardly rusteth or cankereth: whence it was (likely) that *Tirbanus* and his son *Memon* when they built the city of *Susa* in *Persia*, they joyned the stones together with gold, as *Cassiodorus* writeth; Christs power is founded upon his divine nature; and this is the rock upon which the Church is built, and whereby it is set in safety from all miseries and molestations satanicall or secular. *The gates of hell shall not prevaile against her*. Christ and the Father are one: therefore none shall take her out of his hands. God hath laid help upon one that is mighty, even upon *Emanuel* the mighty strong God, as he is called *Esa.* 9. 6. declared to be the Son of God with power according to the spirit of holinesse, by the resurrection from the dead, *Rom.* 1. 4. that your faith and hope might be in God, *1 Pet.* 1. 21. Trust perfectly therefore to, or hope to the end: for the grace, that is to be brought unto you at the Revelation of Jesus: sith he is able to save them to the uttermost that come unto God by him. *1 Pet.* 1. 13. *Heb.* 7. 25.

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His

*Eis to pan-
lae.
Proisus, perpe-
tus, perfecte.*

His countenance is as Lebanon] His aspect, his look or generall view, i.e. Whatsoever of himselfe Christ is pleased to manifest and lay open unto us is pleasant and delightfull, goodly and glorious, excellent and eximious, choise as the Cedars, that are chosen before other trees; and why, see the Note on chap. 1. 17.

Verf. 16. *His mouth is most sweet*] Heb. *his palat*, (that is, his word and promises, which are as it were the breath of Chrills mouth) *is all sweet*. This she had celebrated before ver. 13. but, as not satisfied therewith, she repeats it and rolls it again as sugar under her tongue. She doubles this commendation; to shew that that is the chief lovely thing in Christ, his word: this fruit she had found sweet unto her palat, chap. 2. 3. and she spar:th not to set it forth, as here, the second time, *Mallems carere* &c. We had rather be without fire, water, bread, sun, ayre, &c. (saith a Dutch Divine) then that one sweet sentence of our blessed Saviour, *Come unto me all ye that are weary*, &c.

Tea be is altogether lovely] *totus totus desiderabilis*, wholly amiable: every whit of him to be desired. *Moses* thought him so, when he preferred the reproach of Christ the worst part of him, the heaviest piece of his crosse, before all the treasures in Egypt, that Magazin of the world, Heb. 11. 26. Those of this world see o such excellency and desireableness in Christ and his wayes (*Psal. 22. 7.*) nor can doe, till soundly shaken, Hag. 2. 7. *I will shake all nations*, and then *the desire all nations*, that is Christ, shall come with stirring affections, saying as *Esa. 26. 9.* with my soule have I desired thee in the night: yea with my spirit within me will I seek thee early. Loe this is the voice of every true child of the Church: and these desires of the righteous shall be satisfied, *Prov. 10. 24.* *This is my beloved*, &c.] q.d. you may see I have cause to seek after him; neither can you do better then to do likewise: howsoever, when you see him doe my errand to him as ver. 7. And here we have most excellent Rhetorick, which in the beginning of a speech, requires *τὰ ἡδυν* milder affections: in the end of it *τὰ μέγιστα* stronger passions, that may leave deepest impressions.

CHAP.

CHAP. VI.

Verf. 1.

Whither is thy beloved gone, &c.

ALl Chrills disciples are *ζητητικοί* inquisitive after the truth that is in Jesus, *Eph. 4. 21* and are fellow helpers to it, 3 *Joh. 8*. There is also *nescio quid divinum in auscultatione*, as one well noteth, that is, a strange and strong energy or forcibleness in hearing (whether publikely or in private conference) Christ and his excellencies displayed and discoursed of. Let but his name, as an ointment, be powred out, and the Virgins can doe no lesse then love him. *Can. 1. 3*. These daughters of Jerusalem are by hearing the Church describing her Spouse and painting him out in lively colours fired up to an holy contention in godlinesse: and might they but know where to have him, they would be at any paines to partake of the benefit. *1 Tim. 6. 2*. They wondred at first why she should make such a do about Christ: But when they conversed a while with her, and had heard her speak with such affection and admiration, they are turned, and will now go seek him with her. God is pleased many times to water the holy meetings and conferences of his people with blessing, beyond expectation or belief. We should frame our selves to an easie discourse of the glory of Chrills kingdome and talke of his power, *Psal. 145. 8, 9*. our tongues in this argument should be *as the pen of a ready writer*, *Psal. 45. 1*. that we may be able to speak oft, to one another, with profit and power in the best thing; *Mal. 3. 10*. Little do we know what a deal of good may be done hereby. Mr. Fox speaking of Gods little flock in the dayes of *Hen. 8*. saith, in such rarity of good books and want of teachers, this one thing I cannot but marvell and muse at; to note in the registers, and consider how the word of God did multiply so exceedingly amongst them. For *Act. 6. Men.* I find that one neighbour resorting and conferring with another *fol. 75.* sooones with a few words of their first or second talk did win and turne their minds to that wherein they desired to per-

M m m 2

swade

swade them, touching the truth of Gods Word and Sacraments, &c. In all ages such as were ordained to eternall life, beleev'd *Act. 13. 48.* after that they had heard the Word of truth they beleev'd and were sealed. Contrariwise reprobates either refuse to heare the Church preaching Christ, *Job. 8. 47.* Or else they hear and fear, (as *Pilat* with his *What's truth?* in mere mockage, *Job. 18. 38.*) hear and blaspheme, *Act. 13. 45.* or, at best, hear and admire, and that's all: they leave the Word where they found it, for any thing they will practise. They think they doe a great chare to sit out a Sermon, and then commend it. But Wise- domes children will not only justifie her, *Matth. 11. 19.* but also glorifie her, *Act. 13. 48.* they will seek the Lord and his strength, seek his face evermore, *Psal. 105. 4.* Seek him in his holy Temple, seek him in and with the Church, as here. They know that *extra Ecclesiam nulla salus.* The Church is the pillar and ground of truth, *1 Tim. 3. 15.* in as much as by her ministry, the authority, dignity, knowledge, vertue and use of the truth of the Gospell is preserved in the world, and held out, *Phil. 2. 16.* as the hand holds forth the torch, or the watch-tower the light, and so the haven, to the weather-beaten mariners.

[That wee may seek him with thee] For he is not like to seek long that seeks alone; there being a notable tie to constancy in the Communion of Saints. Surely as sincerity is the life of Religion: so society is the life of sincerity. The *Philippians* had no sooner received the Gospell, but they were in fellowship, to a day, *Phil. 1. 5.*

Verf. 2. *My Beloved is gone down into his garden*] Now he can tell where Christ is, and inform others: who before was to seek of him, and sought information from others. *Post tenebras lux,* is the Churches Motto. Though *I sit in darknesse, the Lord shall give me light:* hee will with the temptation give the issue, a way to get out of it, as the Moon wades out of a cloud, as the Seed gets up from under a clod. And see how forward she is to communicate: her friends shall know all that shee can tell them. There is no envy in spirituell things, because they may be divided in *solidum*: one may have as much as another, and all alike: Yea Gods people know, that the manifestation of the Spirit is given them to profit withall, *1 Cor. 12. 7.* and that it is not powring out, but want of powring out, that dries up the streames of grace, as of that oyle, *2 King. 4. 6.* What is meant by Christs garden, see chap. 4. 17. with the Note: Hee is said to go down

*Iridentis vox,
non interrogan-
tis.*

to it, in allusion to the situation of Jerusalem, which was on an hill: their gardens being below in the fruitfull valleys. Christ came down to his Church: he descended into the lower party *ἐκ τῶν ἐσχατιῶν τῆς γῆς* of the earth, that is, into his mothers womb, *Eph. 4. 9.* with *Ps. 139. 15.* yea he emptied himself of all his excellencies, and tooke upon him the form of a servant, yea of an evil servant, that was to be beaten. Yea more, hee humbled himselfe, and became obedient unto death, even the death of the Crosse, *Phil. 2. 9.* Oh humble Saviour, whither wilt thou descend? *Facinus vincire civem Romanum, Cicero.* It was much for the son of God to bee bound, more to bee beaten, most of all to be slain, *Quid dicam in crucem tolli, &c.* well might the Apostle say, *He humbled himselfe.*

[To the beds of spices] i. e. To the particular Churches, or to the companies of Beleevers: these beds, or rowes of renewed souls, Christ, as a good Gardiner, treadeth out, soweth, planteth, watereth, fenceeth, filleth with sundry gifts and graces.

[To feed in the Gardens, and to gather Lillies] Like as men goe to their Gardens either to make merry (as wee say) or to gather fruits. So Christ here, either to eat his pleasant fruites, *Cant. 4. 16.* his peoples holy performances, better to him then any Ambrosia: and then to gather his Lillies, to transplant them into heaven. *Pascitur Christus, quando suorum virtutes videt* (saith one) *Lilia decerpit, quando optimum quemque ex hac vita traducit.* Christ feedeth in the Gardens, when he beholdeth the vertues of his people: he gathereth Lillies, when he tranlateth good soules into his Kingdome above.

Verf. 3. *I am my Beloveds, &c.*] Or, I am for my Beloved, and he is for me, i. e. for mee only: he resteth in his love, and I in mine, we will seek no further. And here her faith reviveth who in her late temptation, and desertion was in a mist, and could not read her own graces. (See the Note on chap. 2. 16.) It reviveth, I say, and fetcheth out Christ that had hid himselfe, as that brave woman did, *Mar. 7. 24, 25.*

Verf. 4. *Thou art beautifull, O my Love, as Tirzah*] A most neat and elegant City, where the Kings of Israel kept their Courts. A place of pleasure it was, as the very name imports: hence the Greeks translate it here *Good pleasure*, like as the Italians call a City of theirs *Placenza*. Of the Churches exquisite beauty much hath been said before: let it ever be remembred, that all her beauty is but borrowed, *Ezek. 16. 14.* *Uxor fulget radiis mariti,* as they say in the Civill law. *Isaac* when he was to mar-

*Flamma redar-
descit, qua modo
nulla fuit. &c.*

ἐνδύματα.

ry Rebecca, sent her jewels aforehand; that having them she might be more lovely in his eye: So doth Christ the spirit of faith, and other graces (besides the imputation of his owne perfect righteoufnesse) that he may delight in his spouse. And albeit shee had so discourteously dealt with him, as chap. 5. 3. and thereupon he had slept aside for a while: yet, that she might know that he was still the same, without shadow of change; and that hee hated putting away, *Mal. 2. 16.* meeing her again hee doth marvellously commend her, that is, his own graces in her: and all is as well as ever betwixt them. *Homo agnoscit, Deus ignoscit*: it is but acknowledging the debt, and Christ will soon crosse the booke, and cancell the handwriting, *Col. 2. 14.* *Quem panitet peccasse, pane est innocens.* Repent, and the amends is made. Return yee back sliding children, and I will hee your backslidings.

Ier. 3. 22.

Plin. l. 5. c. 14.

Comely as Ierusalem] That City of the great King, great among the Nations, and Princesse among the Provinces, *Lam. 1. 1.* the glory of the whole earth, *urbium totius Orientis clarissima*, saith Pliny, the most famous of all the Cities of the East, *Orbis totius lumen*, as another calls it: yea, an earthly paradise, (as *Iosephus*) *soli calique fertilitate omnes civitates superant*, a City compact together, *Psal. 122. 3.* The Church is all this in Christs esteem: and though the least, yet not the least among the Princes of Iuda, as it is said of Bethlehem in a different respect, *Mic. 5. 2.* *Mat. 2. 6.*

Terrible as an army with banners] i. e. Of invincible faith, and spirituall courage: terrible also, and full of majesty, either to draw hearts, or to daunt them: as *Nazianzen* saith of *Athanasius*, that he was *Magnes, & Adamas*, a Loadstone in his sweet gentle drawing nature: and yet an Adamant in his resolute stout carriage against those that were evil, and erroneous. How terrible were the *Israelites*, encamped and bannered in the wilderness unto the *Moabites*, *Canaanites*, &c. And the like may be said of the *Hussites* in *Bohemia* (when all *Germany* were up in armes against them, and worsted by them:) of the *Britaines* under the conduct of *Germanus*, fighting against a mighty army of *Pelagian* Picts and Saxons in this Kingdome, and prevailing only by the three times pronouncing the word *Halleluijah*. Of the Protestants in France at the siege of *Mountalban*, where the people of God using daily humiliation, immediately before their allying forth sang a Psalm, which when the enemy heard, they

Exod. 15. 14, 15, 16

Psal. 78. 5, 6.

D. Usser. de Britan. Eccles. primord. p. 332.

by the three times pronouncing the word *Halleluijah*. Of the Protestants in France at the siege of *Mountalban*, where the people of God using daily humiliation, immediately before their allying forth sang a Psalm, which when the enemy heard, they

they would so quake and tremble, crying, *They come, they come*, *Spec. deli fac* as though the wrath of God had been rushing out upon them. *28.* God is both *Van* and *Rere* in the Churches Army, *Ejay 52. 12.* *The Lord will goe before you, and the God of Israel will bee your reeward*: Even he that is the great, the mighty, and the terrible God, *Nehem. 9. 32.* So that although. *Loricatus incedat Satan* & cataphractus, as *Luther* hath it, Satan muster up all his forces, Tyrants, Hereticks, &c. that invade the Church, and assault her on all sides; yet they shall find her invincible: *Oppugnatur sed non expugnatur*. Many a time have they afflicted me from my youth, may *Israel* say, yet they have not prevailed against mee, *Psal. 129. 1. 2.* *Populus Rom. saepe praelis victus, nunquam bello*, saith *Florus*. The people of Rome lost many battels, but were never overcome in a set warre; at the long run they crushed all their enemies. So the Church: Nay it may be truly affirmed of her that she conquereth, even then, when shee is conquered; as Christ overcame as well by patience, as by power. So that more truly it may be written upon her gates, that is at this day upon the gates of Venice, *Intacta manet, because it was never yet subdued by any enemy.* [37] *Remanens invicta*

Ver. 5. Turn away thine eyes from mee] Or, Turn thine eyes right upon me, so vers. 13. he calls Return, return, O *Skulamite*, &c. and then the sense is, Look up unto mee by faith. Look unto me, and be yee saved all the ends of the earth, *Ejay 45. 22.* See chap. 31. 1. & 42. 18. But to keepe to our Translation. Christ had before confessed himselfe ravished with one of her eyes: and here he saith the same in effect. *Stupenda sane dignatio*, a wonderfull condescension. We use to say, Majesty and Love cannot meet, or cohabit: because love is the abasing of the soul to all services. But it is otherwise in Christ: Majesty and Love, (even unto ravishment) meet in his holy heart. If the Church bee sick of love toward him, hee would shee should know, that hee is overcome with love towards her; and that there is no love lost betwixt them.

Thy haire is as a flock of Goates, &c.] Grazing upon, and gazing from *Gilead*, q. d. I like thee as well as ever I did; thy late relapse notwithstanding: for I finde thee more humble, watchfull, thankfull for a Saviour, mercifull to others, desirous of the state of perfection, &c. And as a limb once broke, and well set again, knits and grows stronger there, then in any other place: 16

Non tunc convertitur nec in una sede moratur, Majestas & amor.

so by thy late falling in some sort from mee, I find: thee more firmly fastened unto mee; Thus God changeth (saith one) our grievously wounds into beauty-spots: and maketh the horrible sitting of Satan, to be a pearl-pin to pin upon us the long white robe of Christ, and to dresse us with the garment of gladnesse. See chap. 4. 1, 2, &c. and observe here an addition of some other parts described, and a more full description of some of the former: to shew that his love was no whit diminished but rather increased. Something it was surely that made Mr. Fox, the Martyrologue say, that he got by his infirmities, and lost by his graces.

Verf. 6, 7. *Thy teeth are as a flock of [sheep, &c.]* See verf. & 5, ch. 4. 2. with the Notes there.

Verf. 8. *There are threescore Queens, and fourscore, &c.* Or, as some read it, hypothetically, *Be there sixty Queens, and eighty Concubines*, (which were secondary wives, *usurary* the Lawyers call them, that had right to the bed, but no rule in the family) and *Virgins*, or waiting Gentlewomen without number; although there be of other sorts never so many, yet *My Dove*, (albeit but one) is an *only one*, and beloved accordingly, see Jer. 31. 20. For the allegory here; some goe one way to work, some another. Let there be never so great a number (saith one) of Peoples and Nations, of Churches and Assemblies, which challenge my name, and love, and perhaps by their outward prosperities may seeme to plead much interest in mee, and much worth in themselves; yet *My Dove*, &c. Others think, that by *Queens* are meant true Beleevers, by *Concubines* hypocrites and formall professors, and by *virgins*, profane persons that have not yet so much as a form of godlinesse. The first are the fewest, and the last are the greatest number. Lastly, there are that make *Queens*, *Concubines* and *Virgins*, to signifie three severall sorts or degrees of true Christians in the Catholick Church, which yet is but one. Some have made but smal progresse in piety, these are compared to *Virgins*, and are the far greater in number. Some are got further onward, and are of better proof: these are like *Concubines*, and doe exceed the *Queens* in number; *quo enim perfectiores, eo pauciores*. Some again are eminent and eximious Christians; these are *Queens* and have more close communion with Christ: and to this highest degree wee must all aspire and endeavour, striving to perfection. Nature, Art, Grace,

Grace doe all proceed from lesse perfect to more perfect. Wee read in Scripture of a Christians conception, Gal. 4. 19. birth, 1 Pet. 1. 23. & 2. 2. child-hood, 1 Cor. 3. 1, 2. 1 Job. 2. 13. youth or well-grown age, Ephes. 4. 13. old age, Act. 21. 15. *Ananias* was a gray headed experienced Christian, a Father, 1 Job. 2. 13. All must exact of themselves a dayly growth, and bee still bringing forth fruit in their old age, Psal. 92. 13, 14. so shall the King take pleasure still in their beauty: so shall he one day set them upon his right hand, (as place of dignity and safety) in gold of Ophir, Psal. 45. 9. 11.

Verf. 9. *My Dove, mine undefiled is but one* For though all the forenamed may be called Spouses; yet they all make but One. *Hee that hath the Bride (not Brides) is the Bridegroom*, saith the Baptist. And this is a great Mystery (saith Paul) but I speak concerning Christ and the Church, not Churches, Ephes. 5. 32. *Una Ecclesia, quia ex una fide, per unum spiritum nascitur*, saith Epiphanius, *Beware therefore of the concision*, Philip. 3. 2. that is, of those that make divisions, and cut the Church in minutula frustula, (as *est unica*, Austin saith of the *Donatists*) into little peeces, and sucking Congregations, making separations. Peter himselfe was blamed for this; and others branded for profligate professors, Jude 19. *These are they that separate themselves, sensually, having not the spirit*. The Primitive Christians were famous for their unity, *animo animaque inter se miscebantur*, saith Tertullian. The very Heathens acknowledged that no people in the world did hold together, and love one another so as Christians did. As the curtains of the Tabernacles were joyned by loopes, so were they by love. And as the stones of the Temple were so close cemented together, that they seemed to be all but one stone: so was it among them. Neither need wee wonder, sith Christs Dove is but one; neither is there any such onenesse or intirenesse any where as amongst the Saints. Other Societies are but as the clay in the toes of Nebuchadnezzars Image: they may cleave together, but not incorporate one into another.

Shes the only one of her mother i. e. Of the world say some, of the flesh say others: but they say best that expound it of Jerusalem, that is above, the Mother of us all. Epiphanius makes saith Gal. 4. 26. and Religion the Mother of the Church.

The daughters saw her and blessed her i. e. Called and counted her blessed above all other people. Happy art thou O Israel! Who

is like unto thee O people saved by the Lord, &c. Deut. 33. 27. And yet at that time, they seemed to be nothing so happy as the Moabites, Edomites, &c. as being in a very unsettled condition in the wilderness. So David, What one nation in the earth is like thy people, like Israel? 2 Sam. 7. 23. O blessed is the people whose God is the Lord! Psalm. 144. 15. *Est Ecclesie Scoticae privilegium rarum præ multis, in quo ejus nomen apud ætateos fuit celeste, &c.* It is the singular privilege of the Church of Scotland, and they are deservedly famous for it, that for this fourscore years and upwards they have kept an unity, together with purity of Doctrine, without heresy, or so much as schism. This the daughters (other Christian reformed Churches) have seen and blessed her: yea the Queens and Concubines, and they praised her.

Verf. 10. *Who is shee that looketh forth as the morning*] This is the commendation that the Queenes and Concubines give her: and it is expressed by way of question: not because they doubted, but for that they admired her excellency. See the like Psalm. 77. 13. Mic. 7. 17. First, the Church is compared to the morning, which hath no full light, but mixt: so that light seems to strive with darknesse. *Then shall thy light break forth as the morning* Esai. 58. 8. The Hebrew word here used hath its name from blacknesse or dimnesse. Next shee is said to bee fair as the Moon, which is called her *Lebanah*, ab albedine, from her whitenesse or bright shining. In her full the Moon is a very beautifull and fair creature: And even in her Eclipse, though shee appeare dark toward the earth, yet is shee bright and radiant in that part which looketh roward heaven: So is the Church. The Papists would have this Moon alwayes in the full: And if shee shew but little light to us, or be eclipsed, they will not yeeld shee is the Moon. And yet (except in the Eclipse) Astronomers demonstrate that the Moon hath at all times as much light, as in the full: but oftentimes a great part of the bright side is turned to heaven, and a lesser part to the earth: And so the Church is ever conspicuous to Gods eye, though it appeare not alwayes so to us. The Church waxeth and waineth as the Moon, *nonnunquam etiam in deliquio est & aspici non potest: adeo exiguus numerus fidelium aliquando apparet.* Elias complained of his alonenesse. Christ, when hee came, scarce found faith upon the Earth. Papists themselves yeeld that there was but Mary, and some few others that looked for the consolation of Israel.

Christ

Christ came to his own, and his own received him not, Job. 1. 11. hee wondred at one good Nathaniel, and sets him forth with an *Ecce admirantis*. Behold an Israelite indeed. The mad multitude cryed *Crucifige* with one consent. The whole world went wondring after the Beast, Revel. 13. 3, 4. Of Luther it is said, *Iste vir totius orbis impetum sustinuit*, that hee had all the world against him, as once *Athanasius* had. *Latimer* saw so few good in his time, that hee thought the last day had been come. Our Saviour foretold that toward that day, the love of many should wax cold, but hee that endureth to the end shall be saved. Loec it is but a Hee, a single man (a very few) that holdeth out, in comparison of the many Apostates, that fall from their owne stedfastnesse. Here then falls to the ground that Popish and sottish mark of the true Church, *Universality* and *visibility*. We deny not, that the Church is a multitude of Beleevers, and a Catholick company, to the which we must joyn our selves: but that shee is always visible and aspectable, as a city on a hill, as the Sun in heaven, can never be proved. As the Moone, shee hath her waines, and non-appearances: and when at the very brightest and broadest, shee may be muffled up, and overcast with a cloud of persecution. Such was the paucity and obscurity of Christians in the *Arrian* times, that *Basil* cries out, *An Ecclesias suas prorsus dereliquit Dominus?* Hath the Lord utterly left his Churches, &c? The Ship of the Church was then almost overwhelmed, saith *Hierome*. The Church was not then to be sought in *teclis & exteriori pompa*, in palaces and externall pomp but in dens, mines, and prisons, saith *Hilary*. God hath set the Moon lowest in the heavens, and nearest the earth, that it might dayly put us in mind of the constancy of the one, and inconstancy of the other; her selfe in some sort partaking of both.

Clear as the Sun] As having put on Christ that Sun of Righteousnesse, Gal. 3. 27. Mal. 4. 2. Rev. 12. 1. The Sun is so glorious a creature, that the Heathens over-admiring it, deified it: and from the Hebrew word *Chammah* here used, called it *Jupiter Hammon*. The Greeks called it *ἥλιος* from *gnelion* the most high God. *Endoxus* said that he was made for no other purpose but to behold it: and that hee could be content to bee presently burnt up by the heat of the Sun, so he might be admitted to come so near it, as to learn the nature of it. *Chrysostome* can-

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not but wonder, that whereas all fire naturally tends upwards, the Sun should shoot down his rayes to the earth, and send his light abroad all below him. Christ (the Father of lights) doth the like for his Spoules, *Jam. 1. 17.* And as the Pearl by the often beating of the Sun-beams upon it, becomes radiant and orient as the Sun itself: So doth the Church; and shall doe much more when shee shall appear with him in glory. Then shall the righteous shine forth as the Sun in the Kingdome of their father. *Matth. 13. 43.* The Sun in his strength, compared to them shall be but as a clod of clay, or as those things that shine in the dark, but it is only from their rottenesse. Three glimpses of this surpassing glory expected by the Saints were seen in Moses his face when he came from the Mount, in Christs transfiguration, (when his face did shine as the Sun, his rayment was white and glistering, so as no fuller can whiten them) and in St. Stevens countenance when he stood before the Councell. It should suffice for the present that the Church looketh for (or is looked for, so some render this Text) at first as the morning somewhat dark and dusky: Shee shall be fair, as the Moon, at least, in regard of Sanctification: and for Justification, shee is clear as the Sun, so that God seeth no sinne in her; or if hee doe, yet (as the Sunne) hee blots out the thick cloud as well as the cloud, the thickest mist as well as the thinnest vapour, *Esa. 44. 12.* And therefore to the Devill and his Angels shee must needs bee terrible as an Army with Banners: because as shee marcheth under the banner of Christs mercy and love, *chap. 2. 4.* so the weapons of her warfare are not carnall but mighty through God, &c. and doe strike as great a terrour into her enemies, as once Christ did into those ruffian souldiers that came to apprehend him, or as Basill did into Valens the Emperour that came to disturb him when hee was in holy exercises. See the Note on *vers. 4.* of this chapter.

Verf. 11. I went down into the garden of Nuts] Or Nutmegs, Tre-mellins and those that follow him, render it the well-dressed or pruned Gardens: These are the particular Churches, and severall Saints; Christs mysticall and spirituall garden, that need much pruning and trimming. Of all possessions, *Nulla majorem operam requirit*, saith *Cato*, none requireth so much pains to bee taken with it as a Garden or Orchard, Corn comes up and grows alone: ripeneth and cometh to perfection, the husbandman sloping

and waking, &c. (*Mark. 3.*) he knows not how. But Gardens must be dressed, trimmed, pruned, pared, almost every day; or all will be out of order. Christ therefore as a carefull Gardener, *aperit, & dicitur, Putat, purgat, amputat,* weeds, lops, prunes, his garden, *Iob. 15. 2.* Be carefull therefore (saith a Worthy Divine) Christ walkes in his Garden, spies how many raw, unripe, indigested prayers, &c. hang on such a branch: What gumme of pride, what leaves or luxuriant sprigs and rotten boughes there are; and with his pruning-knife cuts and slashes where hee sees things amisse, &c. Thus hee. Neither may wee thinke that Christ doth this or any of this in ill-will: but out of singular love and faithfulness to our soules, which else would soone bee wofully over-grown with the weeds of wickednesse; as a neglected garden. The wicked God never medleth with (as I may so say) till he come with his axe to hew them down to the fire: because hee findes them incorrigible. Let him alone, saith *Job. 4. 17.* God concerning Ephraim; And, why should yee bee smitten any *Ijai. 1.* more, sith ye revolt more and more? They have a great deal of freedom for present: but the end is utter extirpation. Non surget hic afflictio, *Nehem. 1. 9.* they shall totally and finally be consumed at once.

To see the fruites of the valley] Green vally-plants: that is, the humble spirits which tremble at Gods Word, and present him with the first ripe fruits, which his soul desireth. *Mic. 7. 1.*

And to see whether the vine flourisheth] These Vines and Pomegranates are the faithfull: who are compared to these trees, for the plenty and sweetness of their fruits. Christ came to see whether the former were flowering, and the latter budding: to see if there were any hopes of ripe fruit in due time: for hee liketh not those out-landish plants, that every year bud and blossom, but never bring any fruit to its perfection. No: when he hath done all that can be done for his Vineyard, hee lookes for fruit, *Esa. 5. 2.* *Matth. 21. 34.* For who, saith he, planteth a Vineyard and eateth not of the fruit thereof? Danda igitur est opera ut hujus agricolae vstis respondeamus. Answer Christs expectation; or hee will lay down his basket, and take up his axe, *Luk. 13. 7.*

Verf. 12. Or ever I was aware, my soule, &c. Heb. I knew not. So Christ speaketh after the manner of men: And it is as if he should

should say; I could not conceive that my people were in so good a forwardness as indeed I found them: for they have over and above answered mine expectation, being full of goodness, as those believing *Romanes*, chap. 15. 14. filled with all knowledge, and alwayes abounding in the work of the Lord; from whom therefore they shall be sure, to receive a full reward, 2. *Iob*. 8. Or thus: I know not, that is, I perceived not, that the Vines flourished, the Pomegranates budded, that all was ripe and ready: therefore I withdrew my selfe for a season, O my Spouse: And therein I dealt with thee no otherwise, then as good Gardiners and Vinedressers doe; who coming (perhaps before the time of fruit) to looke for fruit, and finding none; depart for present, till a more convenient season. But that thou mayst know my dear love and tender care of thy comfort, behold my hast to call thee to thy former feelings againe: for *disco citius*, my soule set mee on the charrets of *Aminadib*, who may seeme to bee some famous charret-driver of *Solomons*, that could out-drive all the rest. There is another sense given of these words, and perhaps a better. For by some these are thought to bee the words of the Church confessing her ignorance: I knew not, Lord, faith shee, that thou wast gone downe into the Garden to doe those things. I thought rather that thou hadst departed in great anger against mee for my negligence; and therefore I sought thee carefully, I made out after thee with all my might; my soul made mee like the charrets of *Aminadib*; *Amor addidit alas*, I drove furiously, till I had found thee: I was like unto those two women in *Zachary*, that had wings, and wind in their wings, chap. 5. 9. This was well; that, missing her Spouse, shee followed so hard after him, *Esal*. 63. 8. My soul cleaveth after thee, faith *David*, thereby shewing his love, constancy, and humility. But then that was not so well: that shee so far mistook Christ, as to think that he went away from her, in deep displeasure; & kept away from her as loathing her company: Such hard conceits of Christ, and heavy conceits wee are apt to have of our selves, as if he had forsaken us: because we cannot presently find him (when as hee is onely gone down in his Garden to prune it, or to see how things thrive there) As if hee had cast off the care of us; because, finding us too light, he make us heavy (as there is need) with manifold temptations, 1 *Pet*. 1. 6. Wee are therefore judged of the Lord, that

1 Cor. 11.

that wee may not be condemned with the world. He leaves us on the other side the stile (as fathers sometimes doe their children) and then helps us over, when wee cry: To say God hath cast us off, because hee hath hid his face, is a fallacy fetcht out of the Devils Topicks. *Non est argumentum averſi Dei quemadmodum diabolus interpretatur, sed potius 3. Lavatini* *paterne ipsius benevolentie*, faith learned *Lavater*. It is not an argument of Gods wrath and displeasure, as the Devil would make it, but rather of his fatherly love and affection: hee hides his love, as *Joseph* did, out of increase of love. And yet how apt are wee to say in this case, with those male-contents in *Malachi*, *In quo dilexisti nos?* Wherein hast thou loved us? and with those Israelites in the Wildernesse, *Is God amongst us?* as if that could not bee, *Exod*. 17. 7. and they athirst. O my Lord, said *Gideon*, if the Lord bee *Judg*. 6. 11. with us, why then is all this evill befallen us? And, Lord God (said *Abraham*, when hee had received many gracious promises) What wilt thou give mee, seeing I goe childlesse? *Gen*. 15. 1, 2. Wee see then how ready the best of us are to cast the helpe after the hatchet, as they say; and, like little children, because wee may not have what wee would, sullenly to say God loves us not, and wee will not have what hee thinkes good to give unto us. My soule refused comfort, faith hee, *Psal* 77. 2. And I said, my hope and my strength is perished from the Lord, remembering mine afflictions, and my misery, the *Lam* 3. 18. 19. wormwood and the gall: This our folly and fault wee must confesse to Christ, as the Church here doth; and beseech him, by his Spirit, to teach us better things; that wee may not mistake the cause of our calamities, and make them heavier then God meant them, by our forwardness and impatience: *Pondus ipsa jactatione incommodius fit*, faith *Seneca*.

Verſ. 13. *Return, return, O Shulamite*] The Church is so called of her peace, and perfection with God in Christ. Brightman gathers from this word, that the Church of the Jewes in speciall is meant, (the Church in generall being usually before signified, by the daughters of *Jerusalem*) and applies it, to the recalling of the Jewes according to *Rom*. 11. 25. &c. which is yet to bee fulfilled. *Solomons* wife, faith another, was after his name called the *Shulamite*, according to *Esa*. 4. 1. And as Christ in this Book is named *Solomon*, so the Church

Church is called *Shulamite*, to shew the communion that shee hath with him: and therefore also the forming of the Hebrew word is rather passive then active. That which shee is againe and againe called upon to doe is, to *returne*. It seems shee had so posted apace after Christ (as on swift charrets verse 12.) that shee had gone quite beyond him. Hee therefore as it were by howling and showing to her, calls her back. How easily wee overshoot and runne into extreames, may bee seene in *Peter*, *Joh. 13. 9.* and the *Galatians*, chap. 4. It is best to hold the golden meane. Howbeit, as in falling forward is nothing so much danger, as backward: so hee that is earnest in good, though hee may overdoe, and carry some things indifferently: yet is hee farre better then a lusk, or Apostate; especially if hee afterwards returne and discern, and hearken to better counsell. But some are so set upon't, that (like a man that is running a race) though you give them never so good advice, they will not stay to heare it. Of these the Proverb is verifed, *He that hasteth with his feet, sinneth*, *Prov. 19. 2.* See the Note there.

Prov. 19. 2.

That wee may looke upon thee] O, contemplate thee with complacency and delight. This is the speech of the Bridegroom and his friends. The Church though in her fright and grief for want of her Beloved, though unveyled and evill intreated by the watchmen, &c. and so, not so sighly as at some other times, yet wanted not that beauty that made her desirable: like as some faces appeare most oriently beautifull, when they they are most instampt with sorrow: and as the sky is most clear after a storm.

What will yee see in the *Shulamite*? as it were the company of two Armies] Ready to joyne battaile, or maintaining civill Warre within her: for in the Christian conflikt, the very same faculties are opposed; because in every faculty the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other: These maintain civill broils within the *Shulamite*, (as the two Babes did in *Rebecca's* womb) so that shee cannot doe what shee would. And this the Apostle spake by wofull experience, as appeares, *1. Cor. 7. 21. & 15.* Something lay at the fountain head, and stoppt it. There is a continuall contest with spirituall wickednesses about heavenly priviledges, *Ephes. 6. 12.* Put fire and water together

Gal. 5. 17.

2. Cor. 7. 21. & 15.

ther, there is no quiet, till one of them get the victory. So in sicknesses: Let a man have a strong disease and a strong body, hee shall never have any rest, as long as they both continue in their strength. When Christ was born, all *Jerusalem* was troubled. When *Paul* came to *Ephesus*, there arose no small stir about that way, *Act. 19. 23.* So when grace is wrought once, there's somewhat to doe within; though till then all was jolly, quiet. When cold Salt-Petre and hot Brimstone meet, they make a great noise: so doe the flesh and spirit in their skirmishes and encounters. Now these two duellers meet and fight in every faculty of the soul; as hot and cold doe in lukewarm water: as light and darknesse meet in the morning light: or as wine and water in a cup mixt of both. In the wicked one faculty may and sometimes doth, oppose another: as sensuall appetite may resist naturall reason, &c. But in such as are sanctified, the understanding is against understanding, the will against the will, &c. as the sick patient; both wills and nills, those physicall slobber-sauces. But Satan is not so divided against himselfe, *Luk. 11. 18.* No more is the flesh. It is in the *Shulamite* onely, and in every part of her, that this conflict is found: which maketh her cry out with *Rebecca* sometimes, if it bee so, why am I thus? and with *Paul*, Wretched creature that I am, &c.

O o o

CHAP.

Paul

CHAP. VII.

Vers. 1.

How beautifull are thy feet with shoes, &c.

BEfore hee had described her from head to foot, now back again, from foot to head; taking in ten parts of his Spouse, concerning whom (such was his love) he thought he could never say sufficient: Hee begins at the lowest and most abject part, the feet, not without admiration of them. *O quam pulchri sunt pedes tui, O how beautifull are thy feet with shoes, &c.* A temporall calling honours our profession: so some understand it. Others make the meaning to be, the Churches being shod with the preparation of the Gospel of peace; ready prest to run with patience the race that is set before her; To run is active, to run with patience, is passive. This Princes daughter, (*Atalanta-like*) can only skill of this running with patience: as being shod with *Tachast-skin*, Ezek. 16. 10. (bestowed upon her by her Spouse, as a love-token) that is, with sound affections and holy actions. Whereas wicked men are carried captive by the devill, (as the Egyptians once were by the Assyrians, *Isai. 20. 4.*) naked and bare-foot, and so perish from the way, *Psal. 2. 12.*

O Princes daughter] Thou that hast him for thy father; in whose hands are all the corners of the earth, and is supream King of the Universe. This is such a priviledge and preferment, as St. John stands amazed at, 1 *Joh. 3. 1.* Behold, saith he, *qualem & quantum*, what manner of love the Father hath shewed unto us that wee should bee called the sons and daughters of God Almighty, 2 *Cor. 6. 18*! All priviledges are summed up in this, and *Joh. 1. 12.* it is called a power or prerogative royall: it is to bee of the blood Royall of heaven: It is to be an heir of God and coheir with Christ. Kings can make their first born only heires, as *Iehosaphat*, 2 *Chron. 21. 3.* But all Gods children are first born, and so, higher then the Kings of the earth, *Psal. 89. 27.*

The joints of thy thighs are like jewels, &c.] i.e. Thy loynes are compassed

Ephes. 6. 15.
Heb. 12. 1.

*2 *Cor. 6. 18.**

compassed with the girdle of truth: for so some render it, *The compassing of thy thighs or loines*. And here, if ever, *virgin unblest*. Gird up therefore the loines of your minds, 1 *Pet. 1. 13.* gird your selves and serve God, *Luk. 17. 8.* Girding implies readinesse, nimbleness, handiness, handsomenesse. A loose, disquiet and dissuient mind is unfit for holy action.

Vers. 2. Thy navell is like a round goblet &c.] There be that expound this text of the two Sacraments. The navell is Baptisme that nourisheth new born babes in the womb of the Church. See hence the use of it, even to Infants; who can receive nourishment by the navell, though they can neither take nor chew, nor suck meat with hand or mouth. Note this against Anabaptists (saith Mr. Cotton upon these words) this navell never wants liquor: there is a continuall matter of instruction and comfort to be fetcht from Baptisme against all temptations. A Christian (saith *Chrysostome*) should never step out of doors, or lye down in his bed, or go into his closet, but he should remember that word *Abrenuncio, I forsake the devill and all his works &c.* Luther tells of a certaine holy virgin, that used to quench the Devils fiery darts with the water of Baptisme: For as often as she was tempted to doe any thing not becoming her profession, she would resist the devill stedfast in the faith, and stop his mouth with this short, but full, answer, *Christiana sum, I am a Christian, I have been Baptized into the death of Christ, I have also put on Christ by Baptisme, I am a votary, the vowes of God are upon me &c.* But what an horrible shame is that to the Papists, and what a sore stumbling-block must it needs be to the poore Jewes that live amongst them, that in Rome a Jewish maid may not be admitted into the stews of whoredome, unlesse she will be first baptized? This is related De contin. lib. 3. cap. 4. and bewayled by *Espencaus* a moderate Papist.

Thy belly is like an heap of wheat, set about with lillies] Some understand her by that other Sacrament of the Lords Supper, called an heap of wheat for its store of excellent nourishment: and said to be set about with lillies, that is, with Christians, white and of holy conversation. *Basil* calls such, starres of the world, and flowers of the Churches. *Chrysostome* calls them earthly Angels: and saith that they were *Puriores callo, purer then the heaven* in their common conversation: but especially when they came to the Lords table, that dreadfull table, as he calleth it; whereunto all must come with the best preparation they can make, wash and be clean, wash their

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their hands in innocency, before they compasse Gods Altar: wait their hearts, *Jer. 4. 14.* their feet, *Job. 13. 10.* He that is washed (sc. for the outside) needeth not save to wash his feet, but is cleaner every whit. An allusion to those, that having bathed their bodies, soule their feet by going out of the Bath, and so are faine to wash them again. The inwards and the feet in a sacrifice were to be washed above the rest, because the intrails contain the excrements, and the legs tread in the dirt. The soule is apt to gather soile by meddling with earthly things though lawfull: how much more to be defiled with the foot of sin, as if she had lain among the pots? Al. Christs Nazarites, his Votaries, must come to his feast *purer then snow, whiter then milk &c. Lam. 4. 7.* sith at this Sacrament they doe renew the Nuptials of Christ; and take a corporall oath to cleave close to him with full purpose of heart all the dayes of their lives. As for those that presume to come unpreparedly, that want their wedding-garment, they are no otherwise bidden to the feast of the King, then *Haman* was to Q. *Esther*. Sin brought to the Sacrament petitions against a man, as *Esther* did against *Haman* at the banquet of wine; pick out that time, and he shall find God no lesse angry, then *Haman* did *Abshur*. For this is that which the Lord hath said, *I will be sanctified in all them that are near unto me.* Of communicants God seems to say as *Solomon* did of *Adoniah*, If he shew himselfe a worthy man, there shall not one hair of him fall to the earth: but if wickednesse be found in him, he shall dye. *1 King. 1. 52.*

Verf. 3. *They two beasts are like two young roes*] Fresh and lusty, even and equall. Understand the two Testaments; he unto resembled for their perfect agreement, amiable proportion, and swift running all the world over in a short time. *Eusebius* saith, that the doctrine of both Testaments was presently after our Saviours resurrection carried abroad into all countries as it were upon Eagles wings. The like may be said of *Luther* and his Colleague in *Germany* at the first Reformation there, which, as lightning, was soon seen from one end of the heaven to the other. So mightily grew the word of God and prevailed, *Act. 19. 20.* See the Notes on chap. 4. 5.

Verf. 4. *Thy neck is as a tower of Ivery*] Most smooth, white, and upright. Some doe hereby understand Magistrates that support the State, as the neck doth the head. *I beare up the pillars of it*, saith *David*. Others will have the ministers meant, who beir aloft in

the Church, are to the same in stead of watch-towers, or towers of defence. And especially then when they are in their pulpits (called towers in the Hebrew, *Neb. 8. 4.*) reading and expounding Gods law unto his people.

Thine eyes like the fish-pools in Heshbon] glazed with tears of compunction and compassion (*Nam faciles motus mens generosa capit*) and well cleared to look into her owne heart and life. Tears instead of gemmes, were the ornaments of *David*s bed, saith *Crysostome*: And surely that sweet singer never sang more melodiously, then when his heart was broken most penitentially. *Psal. 6. & 51.* Thus birds in the spring sing most sweetly when it rains most sadly: and teares of true contrition are pillule lucis, pilles made on purpose to cleare the eye-sight. When *John* wept, the sealed book was set open to him, *Lilium lachryma sua seritur. Lighi is sowne for the righteous.*

Thy nose is as the tower of Lebanon &c.] *Si verborum faciem consideremus, quid poterit magis dici ridiculum?* saith *Titelman* upon the words. If we look upon the outside onely of this text what may seem to have been spoken more ridiculous? Is it so great a commendation to have a nose like a tower? That which we must here hence learn is, that seeing Christ is now risen againe and ascended up into heaven, we ought to beare our noses aloft, as it were: favouring things of the spirit of Christ, discerning things that are excellent, and, by a spirituall sagacity, aspiring to eternity.

That looketh toward Damascus] The chief city of *Syria*, having its name from the bloody excursions of thieves, as *Peter Martyr* *Pet. Mart. in* thinketh: or else, as others, from the blood of righteous *Abel* *1 Reg. 16.* there spilled, whence the place was called *Damsch*, a bag of blood.

Verf. 5. *Thine head upon thee is like Carmel*] This head is Christ himselfe: for he is the sole head of his Church. *God hath put all things under his feet* (hence he is here compared to *Carmel* because he is high over all) and given him to be head over all things (that is, over all persons) in the Church, *Eph. 1. 18, 22.* Angels are under Christ as an head of government, of influence, of confirmation, as not of redemption, as the Saint are. The Angels are great friends to the Church, but not members of it, *Heb. 2. 16.* The Church, Christ sanctified and washed with his blood, *Eph. 5. 26.* Not so the Angels: He was but a poore patrone of the P.

Head ship, that said, (and as he thought very wisely too) that he had read in some Vocabu'ary that *Cephus* signified an head; therefore *Peter* was head of the Church. But if that should have been granted him, yet it would not follow, that the Pope is therefore so too: For *Bellarmino* (a better scholler by far) is forced to say, *Fortē non est de jure divino Rom: Pontificem Petro succedere*, Perhaps it is not by any divine right, that the Pope succeedeth *Peter*. And again, *Rom: Pontificem Petro succedere non habetur expresse in scripturis*, It is not expressly set down in the Scriptures, that the Pope succeedeth *Peter*.

Lib. 2. de Rom.
Pontif. cap. 12.

And the hairs of thine head like purple] Which was the colour of Kings and Princes. The Saints (called here the hair of the Churches head, for their number, or multitude) are Princes in all lands, *Psal. 45. 16.* yea they are kings in righteousness, as *Melebisidesch* was a King, but somewhat obscure. Compare *Mat. 13. 17.* with *Luk. 10. 24.* Many righteous (saith one) Many Kings (saith the other) have desired to see those things that yee see &c.

The King is held in the galleries] i. e. There is no King in the world so great and glorious, but might find in his heart to be tied to these walks, and to be held prisoner in the sight of thee and thy bravery: Like as King *James* (coming first into the public Library at Oxford, and viewing the little chains wherewith each book there is tied to its place) wished, that if ever it were his destiny to be a prisoner, that Library might be his prison, those books his fellow-prisoners, those chains his fetters. *Psal. 138. 4, 5.* & *119. 72.* the Psalmist shewes by prophesying, that even Kings, coming to taste the excellency of the comforts of godliness, and to feel the power of Gods word, should sing for joy of heart, and greatly acknowledge the excellency of Christs Spouse the Church. See *David's* desire *Psal. 27. 4.* & *84.* throughout. *Constantine* and *Valentinian* (two Emperours) called themselves *Vasallus Christi* (as *Socrates* reports) the Vassals of Christ: and *Theodosius*, another Emperour, professed, that it was more honour and comfort to him to be *membrum Ecclesie quam caput Imperii*, a member of the Church, then head of the Empire. Nay *Num. 1.* second king of Rome (though but a heathen) held is an higher honour to serve God, then to raigne over men. Some Interpreters by the King here understand Christ, coveting the Churches beauty, *Psal. 45. 12.* and held fast bound unto her in the bands of pure affection, of spirituall wedlock.

Rem Platon. pag.
123.

Τὸ Θεὸν ἰδεῖν
ἐστὶν βασι-
λειᾶς ἐξου-
σίαν. *Plutarch.*

Verf. 6. How fair and how pleasant art thou, O love for delight] *Emphatica he: admodum sunt, cum toties exclamatio ponatur*, saith one. This is a most Emphaticall exclamation, proceeding from admiration; and importing, that all that he could say of her was too little; well might the prophet say, *As the Bridegroom rejoiceth over the Bride, so doth thy God over thee, Isai. 62. 5.* Hence he can make no end here of commending her; but, having finished one praise he presently beginnes another. This yeelds infinite matter of comfort to the Saints, that Christ loves them so dearly, prizeth them so highly, praiseth them so heartily: Howbeit let not them hereupon turne again to folly, *Psal. 85. 8.* or give way to carnal security, *Lazemus in domino, sed caveamus a recidivo*. Argue not from mercy to liberty, (that's the Devils Logick) but from mercy to duty, as those good soules doe, *Ezra 9. 13, 14.* Having received such and such, both privative and positive favours, should we again break thy commandements? There is so much unthankfulnesse and disingenuity in such an entertainment of mercy, that holy *Ezra* thinks heaven and earth would be ashamed of it; Shall we continue in sin that grace may abound, saith the Apostle, *Rom. 6. 1*? And it is as if he should say, that were most unreasonable, and, to a good heart, impossible. A man may as well say, the sea burnes, or fire cooles, as that assurance of Christs love breeds carelessse and loose living; They that hold so, know not the compulsive power of Christs love, *2 Cor. 5. 14.* nor what belongs to the life of God, *Eph. 4. 18.*

Verf. 7. Thin thy stature is like to a palme-tree] This thy whole stature and feature of body (that hath been already pourtraied and described particularly and piece-meale) is like to a palme-tree, strong and straight, fresh and flourishing; so that thou maist say with the palme in the Embleme, *Nec premor, nec perimor*. *Pliny, Aristotle, Plutarch, and Gellius* have written of the palme-tree, that it is alwayes green, bearing pleasant fruit: and that it will not bow downward or grow crooked, though heavy weights be hangd upon it. The Church is all this and more, ever green, even in the winter of affliction, when the oak loseth her leaves, (See the Note on chap. 1. 16.) full of the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, *Philip. 1. 11.* (See the Notes on chap. 4. 14. & 6. 11.) Neither can she be long kept under by any pressure of persecution or heavy affliction: *Premi potest, opprimi non potest*. As *Paul* when stoned started up with

Sic petitur cælum, Sic, Sic oportet intrare. Tyrants might curse the Saints (as he did that cryed out to these ancient Confessours, *O miseriam, nam vobis desunt refectus & rupes?* O wretches, cannot you hang or drown your selves, but that I must be thus troubled with you to put you to death?) but crush them they never could. The valour of the patients, the savagenesse of the persecutors have striven together; till both exceeding nature and beliefe, bred wonder and astonishment in beholders and readers. Hence *Traian* forbade *Pliny* to seek after Christians: But if any were brought to him, to punish them. *Antoninus Pius* set forth an Edict in *Asia*, that no Christian should be persecuted. For, said he, it is their joy to dye, they are conquerours and doe overcome you &c.

Trucidabantur et multiplicabantur, saith *Augustine* of the ancient Martyrs: they were Martyred, and yet they were multiplied. *Plures efficitur quoties occidimur*, saith *Tertullian*, the more we are crompt, the more we are increased; as the lilly is increased by its own juyce that flowes from it. Hence, *Rev. 7. 9.* the Saints, that by their victorious faith overcame the world, are brought in with palm-branches in their hands, in token of victory. *Pantarch* tells us that the *Babylonians* made three hundred and sixty commodities of the palm-tree: and did therefore very highly honour it. The world hath a great deal of benefit by the Church, could they but see it. (for *Abiq. stationibus non staret mundus*, were it not for the Saints, *is short work would the Lord make upon the earth, and cut it short in righteousness*; *Rom. 9. 28.*) And great is the gain of godlinesse; even an hundred fold here, and life eternall hereafter. Who would not then turn spirituall merchant? who would not passe from strength to strength, and flourish in Gods house like a palm-tree, till he attain to the measure of the stature of the fulnesse of Christ? *Eph. 4. 13.*

And thy breasts to clusters of grapes] Not well-fashioned onely, as *Ezek. 16. 7.* but full-strutting with milk, yea with wine, plenty and dainty, to lay hunger, and slake thirt, to nourish and cherish her children, even as the Lord doth the Church. *Eph. 5. 29.* See the Note on chap. 4. 5.

Verf. 8. *I said, I will goe up to the palm-tree, &c.*] I said it, and I will doe it: for *Christi dicere effacere*, together with Christs word there goes forth a power, as it did, *Luk. 5. 17.* *David* said he would confesse his sinnes, and take heed to his wayes, *Psal. 32. 5. & 39. 1.* and accord-

Plin.

Psal. 29. 12.

accordingly he did it. Shall Christ purpose and promise mercy to his people and not perform it? Is he yea and nay, *2 Cor. 1. 19.* can he say and unsay? doth not the constant experience of all ages fully confute any such fond conceit of him? The Saints will not lye, *Esa. 63. 8.* Christ cannot, *Tit. 1. 2.* He will not suffer his faithfulness to faile, nor alter, the thing that is gone out of his lips, *Psal. 89. 33.* All his sayings are the issue of a most faithfull and right will, void of all insincerity and falshood. Now when Christ promiseth to climb his palm-tree, and to take hold of the boughs thereof, he meaneth that he will dwell most familiarly with his Church, even in the branches thereof: pruning and trimming it, and accepting the fruits of his spirit in his Spouse. Or thus, He will so joyn himselfe unto his Church, as he may cause her to be fruitfull, he will lay hold on her boughs which are very fit, and apt to climb; so, covertly and elegantly noting the worke of spirituall generation. The effect followes:

Now also thy breasts shall be as clusters of the vine] Whatsoever they have been heretofore, now at this time, and for ever hereafter they shall be delightfull to me, and nourishable to thy children, who shall suck and be satisfied, *Esa. 66. 11.* Albeit some Interpreters of good note conceive that all this is nothing else but a figurative description of Christs perfect conjunction with his Church in the Kingdome of heaven, and of the unspeakable pleasure which Christ will take in her for ever.

And the smell of thy nose like apples] i. e. The breath that comes out of thy nostrils is sweet as spice-apples. The breath that the Church draweth into her lungs and sends out again, is the spirit of grace: without which she can as little live as we can without ayre. This sweet Spirit is the joy of her heart, and the breath of her nostrils; and thereby she drawes many into her company. If that be true that one here noteth, that the fruit of the palme partaketh of the nature both of the grape, having a sweet and pleasant juyce, and of the apple for pleasant meat, it may well signifie, that the word of God is both meat and drink to the soule.

Verf. 9. And the roof of thy mouth like the best vine] Her word and doctrine (for the palate is an instrument of speech) often before commended by Christ, and here againe like as she comes over it in him the second time, chap. 3. 13, 16. See the Note there. This he resembleth to the best and most generous wine: Such the word of Gods grace is to those that have spirituall palates, that

Ppp

doe

Instrumenta
nostrum, &c.

doe not carry *felix aure*, their galle in their eares (as some creatures are said to doe) that have their eares healed as *Domestibnes* said of his *Athenians*) and their inward senses habitually exercised to discern good and evill. The doctrine of the Church seems to some bitter and grievous: it goeth down like the waters of *Marah*, or that water that caused the curse in case of *J. alousie*, Num. 5. It becomes a savour of death unto him; as the viper is killed with palm-branches, and vultures with oyle of roses. But this is meere-ly their own fault. For doth not my word doe good to them that are good? saith the Lord, Mic. 2. 6. excellently St. *Austin*, *Adversarius est nobis, quamdiu sumus & ipsi nobis: quamdiu tu tibi inimicus es, inimicum habebis sermonem Dei*. Gods word is an enemy to none but to such as are enemies to themselves, and sinners against their owne soules. This holy word in the mowthes of Gods Ministers is like *Moses* his rod; which, while held in his hand, flourished and brought forth almonds: but being cast to the ground, it became a serpent. The application is easie. See the Note on chap. 1. 2.

For my beloved] These are Christs words: but he speaks as if the Church spake; to shew her great affection that had dedicated all her good things to him. Some read it thus, *which goeth straight to my beloved. q. d.* It is such excellent wine as I would with it, or send it even to the dearest and best friend I have, even to her that I love as my self if not before my selfe. Or thus, which *springs and sparkles in the cup*.

Cansting the lips of those that are asleep to speak] Utterance is called a gift, & dumb Christians are blame-worthy as well as dumb ministers. We should all strive to an holy ability and dexterity of savoury discourse. And for this end, the word of Christ should dwell richly in us in all wisdom: our hearts should endite a good matter, that our tongues might be as the pen of a ready writer. Let there be a good treasure within in our hearts, and the law of kindest will soon be in our lips: for out of the abundance of the heart the mouth speaketh. Gracelesse men are gagged by the devill, they cannot so much as lisp out one syllable of good language; if they attempt it, they shew themselves bunglers and say *Sibbolath* for *Sibboleth*; you may soon see they speak by rote; and not by experience. But those that have well drunk of this wine of the word made effectual by the Spirit, talk lustily, yea their tongues never lin talking and preaching forth

the praises of him who hath drawn them out of darknesse into his marvellous light: they speak as the Spirit gives them utterance. Those that were in a dead sleep of sin are soon set a work to awake and sing. *Isai. 26. 19.* This should stir us up to study the word of God, and therefore to learn language. The hundred and nineteenth *Psalm* is by *David* set before it as a Poem of commendation mentioning it in every verse, testimonies, lawes, statutes, &c. like as when a book is set forth, verses of commendation are oft prefixed. Such another, but farre shorter, is that, *Psalm. 19. vers. 7, 8, 9, 10, 11.* The holy Ghost doth so much the more highly there extoll it, because men are wont to have it in very light account, and to hold it a disparagement, to be eloquent and mighty in the Scriptures.

Verf. 10. I am my beloveds] I see I am so, saith the Spouse, by that ample commendation that he hath now again given me, notwithstanding all my former failings in duty towards him. There fall out some fallings out betwixt married couples sometimes; but then they fall in again: they cannot fadge together haply so well at first, but being well peeced again, they love better then before: So it is here, The sins we commit make no change in Christ, no substantiall alteration. For, first, upon the same grounds he chose us, he loves us still: he chose us freely because he would; he chose us for his love, & loves us for his choice. Secondly, there is the same bent of mind and frame of heart towards him remains in us still. And therefore, as there is a transient act of sin passeth from us, so a transient act of chastisement for sin may passe from him. Christ looked upon *Peter*, after his deniall, with the same familiarity as before. *Jehoshaphat* the high-priest though he were so ill clothed and had Satan at his right hand to accuse him, yet he stood before the Angel, *Zach. 3. 1.* Christ did not abhorre his presence, nor reject his service. *Ephraim* repenting after his revolt, is re-entered with all sweetnesse, *Jer. 31. 20.* See the Note on chap. 2. 16. & 6. 3.

And his desire is towards me] His desirous affection, he loves me as passionately as any woman doth her dearest husband, *Gen. 3. 16.* his love to me is wonderfull, passing the love of women; His desire is so toward me, that as *Livia* by obeying her husband *Augustus*, commanded him, and might have what she will of him: so may I of Christ. Compare *Gen. 4. 7.* with *Esa. 45. 11.* The Church here well understood the latitude of that royall charter:

and makes it a prop to her faith, and a pledge of her perseverance.

Verf. 11. *Come my beloved, let us goe forth into the field*] Being now fully assured of Christs love, she falls a praying; she makes five requests unto him in a breath as it were. 1. That he would come. 2. *Goe forth with her into the field.* 3. *Lodge with her in the villages.* 4. *Get up early to the vineyards.* 5. *See if the vine flourish, pomegranates bud &c.* And further promisseth, that there she will give him her loves. Assurance of Christs love is the sweet-meats of the feast of a good conscience, said Father Latimer. Now it were to be wished, that every good soule while it is banquetting with the Lord Christ by full assurance, (as once Esther did with Ahasuerus) would seasonably bethink it selfe what speciall requests it hath to make unto him, what Hamans to hang up, what sturdy lusts to subdue, what holy boons to beg &c. how sure might they be to have what they would, even to the whole of his kingdom! Suitours at Court observe their *mollissima fandi Tempora*, their fittest opportunities of speaking, & they speed according y. A Courtier gets more many times by one suit, then a tradesman can doe with twenty years paines-taking: So a faithfull prayer, made in a fit season, in a time when God may be found, (as David hath it) is very successfull. *Beggery here is the best trade*, as one said; Common beggery is indeede the easiest and poorest trade: but prayer is the hardest, and richest. The first thing that she here begs of him is that he would come, and that quickly: and this we all daily pray, *Thy kingdome come*, both that of grace, and the other of glory. The Jewes also, in their expectation of a Messias, pray almost in every prayer they make, *Thy kingdome come*, and that *Bimberah Bejamenu*, quickly, even in our dayes; that we may behold the king in his beauty. Let our hearts desire and prayer to God be for these poor seduced soules, that they may be saved: And the rather, because they have a zeal of God and his kingdom, but not according to knowledge, *Rom. 10. 1, 2.* As also because their Progenitours praied hard for us: and so some take it to be the sense of the Spouses second request here, *Let us goe forth into the field*, that is, into the world, (for the field in the parable is the world, *Mat. 13. 38.*) let us propagate the gospell all abroad, and send forth such as may teach all nations, *Mat. 28. 19.* and reveal the mystery that hath been kept secret since the world began, that obedience may be every where yielded to the faith, *Rom. 16. 25, 26.*

Psal. 32. 6.

Let us lodge in the villages] That is, in the particular Churches: for *villissimus pagus, est palatium eburneum, in quo est Pastor & credentes* *1 Cor. 3. p. 81.* *aliqui*, said Luther: the poorest village is to Christ and his Spouse an ivory palace, if there bee but in it a godly Minister, and some few beleivers. Melancthon going once upon some great service for the Church of Christ, and having many feares of the good successe of his businesse, was much cheared up and confirmed by a company of poor women and children, whom hee found praying together for the labouring Church, and casting in by faith into Christs everlasting armes.

Solomon: p. 4. dig. Christ.

Verf. 12. *Let us get up early to the Vineyards*] Heb. *Let us morning it: Manicemus* (that's Gellius his word) Let's up betime, and at it. Here shee promisseth not to be found henceforth, unready, drowsie, sluggish: but night and day to watch and attend that houre, and to enquire and learn out all the signes and tokens when shee may come to be perfectly knite to Christ. But it is worthy our observation that shee would neither goe any way or doe any thing without Christs company: for shee had lately felt the grief of being without him, though but for a small moment, as the Prophet hath it. Shee had felt her self that while in the suburbs of hell, as it were. Shee therefore holds him as fast as the restored cripple did Peter and John, *Act. 3. 11.* she cleaves as close to him, as Ruth did to Naomi, or Elisha did to his master Eliah, when now hee knew he should bee taken from his head, *2 King. 2. 2.* Shee seemes hereto speak to Christ, as once Barak did to Deborah, *If thou wilt go with me, then I will goe: but if thou wilt not go with mee, I will not goe.* And whereas shee seemeth, (as the forwarder of the two,) to excite and exhort Christ to get up early, to visit the Vines, &c. wee may not imagine any unwillingnesse in him to the performance of his Office, as Shepherd and Bishop of our soules; or any need on his part to be quickned and counselled by her (as Manoah was by his wife, or Aquila by Priscilla, whence shee is set before him, *Rom. 16. 3.*) for who hath directed the Spirit of the Lord, or being his counsellor hath taught him? *Esay 40. 13.* But the Church requesteth these things of Christ for her owne encouragement, and further benefit; that having his continuall presence and fellowship, shee may the more chearfully and successfullly goe on with her duty. So when we presse God with arguments in prayer, it is not so much to perswade him to help us (for the Father himself loveth you, saith Christ, and needs *Ioh. 16. 27.*

A. Gel. 1.3 c. 29.

Judg. 4. 8.

1 Pet. 1. 25.

Homer.

no arguments *ἀποδοῦναι καὶ αὐτὸν ἀντὶ τοῦ* to incite or intice him, to shew us mercy) as to perswade our own hearts to more faith, love, humility, &c. that we may bee in a capacity to receive that mercy, that of his own accord hee hath for us; and even waits to confer upon us, *Iſa. 30. 18.* Look how a man that would make a bladder capacious to hold sweet spics, hee blowes it, and rubs it, and blows it, and rubs it many times over, to make it hold the more: so it is here. And as when a man that is in a ship plucks a rock, it seemes as if hee pluckt the rock nearer the ship; whenas in very deed, the ship is plucked nearer the rock: So when Gods people think they draw God to them with their arguments, in truth they draw themselves nearer to God; who sometimes ascribeth that to us which is his own work, that we may abound more and more. *Certum est nos facere quod facimus, sed ille facit ut faciamus*: True it is that we doe what we doe, but it is he that giveth us to doe what we doe in his service. The bowles of the candlestick had no oyl, but that which dropped from the Olive branches.

Aug.

Whether the tender grape appear] Heb. open, and so prove it felie to be a grape; which in the bud can hardly be discerned. True grace may be doubted of so long as it is small and feeble. Weak things are o't so obscured with their contraries, that it remaineth uncertain, whether they be or no. Hee that cryed out, and that with tears, *I bele. v. 3.* Lord help mine unbeliefs, (that is, my weak faith,) could not well tell whether hee had any faith at all or not. Adde growth to grace, and it will be out of question. Mean while that's a sweet promise, *Iſai. 44. 3.* I will poure my Spirit upon thy seed, and my blessing upon thy buds. And again, *Iſai. 65. 3.* Thus saith the Lord; As the new wine is found in the Gluster, and one saith, Destroy it not, for a blessing is in it: so will I doe for my servants sake, that I may not destroy them all.

Mar. 9. 24.

As the Pomegranates bud forth] See the note on chap. c. 13.

There will I give thee my loves] i. e. The fruition of my graces, and fruits of my faith, thanks, good workes, &c. And this is that which Christ requireth of us all: viz. that wee bestow all our loves upon him, even the liveliest and warmest of our affections. Love him wee must truly, that there bee no halting, and totally, that there be no halving: Hold him we must better, dearer to us, then ten sonnes, &c. and communicate all our loves to him as best worthy: What hee gives us back again, wee may be-

bestow upon others, wee may love other things; but no otherwise then as they convey love to us from Christ, and may bee meanes of drawing our affections unto Christ. We must love all things else as they have a beam of Christ in them, and may lead us to him: accounting that wee rightly love our selves no further, then wee love the Lord Jesus Christ with a love of complacency.

Verf. 13. The mandrakes give a smell] Loves and Mandrakes grow both upon one Hebrew root: and Tremellius renders it not Mandrakes, but lovely flowers, yeelding a favour, pleasant to the eye, and sweet to the smell. The Chaldee Paraphrast calleth it Balsam. *Leges August. lib. 22. contra Faust. Manichæum cap. 56.* *Jun. in Genes. 30. 14.* Druſ. in fine comment. in Ruth. *Aben Ezra* saith, that Mandrakes are fragrant & yeeld a pleasant favour, that they have head and hands like unto a man. But how they should be good to cause conception he wondreth, sith by nature they are cold. *Austin* saith that hee made triall, and could not find any such operation to bee in them, and that Rachel coveted them merely for their rarity, beauty and sweetnesse. There is enough of these in the Church to draw all hearts unto her; but that many men have brawny breasts and horny heart-strings.

And at our gates are all manner of pleasures] Or delicacies, precious and pleasant commodities, whether fruits, metals, gemmes, jewels, *quicquid in deliciis habetur*, what soever is excellent and exquisite in any kind. This is the import of the Hebrew word. There is nothing of any worth but is to be found in the Church. Her wise Merchants, not content with the pearl of price, seek out other goodly pearls, common gifts, which also have their use and excellency, *Mat. 13. 45, 46.* they learn to maintain good works, or honest professions for necessary uses; these things are good and profitable to men. *Tit. 3. 8.* Some think that the Holy Ghost here alludeth to the order of old (and still in use) of strawing the wedding-house-doors with sweet smelling flowers. Others to the customes of those that have Orchards, to lay up their fruits over the gate-house.

New and old] As a good storier that hath plenty and variety wherewith to please all palates, new for delights and old for wholesomenesse. The good Scribe, well instructed to the kingdome of heaven, throweth out of his treasury things new and old, *Extremis copiosus* new for the nice, and old for the stronger stomach. Some delight in

in the sweetnesse of things, (as in new wine) David tells them the Word is sweeter then live-hony dropping from the hony comb. Others say, the old is better, are all for profit, as elder people, he tells them there, 'tis better then gold, *Psal. 19.* In the Churches store-house, men shall bee sure to meet with all that heart can wish or need require.

Which I have laid up for thee, Oh my Beloved] *Propter te, Domine, propter te*, is the Churches Motto. As all his springs are in her, and all his offices and efficacies for her, so all that (shee has and is, is only for him; and a great deal more shee could becom him Let Ephraim (that empty vine) bear fruit to himself, *Hos. 10. 1.* and those hypocrites, *Zach. 7. 5.* fast to themselves; Christs hidden ones hide all for him, set up and seek him in all they doe or suffer, are wholly devoted to his sole service.

ἐν πλεονεξίᾳ
καλὴν ἐτίθει,
dixit ille Gra-
culus Augusto.

CHAP. VIII.

Vers. 1.

O that thou wert as my Brother.

Heb. Who will give thee for a brother to mee? q. d. Men may give mee many other things, but God alone can give mee thy brotherhood; love and communion, which I wish above all, saith the Bride here. Spirituall blessings in heavenly things in Christ are chiefly to bee desired and indeavoured after. *Querite primum bona animi*, saith Philosophy, seeke first the good things of the mind. *Querite primum regnum Dei*, saith Divinity, seek yee first the Kingdom of God, and his righteousness: and then other things shall seek you, shall bee cast into the bargain as it were. Let the Many say Who will shew any good? David preferres one cast of Gods countenance before all the worlds wealth, *Psal. 4. 7.* Oh that Ishmael might live in thy sight, said Abraham, O that hee might be written among the living in Jerusalem, bee an heire of life truly so called, for *Aeterna vita vera vita!* The Lord make his face to shine upon you, said

Ephes. 1. 3.

Aug. de pec.
mort. l. 1. c. 11.

said the Priests to the people, *Nam. 6.* Grace bee to you and peace, saith Paul; what ever else bee wanting, Covet earnestly the best things saith hee, *1 Cor. 12. 13.* With all thy getting get understanding, saith Solomon, *Prov. 4. 7.* He desired wisdom above wealth: and dispatched the Temple in seven years space, when hee was thirteen years ere hee finished his own house; as holding it a work of lesse hast and care. *Elisba* begs a double portion: the Sponse (chap. 2. of this Booke) calls for whole flagons: nothing lesse would content her. The Prophet *Esay* chides men for laying out their money on that which is not bread, or but *panis lapideus* *Esay. 55. 1. 2.* (i.e. bread made of gravell: And our Saviour bids labour not for the meat that perisheth, but for the meat that endureth to eternall life, *Joh. 6. 27.* *Mors privata potest opibus, non operibus*: these dye not with us, (as *Hortensius* his orations did with him) but follow us to heaven when wee dye, and shall bee found to praise, honour and glory, at that day, *1 Pet. 1. 7.* Hence the Church so earnestly desireth, here to have more close conjunction and confociation with Christ as a brother: yea as a most naturall and kinde-hearted brother, that had sucked the breasts of her mother, that had been her *collactaneus*, and so, more inwardly affected toward her, as *Joseph* was toward his brother *Benjamin*, *Gen. 43. 29, 30, 34.* In summe: shee wisheth that shee may feel Christ dwelling in her heart: that hee would remove all impediments of their happy conjunction, and hasten the accomplishment thereof in heaven.

When I should find thee without (or at the doore) I would kisse thee] As the Bride was wont to doe the Bridegrome, receiving and welcoming him with all comely familiarity and sweetnesse. Kisse the some, and covet his kisses, *Psal. 2. 12.* *Cant. 1. 2.* Bee not ashamed or afraid to perform al duties of an holy love and sound obedience toward him. He was not ashamed of us, when we had never a rag to our backs, *Ezek. 16.* He stretcht the skirt of his love over us, and said unto us, Live: when he might well enough have loathed to look on us, *ib. vers. 6.*

Yet I should not bee despised] Heb. they should not despise mee. Or if they did, yet they should not dishearten mee from duty. If this bee to be vile I will bee yet more vile, said David to his mocking *Michal*. Wee may not suffer our selves to bee mocked out of our Religion. Barren *Michal* hath too many sonnes, that scorn the holy habit and exercises; but they shall bee plagued, as their

Q q q

mother

mother was with continuall fruitlesnesse, they shall also one day (*viz.* when they are in hell) behold those with envy whom now they behold with scorn: as the scoffers of the old world, from the tops of the mountaines that could not save them, beheld Noahs Ark floating upon the waters. It is as impossible to avoid, as necessary to contemne the lash of lewd tongues, whether by bitter scoffes or scurrilous investives; as full of scorne commonly as the wit of malice can make them. The Church here resolveth so to deport her selfe, as that none shall have cause to contemne her: or, if they doe, bravely to slight all contumelies and contempts for her conscience; taking them as Crownes and confirmations of her conformity to Christ.

Verf. 2. *I would lead thee and bring thee*] With solemnity and joy. Shee speakes it twice, as fully resolved to doe it; and hereby to bind her self more straightly to a performance; I would not onely kisse thee at the doore, but bring thee into the house. Many are strict abroad and in company; but too loose at home, and in their own houses: follow these stage-players to their tyring roomes where they disrobe themselves, and you shall soon see what they are. Heed must be taken, say the very Heathen, *Edibus in propriis quae prava aut recta gerantur*. Religion admits not of that distinction between a good man & a good Governour. If you'l be for the publicke, be good in privat: bear your own fruit, work in your own hives, reform your own hearts, and houses, man your own Oars, & make good your own standing. *Cato* could say; that he could pardon all mens faults but his own: And *Augustus* going about to redresse some abuses in the state was upbraided with his own domestical disorders. *Abraham* had a well ordered family: so had *Joshua*, *David*, *Pse.* 101. And although his house were not so with God, yet that was at his desire, *2 Sam.* 23. 5. and he wel knew that it was the care, not the cure of his charge that hee stood charged with. *Noah* may bring the Lord Christ into his house, and labour to set him up in the hearts of his children, speaking perswasively to that purpose. But when all's done, God must perswade *Japheth*, and speak to his heart. Now this the Lord doth, *Monendo potius quam puniendo, docendo quam ducendo*. Hence the Church in the next words cries out, *Thou shalt instruct mee*] for so the Text is to be rendred, *Thou who art the Arch-Prophet, a Teacher sent from God, anoynted and appointed for the*

Plus.
Dio.

Gen.
Ios. 24. 14.

Quam exegeris
mutacionem.
Bern.

the purpose to put Divine learning into us, *Thou shalt instruct or learn us*. Now, *quando Christus magister, quam cito discitur quod docetur?* saith *Austin*. Christ is a quick teacher; and all his scholars are every forwardly. *Nescit tarda molimina gratia Spiritus Sancti*, saith *Ambrase*. Gods people must needs bee well taught, because they are all taught of God.

I would cause thee to drink of spiced wine] Such as we call *Spocras*, which, besides the nature and strength of the wine it selfe, hath by the mixture of many spices with it, great power and pleasantnesse, to the comforting of the heart, and satisfying of the smell. And this was the *διδασκαλία* *Minervall*, recompensie, that Christ should have for teaching her: shee resolveth to testifie her thankfulness by her obedience: rendring unto him such fruits of faith and holinesse, as should be sweetned and spiced with his own Spirit in her, and should exceedingly delight him. Contrary to these *λαμπρὰ καὶ λυμωρὰ*, these dainty and goodly fruits, are those nasty and naughty ones, *Isai* 5. 4. that (besides their stench) are so offensive to the tast, that they cannot bee eaten, they are so naught, *Jer.* 24. 2. wicked mens grapes are of gall, and their Wine is venome, *Deut.* 32. 32, 33. both their natures and practises are abominable.

Verf. 3. *His left hand should bee under my head*] Or prayer-wise, *Let his left hand, &c.* Conscious and sensible of her own inability, shee begs the benefit of both Christs hands, and all little enough: his whole power and providence to support and relieve her.

*Una est in tenui mihi re medicina, Jehovah
Cor patrum, os verax, omnipotensque manus.*

See the Note on chap. 2. 6.

V. 4. *I charge you O daughters of Jerusalem*] See the Note on c. 2. 7.

Why should you stir up?] What shall you get by it? or what reason can ye give for it? But lust is headlong, and considers not *Ier.* 2. 19. what an evill and bitter thing sin is. Besides, it so bleares the understanding, that a man shall think he hath reason to be mad, and that there is great sense in sinning.

Verf. 5. *Who is this that cometh up from the wilderness*] See the Note on chap. 3. 6. There are continuall ascensions in the hearts of Gods people, whiles here. And whereas the men of this world, which have their portion here, (*Psal.* 17. 14.) *animas etiam incarnaverunt*, as *Bernard* complaineth, and are born downward to hell by their own weight; the Saints of God are ever aspiring,

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and

2 Cor. 5. 4. 6.

and do groan being burdened; as knowing that whilst they are at home in the body, (such an home as it is) they are absent from the Lord, from their heavenly home. Either Egypt was not Moses his home, or but a miserable one: and yet in reference to it, he called his son born in Midian, Gershom, i.e. a stranger there. If he so thought of this Egyptian home, where was nothing but bondage and tyranny, what marvell though the Saints think of that home of theirs above (and hasten to it in their afflictions) where is nothing but rest and blessedness?

Leaning upon her Beloved] For otherwise she could not ascend, as unable to sustain her steps, Jer. 10. 23. The Church, as the Vine is the most fruitfull, but the weakest of all trees, and must have a supporter: hence she leans upon her Beloved: which phrase, beside recumbency, denotes a more then ordinary familiarity, *qua solent amantes in sinu amatorum se projicere*, like as Lovers throw themselves sometimes into their sweet-hearts arms or bosomes. Now thus to lean upon Christ, is an act of faith, of the faith of Gods elect. Others seem to lean upon Christ, but it is no otherwise then as the Apricock which leaneth against the walls, but is fast rooted in the earth. So these lean upon Christ for Salvation, but are rooted in the world, in pride, filthiness, &c. and though they make some assayes, yet like the door upon the hinges, they will not come off. See the folly and confidence of these wretched men (the same Hebrew word signifies both; and may both ways be taken, Psal. 49. 13.) graphically described by the Prophet, Mic. 3. 11. The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? none evill can come upon us. These nie perish by catching at their own catch, hanging on their own fancy, making a bridge of their own shadow, they will not otherwise believe but that Christ is their sweet Saviour: and so doubt not but they are safe when it's no such matter. They grew aged and crooked with such false conceits, and can seldome or never be set straight again: These must know, that to rely upon Christ is to be utterly unbottomed of a mans self, and of every creature: and so to lean upon Christ alone, that if hee fail, thou sinkest; if hee set not in, thou art lost for ever. Papists think, that as hee that standeth on two firm branches of a tree is surer then he that standeth upon one: so hee that trusteth to Christ

Brightman.
Sunt qui expor-
tunt Delicias.

and

and his own workes too. But it must be considered, first, that he which looketh to be justified by the law is fallen from grace: Christ is of no effect unto him, Gal. 5. 4. He will not mingle his purple-bloud with our puddle stuf, his rich robes with our tattered rags, his Eagles-feathers with our Pigeons-plumes. There can be but one Sun in heaven (*Sol quasi Solus*) and they set up rush candles to the Sun, that joyn other Saviours to this Sun of righteousness. Secondly, he that hath one foot on a firm branch, another on a rotten one, stands not so sure, as if wholly on that which is sound: Away then with all such mock-staves: See the fruit of creature confidence, Job 6. 17. & 8. 15. and know that no man trusts Christ at all, that trusts him not alone. He that stands with one foot on a rock and another foot on a quicksand will sink and perish as certainly, as he that standeth with both feet on a quicksand. See Psal. 6. 2. 2, 5, 6.

I raised thee up under the Apple tree, &c.] Here the Bride answereth to the Bridegrooms question, *Whom this, or What woman is this that cometh up from the Wildernesse, &c?* that goes in a right line to God, leaning on her Beloved? that will not breake the hedge of any commandment to avoyd any peece of foul way? *I am shee*, saith the Church, even the very same that raised thee up under the apple tree, &c. viz. by mine earnest prayers. When thou wast asleep under the apple tree, and I had straightly charged the Damofels of Jerusalem not to disquiet thee by their sins, yet I took the boldness to arouse thee, and say as Psal. 44. 23. *Awake, why sleepest thou O Lord? arise, cast us not off for ever; and with those drowning Disciples, Master carest thou not that we perish?* sometimes (saith one) God seems to lose his mercy, and then we must find it for him, as Isai. 63. 10. sometimes to sleep, and then we must waken him, quicken him, Psal. 40. 17. Isai. 62. 7. God will come, but he wil have his peoples prayers lead him; an. 10. 12. *I come for thy Word.* Christ himself is the apple tree here mentioned, as Cant. 2. 3. Though there are that interpret it of the Crosse, that tree whereon he bare our sins in his own body, 1 Pet. 2. 24. Others better, of the tree of offence, the forbidden fruit, Gen. 2. And that when Eve tasted of that fruit (which they here hence conclude to have been an apple, though the word be more generall, *Nux enim pomum dicitur*) then, as Christs mother, shee brought him forth by beleeving the promise there made unto her, that *Messiah* of her seed should break the Serpents head. Look how the Virgin Mary conceived Christ when she yielded her assent: When the Angel

O. g. 2.

spoke

spake to her, what said she presently? *Be it as thou hast said,* Let it even be so; shee yeilded her assent to the promise that shee should conceive a son, and she did conceive him: So Eve beleev'd the promise of pardon and salvation, she saw it afar off, was perswaded of it and embraced it, *Heb. 11. 13.* and is theefore said here to bear & bring forth Christ, yea to *travell of him with sorrow,* as the word signifies: for as there is no other birth without pain, so neither is the new birth. Those that have passed through the narrow womb of repentance, and beene born again, will say as much, see *Esai. 26. 17.* If God brake *Dauids* bones, and the Angels back (saith one) he will break thy heart too, if ever he save thee. No sound heart ever went to heaven, as (in another sense) none but sound could ever come thither. *Cor integrum cor fissum.* Rent your hearts, &c.

Verf. 6. Set mee as a scale upon thine heart] i.e. Bee thou as a mercifull and faithfull High-Priest in things pertaining to God, *Heb. 2. 17.* with *Exod. 28. 21. 29.* remember mee for good, and make mention of mee to thy Father. Have mee also in pretious esteem, as great men have the signets upon their right hands; and as whatsoever is sealed with a seal, that is excellent in its one kind, as *Isai. 28. 25. hordeum signatum*, excellent barley. Christ weares his people as a signet, or as great men wear their jewells, to make him glorious in the eyes of men; neither will hee be plundered of them by the Churches enemies: to touch them is to touch the apple of his eye, that tenderest peece of the tenderest part. The Proverb is, *Oculus & fama non patiuntur jocos*, The eye and the good name can bear with no jests. As the Saints are in Christs heart, *ad commoriendum & convivendum*, so they are also upon his arm, so that they doe but come and say in any danger or difficulty, *Awake, awake, put on strength, O arm of the Lord, awake as in the ancient dayes,* &c. *Isai. 51. 9.* he will redeem his people with his arm, *Psal. 77. 15.* yea with his out-stretcht arm, *Exo 6. 6.* that is, with might and open manifestation of his love: he will awake as one out of sleep, and like a man that shouteth by reason of wine, *Psal. 78. 64.*

For love is strong as death] And yet death is so strong that it passeth over all men, *Rom. 5. 12.* and devoureth them as sheep, *Psa. 49. 14.* as a rot it over-runne the whole flock, having for its Motto *Nulli cedo*, I yeeld to none: Onely love is strong as death, nay stronger. *Jonathan* would have dyed for love of *David*, *David* of *Abjalom*. *Arsinoe* interposed her self betweene the murder-

Zach. 1. 8.

ers weapons sent by *Ptolomy* her brother, to kill her children. *Priscilla* and *Aquila* for *St. Pauls* life laid down their own necks, *Rom. 16. 4.* *Paul* was in deaths often for *Jesus* sake. Those primitive Martyrs loved not their lives unto the death, *Rev. 12. 11.* *Certatim gloriosa in certamina ruebatur*, saith *Suspition*, they were prodigall of their dearest lives, and even ambitious of Martyrdome; that thereby they might seale up their entire love to the Lord *Jesus*. If every haire of mine head were a man, I would suffer death in the opinion and faith that I am now in, said *John Ardeley* Martyr to *Bishop Bonner*. *Ignis, crux, bestiarum conflictationes, ossium distractiones, &c.* Let me suffer fire, crosse, breaking of my bones, quartering of my members, crushing of my body, and all the torments that men or devills can devise, so I may enjoy my Lord *Jesus Christ*, said holy *Ignatius*; whose motto was *Amor meus crucifixus*, my love was crucified. Love is it selfe a passion, and delights to shew it selfe in suffering for the party beloved, yea though it were to passe through a thousand deaths for his sake. And this is here yeilded as a reason why the Spouse first awaked *Christ*, and now desires to be so nearly knit unto him, to be set as a seal upon his hand, yea upon his heart, the love of *Christ* constrained her and lay so hard upon her, that she could doe no lesse then beg such a boone of him, then covet such a courtesie, as a compensation of her dearest love to him. And surely to account *Christ* precious as a tree of life, although we be fastened to him as to a stake to be burned, this is love; and this our labour of love cannot be in vain in the Lord.

Jealousie is cruell as the grave] Or, *zeal is hard as bell.* This followes well upon the former, for *Non amat qui non zelat*, saith *Augustine*, *zeal* is the extream heat of love and other affections for and toward any whom we esteeme: burning in our love to him, desire of him, delight in him, indignation against any that speak or doe ought against him. The object of *zeal* is either *Man*, as *2 Cor. 7. 7. Coloss. 4. 17.* *Basil* venturing himself very farre for his friend, and by some blamed for it, answered, *Ego nescio amare non didici*, I cannot love a man but I must doe mine utmost for him. Or (Secondly) *God*, as *Job. 3. 17. 2 Cor. 7. 11. Rev. 3. 19.* And here our love will be, and must appear to be fervent, desire eager, delights ravishing, hopes longing, hatred deadly, anger fierce, feare terrible, grief deep, deeper then those black deepes (a place so called) at the *Thames*-mouth whereinto *Richard* the third caused the

All: & Mon. fol. 1438.

Contra Ada. man. cap. 13.

Speed 935.

the dead bodies of his two smothered Nephews to be cast, being first closed up in lead, &c.

The coals thereof are coals of fire] Or, *fiery darts* that set the soule all on a light fire, and turn it into a coal or *lamp of love* to Christ. The word here used is elsewhere taken for *fiery thunderbolts*, *Psalm* 78. 48. and for *brasse-headed arrows* that gather heat by motion, *Psalm* 76. 4. also for a carbuncle, or burning fever, *Deut.* 32. 24. The Church had said before, more then once that she was *sick of love*: here she feels her self in a fever as it were, or as if her liver were struck through with a love-dart, by that *spirit of judgement and of burning* (*Isaiah* 4. 4.) kindling this *flame of God*, as she calls it here, upon the harth of her heart. The word signifies the *consuming flame of God*: and zeal may be very fitly so called; For as it comes from above even from the father of lights, (as the fire of the Altar did) so it tends to him, and ends in him, it carries a man up, as it were, in a fiery charret, and consumes his corruptions by the way: It quencheth also those fiery darts of the devill, (as the Sunbeames will put out the kitchen fire) and sets the tongue a work, as the holy Ghost set on fire the Apostles tongues, *Acts* 2. (when as wicked mens tongues, full of deadly poyson, are yet further set on fire from hell, *James* 3. 6.) yea the whole man a work for God and his glory, as *Elias* with his *Zelando zelavi* (he sucked in fire with his mothers breasts, as some have legended) *St. Paul* is mad for God (so some misjudged him, *2 Cor.* 5. 13.) as ever he had once been against him, *Acts* 26. 11. *Peter* was a man made all of fire, walking amongst stubble, saith *Chrysostome*. And of one that desired to know what manner of man *Basil* was it is said, there was presented in a dream a pillar of fire with this Motto, *Talis est Basilus*, such an one is *Basil*. Such also was *Savonarola*, *Farrell*, *Luther*, *Latimer*, that bold *Tell-truth*; who when he was demanded the reason why there was so much preaching, and so little practis'd, answered roundly, *deest ignis*, the flame of God is wanting in mens hearts.

Verf. 7. Many waters cannot quench love] Water was proved long since to be above fire, in that ancient contest between those two nations, about the precedency and precellency of their Gods: the one worshipping Fire, and the other Water. But though there be Gods many, and Lords many, yet to the Church there is but one Lord; and to him she will goe thorough thicke and thin, thorough fire and water. Her love to him is such as no good can match it, no evill

evill overmatch it: it cannot be quenched with any calamity, nay it is much kindled by it, as fire in the smiths-forge, or as lime that is the hotter, for the water that is cast upon it: *Elias* would have water powred on the sacrifice, (covered therewith) that the power of God might the more appear in the fire from heaven. Semblably Christ suffers the ship of his Church to be covered sometimes with waves of persecutions and afflictions, that the strength of their love to him may be the more manifested, and the thoughts of many hearts may be revealed, *Luke* 2. 35. It is easie to swim in a warm bath, and every bird can sing in a summers day, but to swim in heaven (as *Q. Elizabeth* did to her throne) through a sea of sorrowes, to sing, (as some birds will doe in the spring) most sweetly, then when it rains most sadly, th its a true triall indeed. Many will imbarke themselves in the Churches cause in a calme, that with the mariners in the *Atis*, will flee out of the ship in a storm. Many will own a prospering truth, a blessing Arke, but hee's an *Obed-Edom* indeed, that will own a persecuted, tossed, banished Arke, an arke that brings the plague with it. God sers an high price on their love that stick to him in affliction; as *David* did on those men that were with him at *Gath* (those *Chereshites* & *Sam.* 15. 18. and *Pelesbites* that stuck to him when *Abisalom* was up.) And notwithstanding their late mutiny at *Ziklag*, he takes them to *Hebron* with him (where he was to be crowned) that as they had shared with him in his misery, so they might partake of his prosperity. Loe thus likewise deales our heavenly *David* with all his fellow-sufferers. He removes them at length from the ashes of their forlorne *Ziklag*, to the *Hebron* of heaven. And at the generall judgement, in that great Amphitheater of Men and Angels, Christ will stand forth and say, *Ye are they that continued with me in my temptations: And I appoint unto you a kingdom*, &c. *Luke* 22. 28, 29.

Neither can the floods drown it] *surgit hic afflictio*, *Neb.* 1. 9. This is not a vain repetition: but serves to shew, that no persecution, tribulation, anguish, though never so grievous, (though the devill should cast out of his mouth water enough to carry us downe the stream, as *Rev.* 12. 15.) shall be able to separate the Saints from the love of Christ, *Rom.* 8. 35.

If a man would give all the substance of his house, &c.] i. e. To buy this love of me, or to get it from me, I should cry out with *Peter*, *Thy money perish with thee*, or with *Luther*, *Contemptus est a me Roma*.

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nus et favor et furor, I care neither for Romes favour nor fury. When they offered to make him a Cardinall if he would be quiet, he replied, *No not if I might be Pope*. And when they consulted about stopping of his mouth with money, one wiser then the rest cryed out, *Hem! Germana illa bestia non curat aurum*, Alack, that German beast cares not for money. *Galeacius Caraciolus*, that noble Italian Convert, left al for the love of Christ, and went to live a poore obscure life at Geneva. Where, when he was tempted to revolt for mony, he cryed out, Let their money perish with them, who esteem all the gold in the world worth one daies society with Jesus Christ and his holy Spirit. And cursed be that religion for ever, that by such baits of profit, pleasure and preferment seeks to draw men aside from the way of truth and holinesse. The Papists propose rewards to such as shall relinquish the Protestant religion, and turn to theirs: as in *Amiborough*, where they say there is a known price for it, of ten Florens a year. In *France*, where the Clergy have made contributions for the maintenance of runagate Ministers. *Stratagemata nunc est Pontificum ditare milites ut pii esse desinant*, saith one that was no stranger to them: It is a cunning trick that the Popes have taken up, to enrich men, that they may rob them of their religion. And though *Luther* would not swallow that hook, yet there are those that will, not a few. Tell men a tale of *Viile*, promise them preferment, and you may perswade them to any thing. *Fac me Pontificem & ero Christianus*, said one *Pammachius* an Heathen once to the Pope; make me a bishop and I'll turne Christian. But, as one said of Papists, that they must have two conversions: they come to heaven; one from Popery and another from prophaneesse (like as corn must be first threshed, and then winnowed) so this money-merchant, this preferment-proselyte might have been a Christian at large, had he had his desired bishoprick: but Christ never favoured any such self-seeking followers, See *Mat. 23. 20. Job. 6. 26.* their love he knows to be no better then meretricious & mercenary. It is a sad thing that any *Augustine* should have cause to complaine, *Vix deligitur Jesus propter Jesum*, that scarce any man loves Christ, but for his rewards; like the mixt multitude, that came up with *Israel* out of *Egypt*, for a better fortune: Or those *Persians*, that in *Mordecai's* daies, for self-respects became *Jewes*. All Gods people should be like those *Medes* in *Esay*, that regarded not silver, and as for gold they delighted not in it, chap. 13. 17.

Christ's

His life by
Mr. Crastiaro.

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Christ's love should be better to them, then wine, *Cant. 1. 2.* and when, in exchange for it, the devill doth offer them this worlds good, they should answer him as the witch of *Endor* did *Saul*, *1 Sam. 28. 9.* Wherefore layest thou a snare for my soule to cause me to die? or as the vine and figtree in *Jothams* Parable answered the rest of the trees, Should I leave my fatnesse & sweetnesse, derived unto me from Christ, *Judg. 9. 11.* and so goe out of Gods blessing into the worlds warm Sun? God forbid that I should part with my patrimony as *Naboth* said; take an apple for paradise as *Adam* did; lose the love of Christ for the worlds blandishments, &c.

Verf. 8. We have a little sister] *Thou, Lord, and I have such a sister, sc. the Church of the Gentiles known to thee and foreappointed to conversion (as James speaketh in that first-Christian councell, Act. 15. 18.) from the beginning of the world; unknown to me (more then by heare-say from the holy prophets, who prophesied of the grace that should come unto her) but not unloved, or undesired. Now therefore as a fruit of my true love unto thee (such as no floods of troubles can quench or drench, no earthly commodity can compasse or buy off) I desire not onely to deliberate with thee about the enlargement of thy kingdome by the accession of the elect Gentiles thereunto, but also by making (as I may say) large and liberall offers, set forth my care and study for their eternall salvation. See the like affection in St. Paul toward his countrymen the Jewes, proceeding from that full assurance that he found in himselfe, Rom. 8. 38, 39. with chap. 9. 1. And learn we to pray as earnestly for their conversion, as they have done for ours; longing after them from the very heart-root in Jesus Christ, as Philipp. 1. 8. and turning to the Lord that they may the sooner find compassion. It is Hezekiah's reason, and a very remarkable one, 2 Chron. 30. 9.*

And she hath no breasts] i.e. She is not yet *Nubilis apta viro*, marriageable and fit for Christ, to be presented as a chaste virgin unto him: she wanted such paranympheas as *Paul* was, to do it for her, *2 Cor. 11. 2.* She had not a stablished Ministry to nurse up her children withall. And at this same passe was the old Church at first, not only small but unhapen, *Ezek. 16. 7, 8.* A society of men without the preaching of the word, is like a mother of children without breasts. All the Churches children must suck and be satisfied, *Isai. 66. 11.* they must desire the sincere milk of the word, and grow thereby, *1 Pet. 2. 2.* not like the changeling *Luther*

speaks of, *never sucking, never batting*. Such shall be made to know that their mother hath *verbera* as well as *ubera*, rods as well as dugges. Their father also will repent him as once *David* did of his kindnesse to *Nabal*; and take up his old complaint, *Esa. 1. 2. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, &c.* the most savage creatures wilbe at the beck and check of those that feed them: disobedience therefore (under means of grace especially) is against the principles of nature. It is to be like the horse and mule, yea like the young muler, which hath no sooner done sucking her damme teats, but she turns up her heels, and kicks her.

What shall we doe for our sister? Love is not more cogitative then operative: and delights to be doing for the beloved. *I love the Lord, &c. what shall I render unto him? I will pay my vows, &c. Psal. 116. Jonathan will disrobe and strip himselfe even to his sword and girdle for David, because he loved him as his owne soule, 1 Sam. 18. 3, 4. Shchem will doe all that can be done for his beloved Dinah. The Macedonians will over-do for their poor brethren: Pauls love to the Jewes was like the ivy; which if it cleave to a stone or an old wall, will rather dye then forsake it, Rom. 9. 3. He tells his Hebrews of their labour of love Heb. 6. all love is laborious.*

In the day when she shall be spoken for Or, *wherein speech shall be had concerning her, viz. for an husband for her: how we may best preferre her in marriage.* The care of disposing young people to fit yoke-fellowes lay upon their parents and other kindred. The Church (as an elder-sister) shewes her selfe solicitous: and propounds the matter to Christ, as the onely best husband for her, the partition-wall being broken down.

Verf. 9. If she be a wall, we will build upon her, &c. Christ answers, If she be, as she ought to be, strong and well-grounded in the faith, able to beare a good weight laid upon her, as a wall, pillar and ground of truth, not sinking or fainting, under the heaviest burden of these light afflictions which are but for a moment; but patient and perseverant in the faith unto the death; then I will doe all for her that may be done to make her happy. This speech is somewhat like that of *Solomon* concerning *Adoniah*, *If he show himselfe a worthy man, &c.*

We will build upon her a palace of silver The whole blessed Trinity will have an hand in building the Church of the Gentiles upon

upon the foundation of the Apostles and Prophets, *Jesus Christ* himselfe being the chief corner stone, *Eph. 2. 20. God plants the heavens and layes the foundation of the earth, that he may say to Zion Thou art my people.* None can come to Christ except God the Father draw him. Christ the second person is both Author and Finisher of our faith, *Heb. 12. 2. The holy Ghost is the same spirit of faith in David and Paul, 2 Cor. 4. 13. and is received by the hearing of faith, Gal. 3. 2. He is the God of all grace, 2 Pet. 1. 19. antecedent, concomitant, subsequent: We have nothing of which any of us can say, Mihi soli debeo, I am not bound to God for it.*

And if she be a doore, &c. As she is the house of God and gate of heaven, *Gen. 28. 17. If she will open the everlasting doores to the king of glory, Psal. 24. 7. and open a great doore and effectuall to his faithfull ministers, 1 Cor. 16. 9. who come to build her for an habitation of God through the Spirit, Eph. 2. 22. If she open the gates, that the righteous nation which keepeth the truth may enter in, Isa. 26. 2. then will the Lord Christ inclose her,* board her, and beautifie her with fair, sweet, and strong cedars, as with curious and costly weinscot, which shall be *monimentum, munimentum, ornamentum, &c.* But all this is promised upon condition, that she be a wall and a doore, that is, that she receive and retaine Christ with her; for otherwise she can claim nothing. He may desert her without breach of covenant, as he did the old Church, and many particular Churches of the new Testament now under the Turk for their perfidy and Apostasie. The Church of Rome, though utterly revolted, yet layes strong claime to Christ still; and concludes, *I sit as a Queen and shall see no sorrow. Therefore shall her plagues come in one day, &c.* For, *strong is the Lord God who judgeth her, Rev. 18. 7, 8. See the Note there. About the yeare of grace 1414. Theodoricus Urias an Augustine-Frier in Germany said, that the Church of Rome was (even so long since) become ex antea argenteam, ex argentea ferream, ex ferrea terream, superest ut in sterere abiret, of gold silver, of silver brasse, of brasse iron, of iron clay: there remains nothing now, but that of clay she become dung, to be swept out of doores with the beesome of destruction.*

Verf. 10. I am a wall; and my breasts like towers If she be a wall, saith Christ, I am a wall, saith this Church of the Gentiles: I will carefully keep the doctrine of truth committed unto me; I will stand firm in the faith, being founded upon the rock of ages. And whereas I was lately looked upon as breathlesse, *verf. 8. Now my*

breasts are fashioned, Ezek. 16. 7. yea they are grown far greater then those of mine elder sisters; so that they look like towers. The Church of the Gentiles, though little at first and scarce considerable, yet after Christs ascension, was marvellously increased and multiplied: so that shee her self stood amazed to see her children come from far, flying to her as a cloud, most swiftly; and in such flocks, as if a whole flight of Doves, driven by some hawk, or tempest, should scoure into the columbary, and rush into the windows; *Isai. 60. 8.*

Then was I in his eyes as one that found favour] Heb. peace; even as that *Jerusalem-Sbulamite*; nothing inferiour to the old Church: yea before her in this, that shee for present is slain off, and through her fall Salvation is come unto the Gentiles, for to provoke them to jealousy, *Rom. 11. 11.* But when God shall have united these two sticks, *Ezek. 37. 19.* and made way for those Kings of the East, *Rev. 16. 12.* then it shall bee said of Jacob and *Israel*, What hath God wrought! *Numb. 23. 23.*

Verf. 11. Solomon had a Vineyard in Baal-hamon] So hath Christ in a very fruitfull hill, *Ejai. 5. 1.* Solomons Vineyard must needs be of the best: for he abounded both with wealth and wit, to make it so. He let it also to farm for a very great rent: which sheweth the fruitfulness of it, so many vines set for so many silverlings, *Ejai. 7. 23.* But Solomons vineyard fals far short of Christs (wherewith it is here compared in many respects). For as it is nothing so fruitfull, so he was faine to let it out to Vine-dressers. He could not dresse and manure it himself, keep it in his own hands, (as his Father David his *1 Chron. 27. 27.*) neither could he take all the fruit; for the tenants also must live, and reason good: If Solomon have a thousand, the poor labourers may wel have two hundred. But I, saith Christ here, neither let out the Church my vineyard, but look to it my self, though I have a great deal of pains with it: nor suffer any part of the profits to go from me; So jealous I am of mine inheritance, being ever in the midst of it.

Verf. 12. My vineyard which is mine, &c.] And therefore most dear unto me: for ownnesse makes love. *Patriam quisque amat: non quia pulchram, sed quia suam.* Every man loves his own things best. The Church is Christs own by a manifold right; by donation, conquest, purchase: not with silver and gold, but with the dearest and warmest blood in al his heart, *1 Pet. 1. 18.* No wonder therefore though shee be alwayes before him; though hee look carefully

fully to her that cost him so dear; that he trust not others with her (as Solomon was forced to do) but whomsoever he employes about her (for we are labourers together with God, saith the Apostle, *1 Cor. 3. 9.*) himself is ever one: *Ipsa adest & praest*, hee is present and president: Feed my sheep, said hee to Peter, but do it for me, as the Syriack translation (respecting the sense) addes there, *Joh. 21. 15.* Take not unto thee the instruments of a foolish shepheard, *Zach. 11. 11.* that is, forcipes & mulstrum (as an Ancient saith) like those that are more intent *attentioni gregis quam attentioni, s[ic] ut quam Christo.* Peter must not doe any of this: much lesse must hee lord it over Gods inheritance, as his pretended successors doe; with whose carcasses therefore Christ shall shortly dung his Vineyard, and water the roots of his vines with their blood. He must look to lip-feeding, and, when himself is converted, strengthen his brethren: neither must he intervert or take to himself any part of the fruits, as Solomons farmers did. He may not seek his own things, but the things of Jesus Christ. Paul may plant, and Apollos water, but, sith it is God that gives the increase, let God reap all the glory: they shall also reap in due season if they faint not, if they grow not weary of well-doing, *Gal. 6. 9.* See the Note on verf. 11.

Ver. 13. Thou that dwellest in the Gardens] i.e. O thou Church universal, that dwellest in the particular Churches, frequently called Gardens in this book. The French Protestants at *Lions* called their meeting-house, *Paradise.*

The companions hearken to thy voyce] The Angels, (so some interpret it) learn of the Church, and profit in the knowledge of the manifold wisdom of God in mans redemption, *Ephes. 3. 10. 1 Cor. 11. 10. 1 Pet. 1. 10.* Or rather, thy Fellow-Christians, thine obedient children, that will hearken to their mothers counsell: No sooner can shee say, *Hear and give ear, be not proud, for the Lord hath spoken it,* but they give glory to the Lord their God, as *Jer. 13. 15, 16.* glorifie his Word, *Act. 13. 48.* set to their seals, *Jo. 3. 33.* dispute not Christs commands, but dispatch them; *Illegarriant, nos credamus,* said *Augustine* of hereticks that would not be satisfied. The Philosophers called the Christians, *Credentes*, Believers, by way of reproach: because they beleaved God upon his bare Word. *We beleve and know,* saith Peter, *Joh. 6. 69.* And we beleve and speak, saith Paul after David, *2 Cor. 4. 13.* And we beleve and practise, as Noah, and those other Worthies did, *Heb. 11. 7.* laying faith for

a foundation of all their doings and sufferings in and for the Lord, like as Ezra.6.4. the foundation of the Temple was laid with three rows of great stones, and a row of new timber. This is the guise of the Churches children; they are soon perswaded to believe and obey their mother, whom they look upon as the pillar and ground of truth.

Cause me to hear it] See the Note on chap. 2. 14. Tremellius renders it, *Fac ut me audiant*, Cause them to hear me: deliver nothing to them for truth but what is consonant to my Word of truth; let all thy doctrines bear my stamp, come forth *um privilegio*, carry mine authority. What said Austin to an adversary (it was Faustus the Manichee, I trow) what matter is it, what either thou saist, or I say to this or that point? *Audiamus ambo, quid dicit Dominus*, Let us both hear what God saith, and sit down by it.

Verf. 14. *Make haste my Beloved*] Heb. Flee or speed thee away, as Amaziah said to Amos, Go flee thee away into the land of Judah, Am. 7. 12. And as a Senatour of Hala in Suevia wrote to Brentius, Fuge, fuge, Brenti, cito citius citissime, make all possible speed, hast, hast, hast: So the Church is at it here, with her Come Lord Jesus, come quickly—O mora! Christe veni. Thus, as this Book began with a wish, so it ends, *Tota vita boni Christiani sanctum desiderium est*. The whole life of a good Christian is an holy wish. Hee loves, and longs, and looks for Christs second appearance: and even spend and exhales himself in continuall sallies and egressions of affection unto him in the mean while. He hath taken some turne with Christ upon those mountains of spices, (so heaven is called, for its unconceivable height and sweetnesse) he hath tasted of the grapes of this celestiall Canaan: hence he is as eager after it, as once the Gauls were after Italy, when they had once tasted of the sweet wine of those grapes that grew there. The old character of Gods people was, they waited for the consolation of Israel; Christs first coming; Now they long as much for his second, as the espoused maid doth after the marriage, as the Apprentice for his freedom, the captive for his ransom, the traveller for his Inn, the mariner for the haven, &c. looking for and hastning the coming of that day of God, 2 Pet. 3. 12.

Soli Deo gloria in aeternum.

FINIS.